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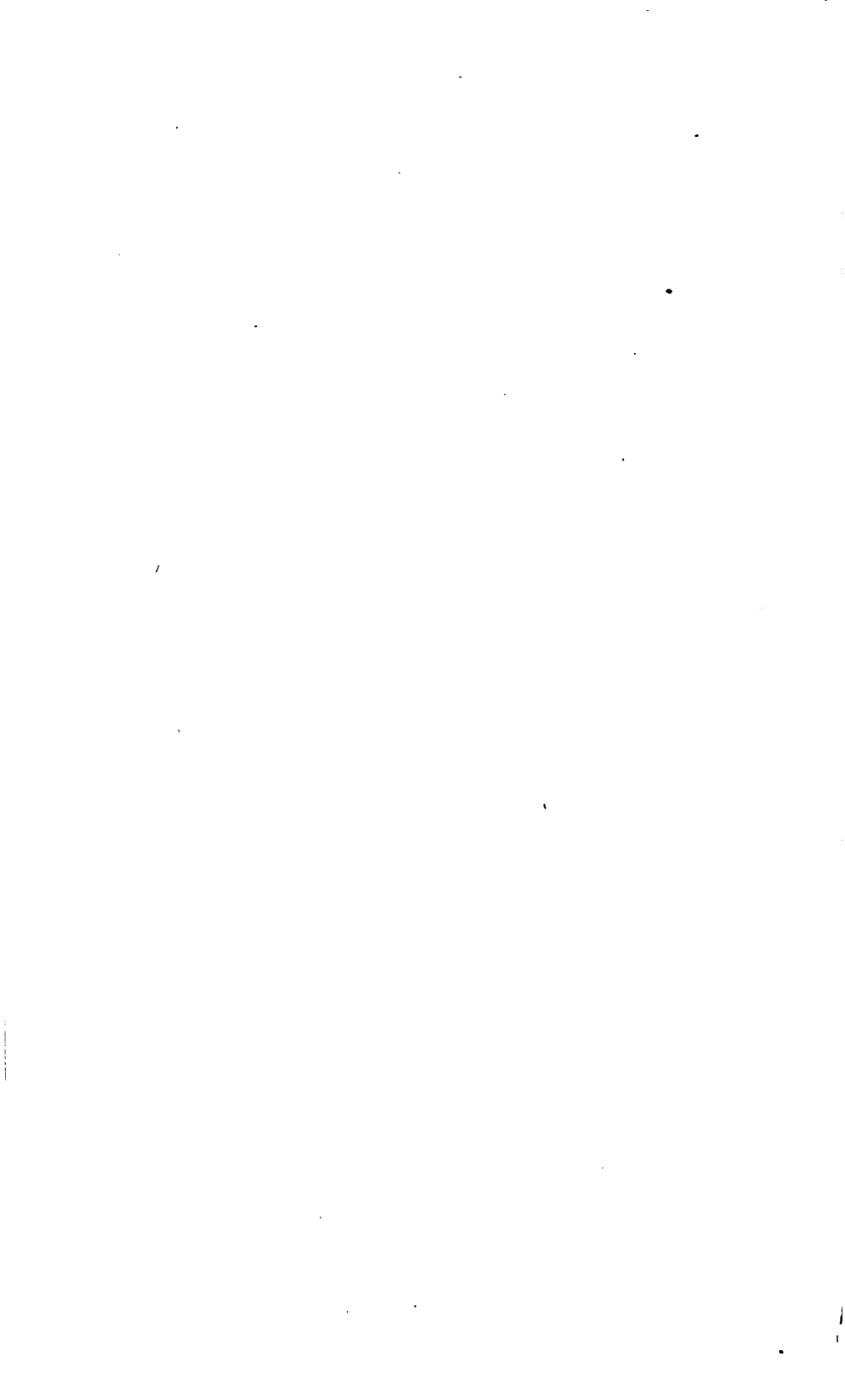
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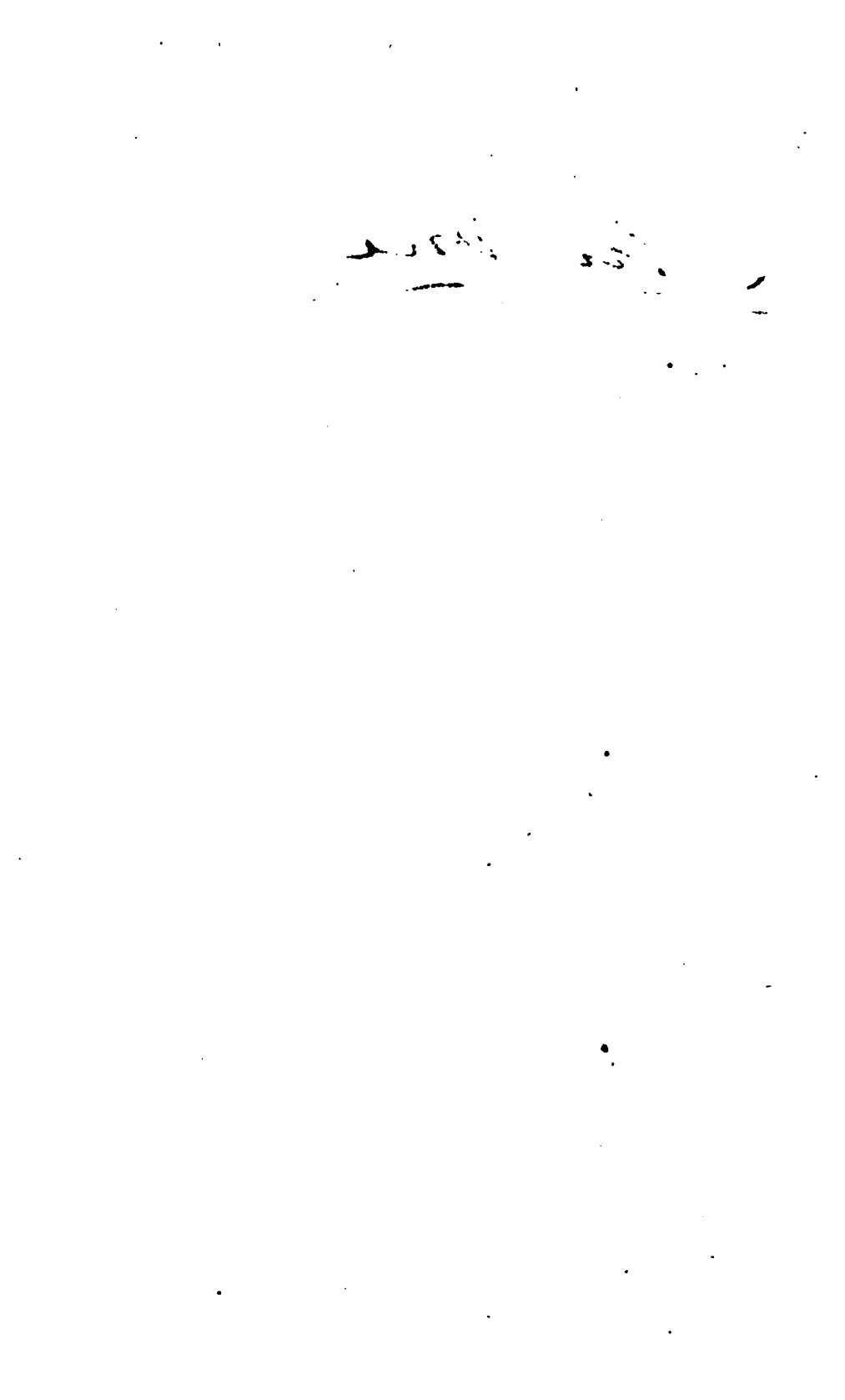
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W. R. Perkins

M. R. 2790.1

SOUTHEY'S
COMMON PLACE
BOOK.

W. L. Gossby, sc.



THE COMMON PLACE BOOK OF
ROBERT SOUTHEY, ESQ.
OF THE HOUSE OF COMMONS.

THE COMMON PLACE BOOK
OF ROBERT SOUTHEY, ESQ.

S O U T H E Y ' S

COMMON-PLACE BOOK.

EDITED

BY HIS SON-IN-LAW,

JOHN WOOD WARTER, B.D.

VOLUME I.

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Ch. T. Atkinson

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"THOUGH THOU HADST MADE A GENERAL SURVEY
 OF ALL THE BEST OF MEN'S BEST KNOWLEDGES,
 AND KNEW SO MUCH AS EVER LEARNING KNEW;
 YET DID IT MAKE THEE TRUST THYSELF THE LESS,
 AND LESS PRESUME.—AND YET WHEN BEING MOV'D
 IN PRIVATE TALK TO SPEAK; THOU DIDST BEWRAV
 HOW FULLY FRAUGHT THOU WERT WITHIN; AND PROV'D
 THAT THOU DIDST KNOW WHATEVER WIT COULD SAY.
 WHICH SHOW'D THOU HADST NOT BOOKS AS MANY HAVE,
 FOR OSTENTATION, BUT FOR USE; AND THAT
 THY BOUNTIFUL MEMORY WAS SUCH AS GAVE
 A LARGE REVENUE OF THE GOOD IT GAT.
 WITNESS SO MANY VOLUMES, WHERETO THOU
 HAST SET THY NOTES UNDER THY LEARNED HAND,
 AND MARK'D THEM WITH THAT PRINT, AS WILL SHOW NOW
 THE POINT OF THY CONCEIVING THOUGHTS DID STAND;
 THAT NONE WOULD THINK, IF ALL THY LIFE HAD BEEN
 TURN'D INTO LEISURE, THOU COULDEST HAVE ATTAIN'D
 SO MUCH OF TIME, TO HAVE PERUS'D AND SEEN
 SO MANY VOLUMES THAT SO MUCH CONTAIN'D."

DANIEL. *Funeral Poem upon the Death of the late Noble Earl of Devonshire.*—"WELL-LANGUAGED DANIEL," as BROWNE calls him in his "BRITANNIA'S PASTORALS," was one of Southey's favourite Poets.

JOHN WOOD WARTER



P r e f a c e .

UNEXPECTED and accidental circumstances have entailed upon me the publication of the lamented *Southey's COMMON-PLACE BOOK*. Had it been committed to my hands in the first instance, I should probably have made an arrangement somewhat different: as it is, I carry out, as far as I am enabled to do, the arrangement which is detailed in the publisher's Prospectus.

I am the Editor of the present volume, complete in itself, from p. 203; and those who are conversant in literary investigation will make allowance for such errors as may have escaped me. As far as my limited reading, and the resources of a private library, permitted, I have investigated doubtful passages, and have corrected imperfect references. Nothing but reverence for the honoured name of *Southey* would have induced me, with my clerical calls and studies, to have entered upon the work. The difficulty of carrying it out only, shows the wonderful stores, the accumulated learning, and the unlimited research, of the excellently single-hearted, the devout, and gifted Collector. Most truly may it be said of him, in the words of *STEPHEN HAWES*, in his "PASTIME OF PLEASURE," speaking of *MASTER LIDGATE*—

"And who his books list to hear or see,
In them he shall find Elocution
With as good order as may be,
Keeping full close the moralization
Of the trouthe of his great intencion.
Whose name is registered in remembrance,
For to endure by long continuance."

The headings of such passages as are not bracketed are the lamented Collector's; for the rest (in the quaint words of old *FULLER*, in his *ABEL REDIVIVUS*) "my own meanness" is responsible. I had likewise, in pre-

paring the sheets for the press, added a few notes on difficult and doubtful passages or expressions, but on consideration I crossed them out. One or two inadvertently remain, which may serve as a sample of others. The Index I have taken such pains with as I might.

The lines quoted on the fly leaf from Daniel, I have quoted in the new edition of *THE DOCTOR*, &c., in one volume; but they seem, if possible, more to the purpose here. The purity of his English weighs with me, as it did with the lamented Southey.

JOHN WOOD WARTER

VICARAGE, WEST TARRING, SUSSEX,
April 10, 1849.

Southey's Common-place Book.

CHOICE PASSAGES,

MORAL, RELIGIOUS, POLITICAL, PHILOSOPHICAL,
HISTORICAL, POETICAL, AND
MISCELLANEOUS.

Toleration.

"As to the thing itself," says JEREMY TAYLOR, "the truth is, it is better in contemplation than practice: for reckon all that is got by it when you come to handle it, and it can never satisfy for the infinite disorders happening in the government, the scandal to religion, the secret dangers to public societies, the growth of heresy, the nursing up of parties to a grandeur so considerable as to be able in their own time to change the laws and the government. So that if the question be, whether mere opinions are to be prosecuted, it is certainly true they ought not. But if it be considered how by opinions men rife the affairs of kingdoms, it is also as certain, they ought not to be made public and permitted."

III Religion.

"THAT is no good religion," says JEREMY TAYLOR, "whose principles destroy any duty of religion. He that shall maintain it to be lawful to make a war for the defence of his opinion, be it what it will, his doctrine is against godliness. Any thing that is proud, any thing that is peevish and scornful, any thing that is uncharitable, is against the *ὀρθὴν διδασκαλίαν*, that form of sound doctrine which the Apostle speaks of."

Faith and Opinion.

"FAITH," says the "Public Friend," SAMUEL FOTHERGILL, "overcomes the World: Opinion is overcome by the World. Faith is triumphant in its power and in its effects, it is of divine tendency to renew the heart, and to produce those fruits of purity and holiness which demonstrate the dignity of its original: Opinion has filled the world, enlarged the field of speculation, and been the cause of producing fruits directly opposite to the nature of faith. Opinion has terminated in schism: Faith is productive of unity."

Quaker Dress.

SAMUEL FOTHERGILL says to a young man who had laid aside the dress of the Society, and with it some of the moral restrictions which it imposed, "If thou hadst appeared like a religious, sober Friend, those companions who have exceedingly wounded thee, durst not have attempted to frequent thy company. If thou hadst no other inducement to alter thy dress, I beseech thee to do it to keep the distinction our principles lead to, and to separate thee from fools and fops. At the same time that by a prudent distinction in appearance thou scatterest away those that are the bane of youth, thou wilt engage the attention of those whose company will be profitable and honourable to thee."

Forms.

"LA vraie philosophie respecte les formes autant que l'orgueil les dédaigne. Il faut une discipline pour la conduite, comme il faut un ordre pour les idées. Nier l'utilité des rites et des pratiques religieuses en matière de morale, ce serait nier l'empire des notions sensibles sur des êtres qui ne sont pas de purs esprits; ce serait nier la force de l'habitude."—PORTALIS. (*Louis Goldsmith—Recueil*, tom. 1, p. 277).

Religious Truths.

"LA vérité est comme un rayon du soleil; si nous voulons la fixer en elle-même, elle nous éblouit et nous aveugle: mais si nous ne considérons que les objets qu'elle nous rend sensibles, elle éclaire à la fois notre esprit et réchauffe notre cœur."—SAINT-PIERRE.—*Harmonies de la Nature*, tom. 3, p. 2.

The Two Gates of Heaven.

"DIEU a mis sur la terre deux portes qui mènent au ciel: il les a placées aux deux extrémités de la vie; l'une à l'entrée, l'autre à la

sortie. La première est celle de l'innocence, la dernière est celle du repentir."—SAINT-PIERRE.—*Harmonies de la Nature*, tom. 3, p. 150.

Christianity.

"For certain it is, Christianity is nothing else but the most perfect design that ever was, to make a man be happy in his whole capacity: and as the law was to the Jews, so was philosophy to the Gentiles, a schoolmaster to bring them to Christ, to teach them the rudiments of happiness, and the first and lowest things of reason; that when Christ was come all mankind might become perfect—that is, be made regular in their appetites, wise in their understandings, assisted in their duties, directed to, and instructed in, their great ends. And this is that which the Apostle calls 'being perfect men in Christ Jesus;' perfect in all the intendments of nature, and in all the designs of God. And this was brought to pass by discovering, and restoring, and improving the law of Nature, and by turning it all into religion."—JEREMY TAYLOR, *Preface to the Life of Christ*.

Law.

THE Jesuit P. RICHÉME says of the law, that "entre toutes les parties de ceste faculté la preud-homme et bonne conscience est la plus rare, et la plus requisite à un advocat Chrestien. C'est pour elle que les Advocats renouvellent tous les ans leur serment à la Saint Martin, cérémonie qui montre que c'est la qualité la plus necessaire de toutes au jugement des bons juges."—*Plainte Apologetique*, p. 69.

Bonum and Bene.

It was well said by the Scotch Jesuit, WILLIAM CRITCHON (Crichton?) "*Deum magis amare adverbis quam nomina: quia in additionibus (actionibus?) magis ei placent BENE et LEGITIME quam bonum et legitimum. Ita ut nullum bonum liceat facere nisi BENE et LEGITIME fieri possit.*"

Hume's Opinion of the Stability of American Dependence.

HUME says, speaking of our first plantations in America, "Speculative reasoners during that age, raised many objections to the planting of those remote colonies, and foretold that after draining their mother country of inhabitants, they would soon shake off her yoke, and erect an independent Government in America. But time has shewn, that the views entertained by those who encouraged such generous undertakings were more just and solid. A mild government and great naval force have preserved, and may still preserve during some time, the dominion of England over her colonies."

This was written in 1758

New Opinions, how treated in Macaria.

THE Traveller in the old Dialogue, who gives an account of the "famous kingdom of Macaria," says, "they have such rules, that they need no considerable study to accomplish all knowledge fit for divines, by reason that there is no diversity of opinions amongst them." Upon which the Scholar with whom he is conversing asks, "How can that be?"

"*Trav.* Very easily: for they have a law, that if any divine shall publish a new opinion to the common people, he shall be accounted a disturber of the public peace, and shall suffer death for it.

"*Schol.* But that is the way to keep them in error perpetually, if they be once in it.

"*Trav.* You are deceived: for, if any one hath conceived a new opinion, he is allowed every year freely to dispute it before the great Council. If he overcome his adversaries, or such as are appointed to be opponents, then it is generally received for truth; if it be overcome, then it is declared to be false."—*Harleian Miscellany* (8vo. edit.) vol. 6, p. 383.

Trades.

In the "famous kingdom of Macaria," "there are established laws, so that there are not too many tradesmen, nor too few, by enjoining longer or shorter times of apprenticeship."—*Harleian Miscellany* (8vo. edit.) vol. 6.

Periodical Emigrations.

THE speculative politician who at the meeting of the Long Parliament recommended for their adoption the laws of the ideal kingdom of Macaria, as a panacea for the disturbances of the state, mentions among other institutions, "a law for New Plantations, that every year a certain number shall be sent out, strongly fortified, and provided for at the public charge, till such time as they may subsist by their own endeavours. And this number is set down by the Council for New Plantations, wherein they take diligent notice of the surplusage of people that may be spared."—*Harleian Miscellany* (8vo. edit.) vol. 6, p. 382.

Abolition of Offices and Privileges.

"He that thinks the King gives away nothing that is worth the keeping, when he suffers an office, which keeps and maintains many officers to be abolished, and taken away, does not consider that so much of his train is abated; and that he is less spoken of, and consequently less esteemed in those places where that power formerly extended; nor observes how private men value themselves upon those lesser franchises and royalties, which especially keep up the power, distinction, and degrees of men."—CLARENDON, vol. 1, p. 444.

Difference between Craft and Wisdom.

SKETCHES of the Patriarchal Leaders in Charles I.'s time, HOMES says, "If craft be wisdom they were wise enough: but wise, as I define it, is he that knows how to bring his business to pass (without the assistance of heavy and ignominious shifts) by the sole strength of his good contrivance. A fool may win from a better gamester by the advantage of false dice, and packing of cards."—*Behemoth*.

Aristocracy of Trade. Proneness of Tradesmen to Disaffection.

"GREAT capital cities when rebellion is upon pretences of grievances, must needs be of the rebel party, because the grievances are but taxes, to which citizens, that is, merchants, whose profession is their private gain, are naturally mortal enemies; their only glory being to grow excessively rich by buying and selling."

"B. But they are said to be of all callings the most beneficial to the Commonwealth, by setting the poorer sort of people to work."

"A. That is to say, by making poor people sell their labour to them at their own prices. So that poor people, for the most part, might get a better living by working in Bridewell, than by spinning, weaving, and other such labour as they can do; seeing that by working slightly they may help themselves a little, to the disgrace of our manufacture. And as most commonly they are the first encouragers of rebellion presuming of their strength, so also are they for the most part, the first to repent, deceived by them that command their strength."

—HOMES, *Behemoth*.

Leagues and Covenants.

"SOLENN Leagues and Covenants," says CHARLES I. "are the common road used in all factions and powerful perturbations of State or Church: where formalities of extraordinary zeal and piety are never more studied and elaborated, than when Politicians most agitate desperate designs against all that is settled or sacred in religion and laws; which by such screws are cunningly, yet forcibly, wrested by secret steps and less sensible degrees from their known rule and wonted practice, to comply with the humours of those men, who aim to subvert all to their own will and power under the disguise of holy Conbinations. Which cords and withes will hold men's consciences no longer than Force attends and twists them: for every man soon grows his own Pope, and easily absolves himself of those ties, which, not the commands of God's word, or the Laws of the Land, but only the subtlety and terror of a Party casts upon him; either superstitious and vain, when they were sufficiently tied before; or fraudulent and injurious, if by such other ligaments they find the imposers really aiming to dissolve or

despoil their former just and necessary obligations."—*Edward Basilique*, p. 108.

Church Dignities.

"FOR those secular additaments and ornaments of authority, civil honour and estate, which my predecessors and Christian Princes in all countries have annexed to Bishops and Churchmen, I look upon them but as just rewards of their learning and piety who are fit to be in any degree of Church Government: also establishments to works of charity and hospitality, meet strengthenings of their authority in point of respect and observance, which in peaceful times is hardly paid to any Governors by the measure of their virtues so much as by that of their estates; poverty and meanness exposing them and their authority to the contempt of licentious minds and manners, which persecuting times much restrained."

"I would have such men Bishops as are most worthy of those encouragements, and best able to use them. If at any time my judgement of men failed, my good intention made my error venial: and some bishops I am sure I had, whose learning, gravity and piety, no man of any worth or forehead can deny. But of all men, I would have Churchmen, especially the Governors, to be redeemed from that vulgar neglect, which (besides an innate principle of vicious opposition, which is in all men against those that seem to reprove or restrain them) will necessarily follow both the Presbyterian Party, which makes all ministers equal, and the Independent Inferiority, which sets their Pastors below the People."—*Eikon Basilique*, p. 149.

Outrages by the Wayside.

"THE Lords of the soil do unite their small occupying, only to increase a greater proportion of rent; and therefore they either remove, or give license to erect small tenements by the high ways' sides and commons, whereunto in truth, they have no right, and yet out of them also do raise a new commodity." Harrison, in the Description of Britain, describes this encroaching upon the wayside as "a fault to be found almost in every place, even in the time of our most gracious and sovereign Lady Elizabeth."

—HOLLINSHED'S *Chronicles*, vol. 1, p. 189.

Tolerance of the Reformed Churches.

"WE find that all Christian Churches kept this rule; they kept themselves and others close to the Rule of Faith, and peaceably suffered one another to differ in ceremonies, but suffered no difference amongst their own. They gave liberty to other Churches; and gave laws and no liberty to their own subjects. And at this day the Churches of Geneva, France, Switzerland, Germany, Low Countries, tie all their people to their own laws, but tie up no man's conscience: if he be not persuaded as they are, let him cha-

ritably dissent, and leave that Government and adhere to his own communion. If you be not of their mind, they will be served by them that are; they will not trouble your conscience, and you shall not disturb their government."—**JEREMY TAYLOR.**

Weak Consciences.

"As for them who have weak and tender consciences, they are in the state of childhood and minority; but then you know that a child is never happy by having his own humour; if you chuse for him, and make him to use it, he hath but one thing to do: but if you put him to please himself, he is troubled with every thing, and satisfied with nothing."—**JEREMY TAYLOR.**

Liberty of Preaching.

"**INDEED,**" says **JEREMY TAYLOR,** "if I may freely declare my opinion, I think it were not amiss, if the liberty of making sermons were something more restrained than it is; and that either such persons only were entrusted with the liberty, for whom the church herself may safely be responsive, that is to men learned and pious, and that the other part, the *vulgus cleri*, should instruct the people out of the fountains of the church and the public stock, till by so long exercise and discipline in the schools of the prophets, they may also be entrusted to minister of their own unto the people. This, I am sure, was the practice of the primitive church, when preaching was as ably and religiously performed as now it is."—Vol. 7, p. 785.

Men who would preach.

"**SUCH** a scabbed ytoke of vaynglory catche they in theyr prechyng, that though all the worlde were the worse for it, and theyr owne lyfe lye thereon, yet wolde they longe to be pulpetyd."—**SIR THOMAS MORE's Dialogue,** ff. 39.

Images.

"**TOUCHYNGE** such textes as these heretyques alleage agaynst the worschyping of Ymages, very sure am I that St. Austyn, St. Hierome, St. Basyle, St. Gregory, with so many a godly comynage man as hath ben in Crystes chyrche from the begynnyng hytherto, understode those textes as well as dyd those heretyques; namely, havynge as good wyttes, beyng farre better lerned, usynge in study more dyligence, beyng an hope to an handfull, and (which most is of all) havynge (as God by many myracles bereth wytness) besyde theyr lernynge, the lyght and clerenes of his espeeiall grace, by whiche they were inwardly taught of his onely Spyrte to perceyve that the wordes spoken in the olde lawe to the Jewys people prone to ydolatri—and yet not to all them neither (for the prestes than had the ymages of the aungell cherubyn in the secret place of the temple), sholde have no

place to forbyd ymages among his crysten flocke; where his pleasure wolde be to have the ymage of his blessyd body, hangyng on his holy crosse, had in honour and reverent remembrance; where he wolde vouchsafe to sende unto the kyng Abiagarus the ymage of his own face; where he lyked to leve the holy vernacle—the expresse ymage also of his blessyd visage, as a token to remayne in honour among suche as loved hym, from the tyme of his bytter passion hytherto. Which as it was by the myracle of his blessyd holy hande expressed and lefte in the sudari, so hath it ben by lyke myracle in the thyn corruptable clothe, kepte and preserved uncorrupted this xv.c. yere, fresshe and well perceyved, to the inward comforte, spyrytuall rejoysynge, and greates encrease of fervoure and devocyon in the hartes of good crysten people. Cryst also taught his holy evangelyst St. Luke to have another maner mynde towarde ymages, than have these heretyques, whan he put in his mynde to counterfete and expresse in a table the lovely visage of our blessyd lady his mother."—**SIR THOMAS MORE's Dialogue,** ff. 7.

"**I** **WOLDE** also fayne wytte whyther these heretyques will be contente that the blessyd name of Jesus be had in honour and reverence, or not. If not, then nede we no more to shewe what wretches they be, which dare dyspyse that holy name that the devyll trembleth to here of. And on the other syde, yf they agre that the name of Jesus is to be revered and had in honour, then syth that name of Jesus is nothyng els but a worde, which by wrytyng or by voyce representeth unto the herer the person of our savyour Cryste, fayne wolde I wytte of these heretyques, yf they gyve honour to the name of our Lorde, whiche name is but an ymage representynge his person to mannes mynde and ymagynacyon, why and with what reason can they dyspyse a figure of hym carved or paynted, whiche representeth hym and his actes, farre more playne and more expressely."—**SIR THOMAS MORE's Dialogue,** ff. 8.

Gold expended on Relics.

"**LUTHER** wyssheth in a sermon of hys, that he had in his hande all the peoys of the holy crosse, and sayth that yf he so had, he wolde throw them there as never soune shold shyne on them. And for what worschypfull reason wolde the wrotohe do suche vylanye to the crosse of Cryste? Bycause, as he sayth, that there is so moche golde now bestowed about the garnyschyng of the peoys of the crosse, that there is none lefte for pore folke. Is not this an hygh reason? as though all the golde that is now bestowed aboute the peoys of the holy crosse, wolde not have sayled to have ben gyven to pore men, yf they had not ben bestowed about the garnyschyng of the crosse. And as though there were nothing lost, but that is bestowed about Crystys crosse.

"Take all the gold that is spent about all the peccys of Crystys crosse, thorowe Crystendome (albe it many a good crysten prynee and other godly people hath honourably garnysshed many peccys thereof) yet yf all the gold were gathered togyder, it wolde appere a pore porcyon in comparyson of the gold that is bestowed upon cuppes; what speke we of cuppes? In which the gold, albe it that it be not gyven to pore men, yet it is saved, and may be gyven in almes whan men wyll,—whiche they never wyll: howe small a porcyon wene we were the golde about all the peccys of crystes crosse, yf it were compared with the gold that is quyte cast away, about the gyltyng of knyves, swordes, spores, arrace and paynted clothes; and (as though these thynges coulde not consume gold fast ynoughe) the gyltyng of postes and hole rofes, not onely in the palaces of prynces and great prelates, but also many ryght mean mennes houses. And yet among all these thynges coulde Luther spye no golde that greuously glyttered in his blered eyes, but onely aboute the crosse of Cryst. For the gold, yf it were thens, the wyse man weneth, it wolde be streyght gyven to pore men; and that where he dayly seeth that suche as have theyr purse full of golde, gyve to the pore not one pece thereof, but yf they gyve ought, they transake the botome amonge all the golde, to seke out here an halfe peny, or in his countrey a brasse peny, wherof foure make a fertyng. Such goodly causes fynde they that pretende holyness for the colour of theyr cloked heresyes."—SIR THOMAS MORE's *Dialogue*, ff. 12.

Faith in the Virgin Mary alone at one time.

CHRIST shewed to St. Peter "that his fayth, that is to wete the fayth by him confessed, shoulde never fayle in his chyrch, nor never dyd it, not with standyng his denyeng. For yet stode styll the lyght of fayth in our Lady, without flyeing or flytting. And in all other we fynde eyther flyeing from hym one tyme or other, or ellys doute of his resurreccyon after his deth, his dere mother onely excepte: for the sygnifycacion and remembraunce wherof the Chyrche yerely in the Tenebre lessons levyth her candell burnyng styll, when all the remenaunt, that sygnifyeth his apostles and dysciples, be one by one put out."—SIR THOMAS MORE's *Dialogue*, ff. 33.

Scripture Divines.

"I HAVE KNOWN," saith SIR THOMAS MORE, "ryght good wyttes that hath set all other lernyng (except the study of scripture) asyde, partly for slownth, refusyng the labour and payne to be susteyned in that lernyng, partly for pryde, by which they could not endure the redargucyon that shoulde somtyme fall to their parte in dyspytacyons, whyche affecccions, theyr inward secrete favour towards themselves cov-

eryd and clokyd under the pretext of symplycite and good Crysten devocyon borne to the love of holy scripture alone. But in lytell whyle after the dampnable spyryte of pryde that unaware to themself lurked in theyr hartys, hath begonne to put out his hornis and shew hymselfe. For then have they longed, under the prayse of holy scripture, to set out to shew theyr own study. Which bycause they wolde have some the more to be set by, they have fyrst fallen to the dysprays and derysion of all other dyscyplines. And bycause in spekyng or preachyng of such commune thynges as all Crysten men know, they could not seem excellent, nor make it appere and seme that in theyr study they had done any great maystry to shew themselfe, therefore mervelously they set out paradoxis and straunge oppynyons agaynst the common fayth of Crystis hole Chyrche. And bycause they have therein the olde holy doctors agaynst them, they fall to the contempte and dyspraise of them; eyther preferring theyr owne fonde glosses agaynst the old connyng and blessyd fathers interpretacyons; or ellys lean to some wordes of holy scripture, that seme to say for them, agaynst many mo textes that playnly make agaynst them; without receyvyng, or eregyvyng to any reason or authority of any man, quyeke or dede, or of the hole chyrche of Cryst to the contrary. And thus ones proudly perswaded a wronge waye, they take the brydill in the tethe, and renne forth lyke an hed stronge horse, that all the worlde can not plucke them backe. But with sowing sedycyon, setting forth of errors and heresyes, and spyng theyr preachyng with rebukynge of preesthode and prelacye for the peoples pleasure, they tourne many a man to ruine, and theirselfe also."—*Dialogue*, ff. 38.

Thirst for Persecucion.

ONE of this sorte of this new kynde of preachers beyng demandyd why that he used to saye in his sermons about, that now a dayes men preachd not well the gospell, answered that he thought so, bycause he saw not the preachers persecutyd, nor no stryfe nor busynes aryse upon theyr preachyng. Whiche thynges, he sayd and wrote, was the fruyte of the gospell, bycause Cryste said *Non veni pacem mittere sed gladium*: I am not come to sende peace into the world, but the sworde. Was not this a worshypfull understanding, that bycause Cryst wolde make a devycyon amonge infydels, from the remenaunt of them to wyne some, therefore these apostels wolde sowe some coole of dysensyon amonge the Crysten people, wherby Cryst myght lese some of them? For the frute of stryfe among the herers, and persecucyon of the preacher, can not lightly growe amonge Crysten men, but by the preachyng of some straunge newelytes, and bryngynge up of some new fangell heresyes to the infeccyon of our olde fayth."—SIR THOMAS MORE's *Dialogue*, ff. 39.

Defiance of Authority.

"Some have I sene which when they have for theyr peryllous prechyng ben by theyr prelates prohybyted to preche, have (that notwithstandyng) proceded on styl. And for the mayntenance of theyr disobedyence, have amended the matter with an heresy, boldly and stubbornly defendyng, that syth they had conyng to preche, they were by God bounden to preche. And that no man, nor no lawe that was made, or coulde be made, had any authority to forbode them. And this they thought sufficyantly proved by the wordes of the apostle, *Oportet magis obedire Deo quam hominibus*. As though these men were apostles now specially sent by God to preche heresy and sow sedycyon amonge Crysten men, as the vary apostles were in dede sente and commaundyd by God to preche his very saythe to the Jewes."—SIR THOMAS MORE'S *Dialoge*, ff. 38.

Scripture not needful.

"THE sayth came in to Saynt Peter his harte as to the prynce of the apostles, without heryng, by secrete inspyracyon, and into the remenaunt by his confessyon and Crystes holy monthe; and by theym in lyke maner, fyrste without wrytyng by onely wordes and prechyng, so was it spredde abrode in the worlde, that his saythe was by the monthes of his holy messengers put in to mennes eres, and by his holy hande wryten in mennes hartes, or ever any worde thereof almost was wryten in the boke. And so was it convenyent for the laue of lyfe, rather to be wryten in the lyvely myndes of men, than in the dede skynnes of bestes. And I nothyng doubte, but all had it so ben, that never gospell hadde ben wryten, yet shoulde the substaunce of this sayth never have fallen out of Crysten folkes hartes, but the same spyryte that plantyd it, the same shoulde have watered it, the same shold have kepte it, the same shold have encreased it."—SIR THOMAS MORE'S *Dialoge*, f. 46.

Dinner Hour.

"By my trouthe, quod he, I have another tale to tell you, that all thys gere graunted, tournayth us yet into as moche uncertaynte as were in before. Ye, quod I, then have we well walked after the balade, 'the further I go, the more behynde.' I pray you what thyng is that? For that longe I to here are yet we go. Nay, quod he, it were better ye dyne fyrste. My lady wyll I wene be angry with me that I kepe you so longe therefro, for I holde it now well towards twelve. And yet more angry wolde waxe wyth me, yf I shoulde make you syt and muse at your mete, as ye wolde I wote well mused on the matter, yf ye wista what it were. If I were, quod I, lyke my wyfe, I shoulde muse more thereon now, and ate no mete for longynge to knowe. But come on than, and let us dyne

fyrst, and ye shall tell us after."—SIR THOMAS MORE'S *Dialoge*, ff. 61.

Holiday Sports.

"IN some countries they go on hunting commonly on good Friday in the morning, for a common custom. Will ye break the evil custom, or cast away Good Friday? There be cathedral churches into which the country cometh with processions at Whitsuntide, and the women following the cross with many an unwomanly song, and that such honest wives as out of that procession ye could not hyre to speke one such foul rybandry word as they there sing for God's sake hole rabandous songs as loud as their throat can cry. Will you mend that lewde manner or put away Whitsuntide? Ye speak of lowdness used at pylgrymages; is there, trow ye, none used on holy days? And why do ye not then advise us to put them clean away, Sundays and all? Some wax dronke in Lent of wygges and cracknels; and yet ye wolde not, I trust, that Lent were fordome."—SIR THOMAS MORE'S *Dialoge*, ff. 79.

A Reforming Itinerant.

"MAY ye not tell his name, quod he. Which of them, quod I; for he had no names than half a lefe can hold. Where dwellyd he, quod your frend. Every where and no where, quod I: for he walked about as an apostle of the Devyll from shyre to shyre and towne to towne, throwe the realme, and had in every dicoyse a dyverse name: by reason whereof he did many years inoche harm or he coulde be found out."—SIR THOMAS MORE'S *Dialoge*, ff. 90.

Too Many Priests.

"WERE I Pope," says SIR THOMAS MORE in his *Dialoge* with the Messenger. "By my soul, quod he, I wolde ye were, and my lady, your wyfe, Popes, too. Well, quod I, then shoulde she devyne for nuns. And as for me, tonohyng the choiche of prestys, I could not well devyse better provysions than are by the laws of the Chyroke provyded already, if they were as wel kept as they be well made. But for the number, I wolde surely see such a way theria that we shoulde not have such a rabball, that every mean man must have a preste in his house to wayte upon his wyfe, which no man almost lackett now, to the contempt of presthed, in as vyle offyce as his horse-keeper. That is, quod he, trouth in dede, and in worse too, for they keep hawkes and dogges: and yet me sameth surely a more honest servyce to wayte on an horse than on a dogge. And yet I suppose, quod I, yf the laws of the Chyroke which Luther and Tyndall wolde have all broken, were all well observed and kept this gere shoulde not be thus, but the number of prester wolde be much naynyshed, and the remenaunt

moche the better. For it is by the laws of the Chyrch provided, to the entente no preste sholde unto the shander of presthed, be dryven to lyve in such lowd manner, or worse, these sholde none be admittyd unto presthed, untyll he have a tytell of a suffeycent yerely lyvyng, eyther of his own patrymony or other wyse. Nor at this day they be none other wyse accepted. Why, quod he, wherefore go there so many of them a begging? Marry, quod I, for they delude the law and themself also. For they never have a graunt of a lyvyng that may serve them in syght for that purpose, but they secretly discharge it, ere they have it, or els they could not gete it. And thus the Byshop is blynded by the syght of the wrytyng, and the prest goth a beggyage for all his graunt of a good lyvyng; and the laie is deluded and the order is rebuked by the prestes beggyage and lowd lyvyng, which eyther is fayne to walk at revens, and lyve upon trimalles or worse, or ellys to serve in a secular mannes house, which sholde not nede yf this gappe were stopped."—*Æ* 103.

The Bible. Sir Thomas More's Opinion.

"WHERE as many thynges be layde against it, yet is there in my mynde not one thyng that more putteth good men of the elergy in doubte to suffre it, than this that they so sometyme moche of the worse sorte more fervent in the calling for it, than them whom we fynde far better. Which maketh them to fere lest suche men desyre it for no good, and lest if it were had in every mannes hande, there wold grete parell aryse, and that sodycyous peopl sholde do more harme therewith, than good and honest folk sholde take fruyte thereby. Which fere I promyse you nothyng feroth me; but that wha soever wold of theyr malice or foly take harme of that thyng that is of itselfe ordeyned to do all men good, I wold never for the avoyd- yng of theyr harme, take from other the profyte whiche they myght take, and nothyng deserve to lose. For els, yf the abuse of a good thyng sholde cause the takyngs awaye thereof from other that wold use it well, Cryst sholde hymself never have been borne, nor brought his synn into the world, nor God sholde never have made it nyether, yf he sholde for the losses of those that wold be dampned wretches, have kept away the occasyon of rewards from them that wold with help of his grace, endeavour them to deserve it."—*SIR THOMAS MORE'S Dialogue, Æ* 114-5.

Luther's Declaration against War.

"LUTHER and his followers among their other heresies hold for a plain conclusion, that it is not leffull for any Crysten man to fight against the Turk, or to make agaynst him any resistance though he come into Crystendome with a great army, and labour to destroy all. For they say that all Crysten men are bounden

to the counsaile of Cryst, by whiche they saye that we be forbidden to defend ourselfe; and that St. Peter was reprov'd of our Savyour when he strake of Malchus ere, all be it that he did it in the defence of his own master, and the most innocent man that ever was. And unto this they lay, that syth the time that Crysten men first fell to fyghting, it hath never increased, but alway mynished and decayed. So that at this day the Turk hath estrayned us very nere, and brought it within a right narrow compass, and narrower shall do, say they, as long as we go about to defend Crystendome by the sword: which they say, sholde be as it was in the beginning increased, so be continued and preserved only by pacyence and martyrdom."—*SIR THOMAS MORE'S Dialogue, Æ* 145.

Readiness of Being in the Reformed People.

"SURELY for the most part such as be ledde out of the ryght way do rather fall thereto of a lewde byghimense of theyre owne mynde, than for any grete thyng that moveth them in theyr mayster that toseth them. For we so them as redy to byleve a purser, a glove, or a wever, that nothyng can do but scantely rede Englyshe, as well as they wold bylove the wysest and the best lerned doctor in the realme."—*SIR THOMAS MORE'S Dialogue, Æ* 147.

Sectaries at Chelmsford.

"THERE was but one church at Chelmsford, the Parishioners were so many that there were 2000 communicants, and Dr. Michelson the Parson was an able and godly man. Before this Parliament was called of this numerous congregation there was not one to be named, man or woman, that boggled at the Common Prayers, or refused to receive the sacrament kneeling, the posture which the Church of England (walking in the footsteps of venerable antiquity) hath by act of Parliament enjoined all those which account it their happiness to be called her children. But since this magnified reformation was set on foot this town (as indeed most Corporations, as we find by experience, are nurseries of faction and rebellion) is so filled with sectaries, especially Brownists and Anabaptists, that a third part of the people refuse to communicate in the Church Liturgy, and half refuse to receive the blessed sacrament unless they may receive it in what posture they please to take it."—*Mercurius Rusticus, p.* 22.

Dr. Featley's Sermon against Sectaries.

"THE Scripture," said Dr. FEATLEY, preaching in those days at Lambeth, "sets forth the true visible Church of Christ upon earth, under the emblem of a great *field*, a great *floor*, a great *house*, a great *sheep*, a great *drew-net*, a

great and large foundation, &c. The church shadowed out under these similitudes cannot be their congregation, or rather conventicles. For, as they brag and commend themselves, wanting good neighbours, in their *field* there are no *tares*, in their *floor* there is no *chaff*, in their *house* no *vessels of dishonour*, in their *sheet* no *unclean beasts*, in their *net* no *trash*, on their *foundation* nothing built but gold, silver, and precious stones. They have not sate with vain persons, nor kept company with dissemblers: they have hated the assembly of malignants, and have not accompanied with the ungodly: they have not, and will not christen in the same *font*; nor sit at the holy table (for to kneel at the Sacrament is Idolatry), nor drink spiritually the blood of our Redeemer in the same chalice with the wicked. Get ye packing then out of our Churches with your bags and baggages, hoysse up sail for New England, or the Isle of Providence, or rather Sir Thomas More's Eutopia, where Plato's Commoner, and Oforius his Nobleman, and Castillio his Courtier, and Vegetius his Soldier, and Tully his Orator, and Aristotles Felix, and the Jews Benecohab, and the Manachees Paraclete, and the Gnosticks Illuminate Ones, and the Montanists Spiritual Ones, and the Pelagians Perfect Ones, and the Catharests Pure Ones, and their Precise and Holy Ones, are all met at Prince Arthur's Round Table, where every guest like the Table is *tota, teres atque rotundus*."—*Mercurius Rusticus*, p. 167.

"THERE are three heads of Catechism and grounds of Christianity, the Apostles Creed, the Lord's Prayer and Ten Commandments. These may be more truly than Gorran his Postills termed *curia fundamenta*, which they go about to overthrow and cast down, and when they have done it, no place remaineth for them to build their synagogues or Maria Rotundas, but the sand in the saw-pit where their Apostle Brown first taught most profoundly. The Lord's Prayer they have excluded out of their Liturgy, the Apostles' Creed out of their Confession, and the Ten Commandments by the Antinomians their disciples out of their rule of life. They are too good to say the Lord's prayer, better taught than to rehearse the Apostles' Creed, better-lived than to hear the Decalogue read at their service, for God can see no sin in them,—nor man honesty."—Dr. FEATLEY, *Mercurius Rusticus*, p. 170.

Testimony of our own Lives to the Spirit.

"If the Spirit be obeyed, if it reigns in us, if we live in it, if we walk after it, if it dwells in us, then we are sure that we are the sons of God. There is no other testimony to be expected, but the doing of our duty. All things else (unless an extra-regular light spring from Heaven and tell us of it) are but fancies and deceptions, or uncertainties at the best."—JEREMY TAYLOR, vol. 9, p. 158.

Covenant and the number 666.

"It will not," says the *Querela Cantabrigiensi*, "be more than what upon trial will be found true, if we here mention a mystery which many (we conceive) will not a little wonder at, viz., that the Covenant for which all this persecution hath been consists of six articles, and those articles of 666 words. This is not the first time that persecution hath risen in England upon six articles. Witness those in the reign of king Henry VIII. But as for the *number of the Beast*, to answer directly to the words of those six articles, it is a thing which (considering God's blessed Providence in every particular thing) hath made many of us and others seriously and often to reflect upon it, though we were never so superstitiously cabballistical as to ascribe much to numbers. This discovery, we confess, was not made by any of us, but by a very judicious and worthy divine (M. Geast) formerly of our university, and then a prisoner (for his conscience) within the precincts of it, and not yet restored to his liberty, but removed to London. And therefore we shall forbear to insist any farther, either upon it, or the occasion of it."—P. 24.

Presbyterians win the Women.

"MADAM," says JEREMY TAYLOR (vol. 9, 314) in a Dedication to the Countess Dowager of Devonshire, "I know the arts of these men; and they often put me in mind of what was told me by Mr. Sackville, the late Earl of Dorset's uncle; that the cunning sects of the world (he named the Jesuits and the Presbyterians) did more prevail by whispering to ladies, than all the church of England and the more sober Protestants could do by fine, force and strength of argument. For they, by prejudice or fears, terrible things and zealous nothings, confident sayings and little stories, governing the ladies' consciences, who can persuade their lords, their lords will convert their tenants, and so the world is all their own."

Prophecy against Elizabeth.

ARCHBISHOP PARKER concluded the last letter which he ever wrote to Burleigh, "with an old prophetic verse, that often as he said, recurred to his head, though he was not much led, he said, by worldly prophecies: namely this,

"Femina morte cadet, postquam terram male tangent."

Hereby hinting his fears of the Queen's life, occasioned by those that now so neglected her authority (he was speaking of the sectaries), and his apprehension of formidable evils that might fall upon the nation afterward.

"This old prophecy," continues Strype " (whereof the Archbishop repeated only the first verse, and had it seems some weight with it in those times, among the better sort that

dreaded the issue of the Queens death), I have met with in the Cotton Library, as pretending some disaster to befall the Queen, and the invasion and conquest of the kingdom by the king of Spain, or some other king. They are an hexastich of old rhiming verses, with an old translation of them into English: as follow.

Femina morte cadet, postquam terram mala
tangent.
Trans vada rex veniet; postquam populi cito
plangent.
Trans freta tendentes, nil proficiendo laborant
Gentes, deplorent illustres morte cadentes.
Ecce repentina validos mors atque ruina
Tollet, prosternet, nec Gens tua talia cernet.

The translation followeth.

The common stroke of death shall stop a womans
breath.
Great grief shall then ensue; and battle gin to
brew.
A king shall oer the stream. The people of
this Reame.
Shall then complayne and mourne, and all in
duely sojourn.
The saylors ore the flood shall do themselves
no good.
No profit, nor yet avayl, when Death doth
them assayl,
The sore stroke repentine of Death and great
ruine.
The stalworthy men of strength shall lye down
at the length
In field and eke in strete. Thy Folk yet shall
not see't."

Life of Archbishop Parker, p. 493.

Degeneracy of Theological Studies in Warburton's Age.

"The *system of man*, that is of ethics and theology, received almost as many improvements from the English divines, during the course of the Reformation, as the *system of nature*, amongst the same people hath done since. It would have received more, but for the evil influence which the corrupt and mistaken politics of those times have had upon it. For politics have ever had fixed effects on science. And this is natural. What is strange in the story is that these studies gradually decay under an improved constitution. Inasmuch that there is now neither force enough in the public genius to emulate their forefathers, nor sense enough to understand the use of their discoveries. It would be an invidious task to inquire into the causes of this degeneracy. It is sufficient, for our humiliation, that we feel the effects. Not that we must suppose, there was nothing to dishonor the happier times which went before: there were too many; but then the mischiefs were well repaired by the abundance of the surrounding blessings. This Church, like a fair and vigorous tree, once teemed with the richest and noblest burthen. though, together with its best fruits, it

pushed out some hurtful suckers, receding every way from the mother plant; crooked and misshapen if you will, and obscuring and eclipsing the beauty of its stem; yet still there was something in their height and verdure which bespoke the generosity of the stock they rose from. She is now seen under all the marks of a total decay: her top scorched and blasted, her chief branches bare and barren, and nothing remaining of that comeliness which once invited the whole continent to her shade. The chief sign of life she now gives is the exuding from her sickly trunk a number of deformed fungus's, which call themselves of her, because they stick upon her surface, and suck out the little remains of her sap and spirits."—WARBURTON, *Introduction to Julian*.

Alliance between Church and State.

"If," says WARBURTON, "the reader should ask where this charter, or treaty of convention for the union of the two societies, on the terms here delivered, is to be found? we are enabled to give him a satisfactory answer. It may be found, we say, in the same *archive* with the famous ORIGINAL COMPACT between magistrate and people, so much insisted on, in vindication of the common rights of subjects. Now when a sight of this compact hath been required of the defenders of civil liberty, they held it sufficient to say, that it is enough for all the purposes of fact and right, that such original compact is the only legitimate foundation of civil society; that if there were no such thing *formally* executed, there was *virtually*; that all differences between magistrate and people ought to be regulated on the supposition of such a compact, and all government reduced to the principles therein laid down; for that the happiness of which civil society is productive, can only be attained by it, when formed on those principles. Now something like this we say of our Alliance between Church and State."—Vol. 4, p. 140.

Elton Hammond's Belief!

"I BELIEVE that man requires religion. I believe that there is no true religion now existing. I believe that there will be one. It will not, after 1800 years of existence, be of questionable truth and utility, but perhaps in eighteen years be entirely spread over the earth, an effectual remedy for all human suffering, and a source of perpetual joy. It will not need immense learning to be understood, it will be subject to no controversy.—E. H."

Safety only in Peter's ship.

"EXTRA enim Petri naviculum perseverantes, cito submergunt: ipsius vero ductu atque vehiculo homines perveniunt ad portum salutis. Tutius profecto est navigare quam natare; duos a nautis peritissimis, quam poni solitarie inter

maris procellas et aquarum undas."—BALTHASAR, *Contra Balamorum Errores*. 1494.

Presbyterian Exultations.—1644.

"By the good hand of our God upon us, there is a beautiful fabrick of his House (as near as we can according to the Apostolical pattern) preparing amongst us; and some such things as are already done towards it, as will be of singular concernment both in reference to the honour of the Lord himself, and also to the comfort of the Inhabitants. Instead of the High Commission, which was a sore scourge to many godly and faithful ministers, we have an honourable Committee, that turns the wheel upon such as are scandalous and unworthy. In the room of Jeroboam's Priests, burning and shining lights are multiplied, in some dark places of the land which were full of the habitations of cruelty. In the place of a long Liturgy, we are in hope of a pithy Directory. Instead of prelatical Rails about the table, we have the Scripture Rails of Church Discipline in good forwardness. Where Popish Altars and Crucifixes did abound, we begin to see more of Christ crucified in the simplicity and purity of his ordinances. Instead of the Prelates Oath, to establish their own exorbitant power with the appurtenances, we have a Solemn Covenant with God, engaging us to endeavour Reformation, according to his Word, yea, and the extirpation of Popery, and Prelacy itself. Who could expect that such great matters should be easily and suddenly effected?"—HILL's *Sermon*. 1644.

Effect of the War in making Good People willing to give up any thing for Peace.

"ALL our delays and difficulties may prove the Lord's method to fetch off people's spirits, to close more fully with his own work. The business of Church Reformation stuck here most of all, even in the reluctancy of the peoples minds against it, and their indisposedness to comply with it, as in good Jehosaphat's days. The high places were not taken away, for as yet the people had not prepared their hearts unto the God of their Father. Our Temple-work was no more forward, because the hearts of the most of England have been so backward to it. Behold here the admirable providence of God, how he hath improved the lengthening of our Troubles! Hereby he hath by little and little moulded people's spirits to a more pliable disposition, and made many much more ready to concur in the building of the Temple, in the advancing of Reformation.

"When the wars began, thousands in England who in a humour would have taken up arms to fight for the Prelacy and the Service Book, have been so hammered and hewed by the continuance of God's judgments upon us, that now they are come to this, *Let the Parliament and Assembly do what they will with Prelacy and Liturgy, so the sword may be sheathed.*

New truth shall be welcome so they may have Peace.—The Lord hath hereby facilitated the rebuilding of his own house. There are wise men who think our Reformation would have been very low, had not God raised the spirits of our Reformers by the length of these multiplied Troubles."—HILL's *Sermon*. 1644.

Exultation at this, and Call for clearing away all Rubbish.

"You read in Isaiah, *Before Zion shall be redeemed with judgment, he will purely purge away her dross, and take away all her tin.* Here was much dross in England, both of persons and things. Wonder not if they be not suddenly or easily removed. Many drossy persons and things have been taken away by the length of these troubles, which otherwise in all probability would still have clogged us. As in matters of state, the civil Sword, being so indulgent, would not take off Delinquents, therefore the Lord still renews the commission of the military Sword to do justice till his counsel be fulfilled. So in the affairs of the Church, many poor deluded people in England were fond of their needless ceremonies and ready to dote on some Babylonish trinkets, who probably would not have been weaned from them, had not God whipped them off by the continuance of these troubles."—HILL's *Sermon*. 1644.

"WHEN you have pulled down the old building, *leave no rubbish upon the place.* It was an unhappy defect in former reformation, though some of the grand Idols were removed, yet still there was much Babylonish stuff left behind, which now hath occasioned great trouble. Away with ceremonies, altars, and crucifixes! Away with the Pope's Canon Law, or whatsoever may give any occasion to Samaritan builders to make such a mixture in the Church as is contrary to the simplicity in Christ."—HILL's *Sermon*. 1644.

Wine-press for squeezing Delinquents.

"THIS vineyard, whereof God hath made you keepers, cannot but see that nothing is wanting on your part. For you have endeavored to fence it by a settled militia; to gather out malignants as stones; to plant it with men of piety and trust as choice vines; to build the tower of a powerful ministry in the midst of it, and also to make a wine-press therein for the squeezing of delinquents."—JOHN ARROWSMITH. *Sermon*. 1643. Dedicated to the House of Commons.

Rushworth's Account of the Tricks of his Party.

"POSTERITY," says RUSHWORTH, in the preface to his first volume, "should know that some durst write the truth, whilst other men's fancies were more busy than their hands, forging relations, building and battering castles in the air; publishing speeches as spoken in Parliament

which were never spoken there; printing declarations which were never passed; relating battles which were never fought, and victories which were never obtained; dispersing letters which were never writ by the authors, together with many such contrivance, to abet a party, or interest. *Pudet hæc opprobria*. Such practices, and the experience I had thereof, and the impossibility for any man in after ages to ground a true history, by relying on the printed pamphlets in our days, which passed the press whilst it was without controul, obliged me to all the pains and charge I have been at for many years together, to make a great Collection; and whilst things were fresh in memory, to separate truth from falsehood, things real from things fictitious or imaginary."

Comet of 1618.

"At this time there appeared a Comet, which gave occasion of much discourse to all sorts of men; amongst others a learned Knight, our countryman (Sir John Heydon), confidently and boldly affirmed, that such persons were but abusers, and did but flatter greatness, who gave their verdict, that that comet was effectual, as some would have it, or signal, as others judge it, only to Africa, whereby they laid it far enough from England: when this Knight, out of the consideration of the space of the Zodiac which this Comet measured, the inclination of his sword and blade, and to what place both the head and tail became vertical, together with other secrets, said, that not only all Europe to the elevation of fifty-two degrees was liable to its threatenings, but England especially: yea, that person besides, in whose fortune we are all no less embarked than the Passenger with the ship is in the Pilot that guided the same, the truth whereof, said he, a few years will manifest to all men."—RUSHWORTH, vol. 1, p. 8.

"QUEEN ANNE died this year at Hampton Court. The common people, who were great admirers of princes, were of opinion that the Blazing Star rather betokened the death of the Queen, than that cruel and bloody war which shortly after happened in Bohemia and other parts of Germany."—RUSHWORTH, vol. 1, p. 10.

James's Confession of Abuse, 1621.

"I *courtesy*," said James to his Parliament in 1621, "that when I looked before upon the face of the Government, I thought (as every man would have done) that the people were never so happy as in my time. For even as at divers times, I have looked upon many of my copy-holders, riding about them, and they appeared on the outside very thick and well grown, unto me; but when I turned into the midst of them, I found them all bitten within, and full of plagues, and bare spots, like the apple or pear, fair and smooth without, but when you cleave it asunder, you find it rotten at heart. Even so this king-

dom. The External Government being as good as ever it was, and I am sure as learned Judges as ever it had, and, I hope, as honest, administering justice within it; and for peace, both at home and abroad, I may truly say, more settled and longer lasting than ever any before, together with as great plenty as ever; so as it was to be thought, that every man might sit in safety under his own vine and fig-tree. Yet I am ashamed, and it makes my hair stand upright, to consider, how in this time my people have been vexed and polled by the vile execution of projects, patents, bills of conformity and such like; which besides the trouble of my people, have more exhausted their purses than many subsidies would have done."—RUSHWORTH, vol. 1, p. 26.

Jesuits acting the Puritan. This the strongest fact upon the subject, if the date be correct.

A LETTER, said to have been found among the papers of some Jesuits at Clerkenwell in 1627, has these passages. "When K. James lived (you know) he was very violent against Arminianism, and interrupted, with his pestilent wit and deep learning, our strong designs in Holland. Now we have planted that sovereign drug Arminianism, which we hope will purge the Protestants from their heresy; and it flourisheth, and bears fruit in due season. The materials which build up our bulwark are the Projectors and Beggars of all ranks and qualities. Howsoever both these Factions cooperate to destroy the Parliament, and to introduce a new species and form of Government, which is Oligarchy. These serve as direct mediums and instruments to our end, which is the Universal Catholic Monarchy. Our foundation must be mutation.—I cannot choose but laugh to see how some of our own coat have accoutred themselves; you would scarce know them, if you saw them: and it is admirable how in speech and feature they act the Puritan. The Cambridge scholars, to their woful experience, shall see we can act the Puritans a little better than they have done the Jesuits. They have abused our sacred patron, St. Ignatius, in jest, but we will make them smart for it in earnest." RUSHWORTH, vol. 1, p. 475.

Sir Benjamin Rudyard, upon Reasons of State.

"THE King," said Sir Benjamin Rudyard, "is a good man; and it is no diminution to a King to be called so. He hath already intimated unto us by a message, that he doth willingly give way to have the abuse of power reformed; by which I do verily believe, he doth very well understand what a miserable Power it is which hath produced so much weakness to himself and to the kingdom: and it is our happiness that he is so ready to redress it.—For mine own part, I shall be very glad to see that old decrepit law, Magna Charta, which hath been kept so long, and lion bed-rid, as it were, I shall be glad to

see it walk abroad again with new vigour and lustre, attended and followed with the other six statutes: questionless it will be a great heartening to all the People.—As for intrinsic power and reason of state, they are matters in the clouds, where I desire we may leave them, and not meddle with them at all, lest by the way of admittance we may lose somewhat of that which is our own already. Yet this by the way I will say of Reason of State, that in the latitude by which 'tis used, it hath eaten out almost, not only the Laws, but all the Religion of Christendom.”—RUSHWORTH, part 1, p. 552.

Sir Benjamin Rudyard on Moderation.

“I WILL remember you of one precept,” said Sir Benjamin Rudyard, “and that of the wisest man. *Be not over wise; be not over just: and he gives his reason, for why wilt thou be desolate?*—If Justice and Wisdom may be stretched to desolation, let us thereby learn that Moderation is the Virtue of Virtues, and Wisdom of Wisdoms. Let it be our masterpiece so to carry the business, that we may keep Parliaments on foot; for as long as they be frequent, there will be no irregular Power, which, though it cannot be broken at once, yet in short time it will be made and muddled away. There can be no total or final loss of liberties as long as they last: what we cannot get at one time, we shall have at another.”—RUSHWORTH, part 1, p. 552.

Goad, against Uniformity.

“EXTERNAL forms are the rudiments and elements of children, with which state there is no uniformity consistent, there being in it so many several statures and ages. And the design of Uniformity is from none but Satan to kill Christ while he is a child, and stifle him in his swaddling clothes, though the pretence be, with Herod, to give him honour and worship.”—CHRISTOPHER GOAD, *Preface to William Dell's Works*.

Arminianism.

“I DESIRE,” said Mr. Rous, “that we may consider the increase of Arminianism, an error that makes the Grace of God lackey it after the Will of Man, that makes the sheep to keep the shepherd, and makes a mortal seed of an immortal God. Yea, I desire that we may look into the very belly and bowels of this Trojan Horse, to see if there be not men in it ready to open the gates to Romish tyranny, and Spanish monarchy. For an Arminian is the spawn of a Papist; and if there come the warmth of favour upon him, you shall see him turn into one of those Frogs that rise out of the bottomless pit. And if you mark it well, you shall see an Arminian reaching out his hand to a Papist, a Papist to a Jesuit, a Jesuit gives

one hand to the Pope, another to the King of Spain; and these men having kindled a fire in our neighbour country, now they have brought over some of it hither, to set on flame this kingdom also.”—RUSHWORTH, part 1, p. 645

Sale of Arms to the Savages.

THE sale of swords, pikes, muskets, match, powder, shot, &c., to the savages of New England, had been forbidden both by James and Charles I. as an insufferable abuse.—RUSHWORTH, part 2, vol. 1, p. 75.

Covenant proposed, 1628.

“IF,” said Rous, “a man meet a dog alone, the dog is fearful, though never so fierce by nature; but if that dog have his master by him, he will set upon that man from whom he fled before. This shows that lower natures being backed with the higher, increase in courage and strength; and certainly man being backed with Omnipotency, is a kind of Omnipotency. All things are possible to him that believeth; and where all things are possible there is a kind of Omnipotence. Wherefore, let us now, by the unanimous consent and resolution of us all, make a vow and a covenant henceforth to hold fast, I say, to hold fast to our God and our Religion, and then may we from henceforth certainly expect prosperity on this kingdom and nation. And to this Covenant let every man say Amen.”—RUSHWORTH, part 1, p. 646.

Books to be superseded by Faith.

“WE are almost at the end of Books,” says CHRISTOPHER GOAD in the Preface to William Dell's Works:—“these paper-works are now preaching their own funerals. Whilst they are holding forth the spirit, the letter is grown old, and is dying into the newness of the spirit, into which all things shall be resolved.”

Birth of Charles the Second.

“ON the 29th of May, Prince Charles was born, a little before one of the clock in the afternoon; and the Bishop of London had the honour to see him, before he was an hour old. At his birth there appeared a Star visible that very time, of the day, when the King rode to St. Paul's Church to give thanks to God for the Queen's safe delivery of a Son. But this Star then appearing, some say was the Planet Venus, others Mercury, the sign of Merlin's prophecy: ‘the splendour of the Sun shall languish by the paleness of Mercury, and it shall be dreadful to the beholders.’ Any Planet, says the Astrologer, within its degrees of the Sun, is very unfortunate; and Mercury being the Lord of the Ascendant and Mid-Heaven, was a chief signifier of the Prince his person, who being afflicted by the presence of the Sun, yet miraculously God did by his power make this Star

shine bright in a clear sun-shine day, which was contrary to Nature."—RUSHWORTH, part 2, vol. 1, p. 50.

Taking of Bristol.

✓ "I CAN truly and particularly say," says WILLIAM DELL,—"let them that will needs be offended, stumble and fall at it)—that Bristol was conquered by faith, more than by force; it was conquered in the hearts of the Godly by faith, before they stretched forth a hand against it; and they went not so much to storm it, as to take it, in the assurance of Faith."—P. 73.

Declaration concerning Sports.

✓ KING JAMES in his Declaration concerning Lawful Sports (1618) states, "that in his progress through Lancashire he did justly rebuke some Puritans and Precise people, and took order that the like unlawful carriage should not be used by any of them hereafter, in the prohibiting and unlawful punishment of his good people for using their lawful recreations and honest exercises upon Sundays and other holydays, after the afternoon sermon or service.—With his own ears he heard the general complaint of his people that they were barred from all lawful recreations and exercise upon the Sundays after noon, after the ending of all divine service; which, he said, could not but produce two evils: the one, the hindering the conversion of many, whom their Priests will take occasion hereby to vex, persuading them that no honest mirth or recreation is lawful or tolerable in the religion which the King professeth, and which cannot but breed a great discontentment in his people's hearts, especially of such as are peradventure upon the point of turning: the other inconvenience is, that this prohibition barreth the common and meaner sort of people from using such exercises as may make their bodies more able for war when his Majesty, or his successors, shall have occasion to use them; and in place thereof sets up tippling and filthy drunkenness, and breeds a number of idle and discontented speeches in their Alehouses. For when shall the common people have leave to exercise, if not upon the Sundays and holydays, seeing they must apply their labour, and win their living, on all working days? Therefore, the King said, his express pleasure was that no lawful recreation should be barred to his good people which did not tend to the breach of the laws of this kingdom and canons of the Church: that after the end of divine service his good people be not disturbed, letted, or discouraged from any lawful recreation, such as dancing, either men or women; archery for men; leaping, vaulting, or any other such harmless recreation; nor from having of May Games, Whitson-Ales, and Morrice-Dances; and the setting up of May-poles, and other sports therewith used: so as the same be had in due and convenient time, without impediment or neglect of divine service.

And that women should have leave to carry rushes to the church for the decoring of it according to their old custom. But withall he prohibited all unlawful games to be used upon Sundays only, as Bear and Bull-baitings, Interludes, and at all times in the meaner sort of people, by law prohibited, Bowling. And he barred from this liberty all known recusants who abstained from coming to divine service, being therefore unworthy of any lawful recreation after the service, that would not first come to the church and serve God, and in like sort he prohibited them to any who, though conform in religion, had not been present in the church, at the service of God, before their going to the said recreations. His pleasure likewise was, that they to whom it belonged in office, should present and sharply punish all such as, in abuse of this his liberty, would use these exercises before the end of all divine services for that day. He commanded that every person should resort to his own parish church, and each parish use these recreations by itself, and prohibited any offensive weapons to be carried or used in the said times of recreation."—RUSHWORTH, part 2, vol. 1, p. 193.

Authority in Matter of Religion denied.

✓ "No Princes or Magistrates in the world," says WILLIAM DELL, "have any power to forbid the preaching of the everlasting Gospel,—or of any one truth of it, though never so cross to their designs. And if they should, yet hereon ought we to know no more obedience than Peter and John did here. We ought to obey God and not them, and to make known the whole mind of God, though it be never so contrary to their mind; after the example of Peter and John, who having received this power of the Holy Spirit, held on their ministry against all the countermands and threatenings and punishments of the magistrates."—P. 26.

Hollis's Trumps.

THIS figure of speech seems to have been a favourite one with Hollis. Speaking with well-merited eulogium of Sir Randal Crew, "He kept his innocency," said he, "when others let theirs go, when himself and commonwealth were alike deserted, which raises his merit to a higher pitch. For to be honest when every body else is honest, when honesty is in fashion, and is Trump (as I may say), is nothing so meritorious: but to stand alone in the breach, to own honesty when others dare not do it, cannot be sufficiently applauded, nor sufficiently rewarded. And that did this good old man do, in a time of general desertion he preserved himself pure and untainted."—RUSHWORTH, part 2, vol. 2, p. 1359.

The Spirit empties its Vessels.

"THE works of the Spirit, whereby he first

prepares us for himself, and then entertains himself in us, are these two especially: 1st, he empties us; and 2nd, he fills us with himself, whom he hath made empty.

"1. He empties us: and this emptying is the first and chief work of the Spirit upon the Elect, whereby he prepares them to receive himself. For the more empty a man is of other things, the more capable he is of the Spirit. If you would fill a vessel with any other liquor than it holds, you must first empty it of all that is in it before: if you would fill it with wine you must first empty it of beer, or water, if any such liquor be in it. For two material things cannot possibly subsist in the same place, at the same time, the substances of each being safe and sound. And so if the Holy Spirit, who is God, must come into us, all mortal and unstable creatures, together with sin, and ourselves and whatever else is in us, must go forth. Human reason, and human wisdom, and righteousness and power and knowledge, cannot receive the Holy Spirit; but we must be emptied of these, if ever we would receive him."—WILLIAM DELL, p. 44.

Naseby won by Faith.

"THROUGH Faith," says WILLIAM DELL, "one of them [the Godly] hath chased ten, and ten put an hundred to flight, and an hundred a thousand. And this was performed in the very letter of it, at that famous and memorable battle at Naseby."—P. 74.

Majority of Young Saints.

"ONE thing that is remarkable touching the increase of the Church at this day, is this: That where Christ sends the ministration of the Spirit, there many young people are brought in to Christ, as being most free from the forms of the former age, and from the doctrines and traditions of men, taught and received instead of the pure and unmixed word of God; whereas many old professors, who are wholly in the form, prove the greatest enemies to the power of Godliness; and thus the first are the last, and the last first."—WILLIAM DELL, p. 79.

Hypocrites.

"MANY men," says BEN JOHNSON, "believe not themselves what they would persuade others; and less do the things which they would impose on others: but least of all know what they themselves most confidently boast. Only they set the sign of the cross over their outer doors, and sacrifice to their gut and their groin in their secret closets."—*Discoveries*.

Rushworth's Malus Animus against the Convocation.

1636. "ABOUT this time the New Statutes

for the University of Oxford were finished and published in Convocation.

"The Preface to those Statutes disparaged King Edward's times and government, declaring that the discipline of the University was then discomposed and troubled by that King's injunctions, and the flattering novelty of the age; and that it did revive and flourish again in Queen Mary's days, under the government of Cardinal Pole; when, by the much-to-be-desired felicity of those times, an in-bred candour supplied the defect of statutes."—RUSHWORTH, part 2, vol. 1, p. 324.

This is a specimen of the *malus animus* with which Rushworth's Collections are made.

Monopolies.

"MR. SPEAKER, I have but one grievance more to offer unto you, but this one comprizeth many. It is a nest of wasps, or swarm of vermin which have overrept the land. I mean the Monopolies and Pollers of the people: these, like the Frogs of Egypt, have gotten possession of our dwellings, and we have scarce a room free from them. They sup in our cup. They dip in our dish. They sit by our fire. We find them in the dye-fat, wash-bowl, and powdering tub. They share with the butler in his box. They have marked and sealed us from head to foot. Mr. Speaker, they will not bate us a pin. We may not buy our own cloaths without their brokerage. These are the leeches that have sucked the commonwealth so hard, that it is almost become hectical. And, Mr. Speaker, some of these are ashamed of their right names. They have a vizard to hide the brand made by that good law in the last Parliament of King James: they shelter themselves under the name of corporation: they make bye-laws which serve their turn to squeeze us, and fill their purses. Unface these and they will prove as bad cards as any in the pack. These are not petty-chapmen, but wholesale men. Mr. Speaker, I have echoed to you the cries of the kingdom."—*Sir John Culpeper, 1639.*—RUSHWORTH, part 2, vol. 2, p. 917.

Corruption of the Judges.

"THERE can not," said Hyde, speaking against the Judges in the case of Ship-money, "be a greater instance of a sick and languishing commonwealth than the business of this day.—'Tis no marvel that an irregular, extravagant, arbitrary Power, like a torrent, hath broke in upon us, when our banks and our bulwarks, the Laws, were in the custody of such persons. Men who had lost their innocence could not preserve their courage; nor could we look that they who had so visibly undone us themselves, should have the virtue or credit to rescue us from the oppression of other men. 'Twas said by one who always spoke excellently, that the Twelve Judges were like the Twelve Lions under the throne of Solomon—under the throne in obedi-

ence, but yet lions. Your Lordships shall this day hear of six, who (be they what they will be else) were no Lions; but who upon vulgar fears delivered up the precious forts they were trusted with, almost without assault, and in a tame easy trance of flattery and servitude, lost and forfeited, shamefully forfeited, that reputation, awe and reverence, which the wisdom, courage and gravity of their venerable predecessors had contracted and fastened to the places they now hold."—RUSHWORTH, part 2, vol. 2, p. 1340.

Cry of Puritanism.

1640 "A ROMANIST hath bragged and congratulated in print, that the face of our Church begins to alter, the language of our Religion to change. And Sancta Clara hath published, that if a synod were held *non intermixtis Puritanis*, setting Puritans aside, our Articles and their Religion would soon be agreed. They have so brought it to pass that under the name of Puritans all our religion is branded; and under a few hard words against Jesuits, all Popery is condemned.

"Whosoever squares his actions by any rule, either divine or human, he is a Puritan; whosoever would be governed by the King's Laws, he is a Puritan.

"Their great work, their master piece now is, to make all those of the religion to be the suspected party of the kingdom. If we secure our religion, we shall cut off and defeat many plots that are now on foot, by them and others. Believe it, Sir, religion hath been for a long time, and still is, the great design upon this kingdom. It is a known and practised principle, that they who would introduce another religion into the Church must first trouble and disorder the government of the State, that so they may work their ends in the confusion which now lies at the door."—*Sir Benjamin Rudyard*.—RUSHWORTH, part 2, vol. 2, p. 1355.

Puritan Insolence.

1629. "THE Lady Laurence, for turning up the back parts of a child at the font, when the Plaintiff would and should have signed it with the sign of the cross, which was proved, but not charged by the Bill, was recommended to the High Commission Court."—RUSHWORTH, part 2, vol. 2, appendix, p. 27.

Independent Intolerance.

"His first master was one Mr. Willis that kept a school at Isleworth. That man was a rigid Presbyterian, and his wife a furious Independent. Those two seats at that time contended for preeminence in tyranny, and reaping the fruits of too successful rebellion; which conjured up a spirit of opposition betwixt them, so that they hated each other more than either the Bishops or even Papists themselves. Such is the ordinary curse of God upon men permitted

to prosper in wickedness. And this woman was so zealous in her way, that thinking it a sin, she would scarce let her carnal husband have conjugal intimacy with her."—ROBERT NORTH, *Life of Lord Keeper Guildford*, vol. 1, p. 11.

Arms.

"THE arms of a pikeman are, gorget, curats, head-piece, sword, girdle and hangers.

"The arms of a muskettier are, a musket a rest, bandoliers, head-piece, sword, girdle and hangers.

"The arms of horsemen, cuirassiers, are a gorget, curats, cutases, pouldrons, vambraces, a left hand gauntlet, taces, cuisses, a cask, a sword, girdle and hangers, a case of pistols, firelocks, saddle, bridle, bit, petrel, crupper, with the leathers belonging to fasten his pistols, and his necessary sack of carriage, and a good horse to mount on.

"The arms of a harquebuisier, or dragoon, which hath succeeded in the place of lighthorsemen (and are indeed of singular use almost in all actions of war, the arms are a good harquebuis or dragoon, fitted with an iron work, to be carried in a belt, a belt with a flask, priming-box, key, and bullet-bag, an open head-piece with cheeks, a good buff-coat with deep skirts, sword, girdle and hangers, a saddle, bridle, bit, petrel, crupper, with straps for his sack of necessities, and a horse of less force and less price than the cuirassier."—*Instructions for Musters and Arms*, 1631.—RUSHWORTH, part 2, vol. 2, appendix, p. 137.

"It is required that the muskets be all of a bore, the pikes of a length. But to the end this course may not by a sudden alteration turn to a general charge and burthen upon the people, the Lords Lieutenants and the Deputy Lieutenants are rather to use the way of advice and encouragement, as a matter which will be very acceptable to his Majesty, who will take notice of the affection of such as shall most readily provide arms according to this order, than to enforce a present general observation thereof. But in case where the arms shall be decayed and must be renewed, this order is to be strictly observed.—A principal care is to be taken for the provision of the arms, that they may be provided at such rates as they are truly worth, that the people be not subject to the abuse of undertakers for those businesses."—*Instructions for Musters and Arms*, 1631.—RUSHWORTH, part 2, vol. 2, appendix, pp. 137, 138.

Discipline.

"IN the exercise of the Foot-troops, the Companies are to be of hundreds only, besides Officers, that they may be so much the nearer together, to be trained and exercised with less pains to the soldiers, and less loss of time when they shall be called together by their Captain.

"The company is to be divided into Files of ten in a File. The file is to be distinguished into a Leader, a Bringer-up, two Middle-men, and three between the Leader and his Middle-man, and three between the Bringer-up and his Middle-man. When the Companies come together, they are to be exercised ten in depth (as the proportion best fitted to receive all charges, and perform all executions.) But in cases of necessity in service, and for exercise, it will be requisite to reduce them into five in file; and then those two Middle-men become Bringers-up, and then have a kind of charge over those three between the Leader and the Bringer-up, and will be of great use in preparing and exercising of the soldiers in the practise of their arms and order. For it is not intended that the whole Companies should be drawn together to be exercised. But that upon Sundays after evening prayer and upon holy days (as it hath been formerly used for the Bow) the Leader, Bringer-up, or Middle-men should exercise together with the whole file, or such a part as dwells most convenient for him. And further that once in a month or six weeks, the Captain, Lieutenant, or Ancient may (with the knowledge of the Deputy Lieutenant that dwells next him) upon a holy day exercise a squadron of his company, or the whole, as shall seem good to the Deputy Lieutenant.

"The like form for the Horse: But it is to be observed that the files of horse are never to be above six, but distinguished by the names of Leader, Bringer-up, and two Middle-men; and to be doubled to three deep upon occasion."—*Instructions for Musters and Arms, 1631.*—RUSHWORTH, part 2, vol. 2, appendix. pp. 137, 138.

Hugh Peters.

"THERE was not any thing," says ROGER NORTH of the Lord Keeper Guildford, "which he did not, if he might, visit, for his information as well as diversion; as engines, shows, lectures, and even so low as to hear Hugh Peters preach."—Vol. 1, p. 47.

Horse Soldiers.

"A SPECIAL care and order must be taken that all those that find a man to serve on horseback, whether they find the horse or the man, or both, must not change the horse or man, at their pleasure: for so it would be every day to practise a new man, or a new horse, and the exercise be made vain. But they must take into consideration, that the man and horse designed to the service of the King, hath (by the intention of the law) been dedicated so to the interest of the King, as they must always be in readiness at the call of the King's officers, and may not be changed without the knowledge and consent of the Captain, or Deputy Lieutenant next adjoining, or by warrant of the Lord Lieutenant. And this with this only limitation, that another sufficient man or horse be supplied in

the room of the man or horse made deficient, for a just cause well approved of."—*Instructions for Musters and Arms, 1631.*—RUSHWORTH, part 2, vol. 2, appendix, p. 138.

Alliances.

"ALLIANCES," said Sir Benjamin Rudyard, "do serve well to make up a present breach, or mutually to strengthen those states who have the same ends. But politic bodies have no natural affections; they are guided by particular interest; and beyond that are not to be trusted."—RUSHWORTH, part 3, vol. 1, p. 381.

Laud.

"AMONGST the Papists there is one acknowledged supreme Pope; supreme in honour, order, and in power, from whose judgement there is no appeal. I confess, Mr. Chairman, I cannot altogether match a Pope with a Pope (yet one of the ancient titles of our English Primate was, *Alterius Orbis Papa*), but thus far I can go, *ex ore suo*—it is in print; he pleads fair for a Patriarchate; and for such a one whose judgement he (beforehand) professeth ought to be *final*—and then I am sure it ought to be *unerring*. Put these together, and you shall find that the final determination of a Patriarch will want very little of a Pope—and then we may say—

*mutato nomine de te
Fabula narratur.*

He pleads Popeship under the name of a Patriarch; and I much fear lest the end and top of his patriarchal plea, may be as that of Cardinal Pole his predecessor, who would have two heads, one *Caput Regale*, another *Caput Sacerdotale*; a proud parallel, to set up the Mitre as high as the Crown. But herein I shall be free and clear; if one there must be (be it a Pope, be it a Patriarch), this I resolve upon for my own choice, *procul à Jove, procul à fulmine*: I had rather serve one as far off as Tiber, than to have him come so near as the Thames. A Pope at Rome will do me less hurt than a Patriarch may do at Lambeth."—*Sir Edward Der- ing.*—RUSHWORTH, part 3, vol. 1, p. 55.

Rigby against Mercy.—1640.

"MR. SPEAKER, it hath been objected unto us that in judgement we should think of mercy; and 'be ye merciful as your Heavenly Father is merciful.' Now God Almighty grant that we may be so; and that our hearts and judgements may be truly rectified to know truly what is mercy: I say, to know what is mercy, for there is the point, Mr. Speaker. I have heard of foolish pity: foolish pity! Do we not all know the effects of it? And I have met with this epithet to mercy, *crudelis misericordia*: and in some kind I think there may be a cruel mercy. I am sure that the Spirit of God said, Be not

pityful in judgement; nay it saith, Be not pityful of the Poor in judgement; if not of the Poor, then *à latiori*, not of the Rich; there's the emphasis."—*Mr. Rigby, 1640.—RUSHWORTH, part 3, vol. 1, p. 129.*

Irish Soldiers for Spain.—1641.

1641. "As for sending the Irish into Spain, truly, Sir, I have been long of opinion, that it was never fit to suffer the Irish to be promiscuously made soldiers abroad, because it may make them abler to trouble the State when they come home; their intelligence and practise with the Princes whom they shall serve may prove dangerous to that kingdom of Ireland.—Besides it will be exceedingly prejudicial to us, and to our religion, if the Spaniard should prevail against the Portuguese. It were better for us he should be broken into lesser pieces—his power shivered. If the King of Portugal had desired the Irish soldiers, I should rather have given my vote for him than for the King of Spain, because it would keep the balance more even. Spain hath had too much of our assistance and connivance heretofore. I am sure it lost us the Palatinate. Now that it is come to our turn to advise, I hope we shall not do other men's faults over again."—*Sir Benjamin Rudyard.—RUSHWORTH, part 3, vol. 1, p. 382.*

Dering against the Remonstrance.

"THIS Remonstrance," said Sir Edward Dering, "is now in progress upon its last foot in this house. I must give a vote unto it, one way or other. My conscience bids me not to dare to be affirmative. So sings the bird in my breast; and I do cheerfully believe the tune to be good."

"This Remonstrance whensoever it passeth will make such an impression, and leave such a character behind, both of his Majesty, the People, the Parliament, and of this present Church and State, as no time shall ever eat it out while histories are written, and men have eyes to read them.—*Mr. Speaker, this Remonstrance is in some kind greater and more extensive than an act of Parliament: That reacheth only to England and Wales; but in this the three kingdoms will be your immediate supervisors; and the greatest part of Christendom will quickly borrow the glass to see our deformities therein.*

"To what end do we decline thus to them that look not for it? Wherefore is this descension from a Parliament to a People? They look not up for this so extraordinary courtesy. The better sort think best of us: and why are we told that the people are expectant for a declaration? I did never look for it of my predecessors in this place, nor shall do from my successors. I do here profess that I do not know any one soul in all that county for which I have the honour to serve, who looks for this at your hands."

"*Mr. Speaker, when I first heard of a Re-*

monstrance, I presently imagined that like faithful counsellors, we should hold up a glass unto his Majesty: I thought to represent unto the King the wicked counsels of pernicious counsellors; the restless turbulence of practical Papists; the treachery of false Judges; the bold innovations and some superstition brought in by some pragmatistical Bishops and the rotten part of the clergy. I did not dream that we should remonstrate downward, tell stories to the People, and talk of the King as of a third person. The use and end of such Remonstrance I understand not: at least I hope I do not."—*RUSHWORTH, part 3, vol. 1, p. 425.*

Dering, for an Endowed and Learned Clergy.

"It is, I dare say, the unanimous wish, the concurrent sense of this whole house, to go such a way as may best settle and secure an able, learned, and fully sufficient ministry among us. This ability, this sufficiency, must be of two several sorts.—It is one thing to be able to preach and to fill the pulpit well; it is another ability to confute the perverse adversaries of truth, and to stand in that breach. The first of these gives you the wholesome food of sound doctrine; the other maintains it for you, and defends it from such harpies as would devour, or else pollute it. Both of these are supremely necessary for us and for our religion. Both are of divine institution. The holy apostle requireth both, both *παράκλησιν* and *ἐλέγχειν*; first to preach, *that he be able with sound doctrine to exhort*; and then *καὶ τοὺς ἀντιλέγοντας ἐλέγχειν*, and to convince the gainsayers, for saith he, there are many deceivers whose mouths must be stopt."

"Now, Sir, to my purpose: These double abilities, these several sufficiencies, may perhaps sometimes meet together in one and the same man; but seldom, very seldom, so seldom, that you scarce can find a very few among thousands rightly qualified in both. Nor is this so much the infelicity of our, or any times, as it is generally the incapacity of man, who cannot easily raise himself up to double excellencies. Knowledge in religion doth extend itself into so large, so vast a sphere, that many for haste do cut across the diameter and find weight enough in half their work: very few do or can travel the whole circle round.—The reason is evident. For whilst one man doth chiefly intend the pulpit exercise, he is thereby disabled for polemic discourses; and whilst another indulgeth to himself the faculty of his pen, he thereby renders himself the weaker for the pulpit.—Now, Sir, such a way, such a temper of Church government and of Church revenue I must wish, as may best secure unto us both; both for preaching to us at home, and for convincing such as are abroad. Let us be always sure of some Champions in our Israel, such as may be ready and able to fight the Lord's battle against the Philistines of Rome, the Socinians of the North, the Arminians and Semi-Pelagians of the West,

and generally against Heretics and Atheists everywhere. God increase the number of his labourers within his vineyard, such as may plentifully and powerfully preach faith and good life among us. But never let us want some of these Watchmen also about our Israel, such as may from the everlasting Hills (so the Scriptures are called) watch for us and decry the common enemy, which way soever he shall approach. Let us maintain both pen and pulpit. Let no Ammonite persuade the Gileadite to fool out his right eye; unless we be willing to make a league with destruction, and to wink at ruin whilst it comes upon us."—*Sir Edward Dering*, 10th Nov. 1641.—*RUSHWORTH*, part 3, vol. 1, p. 427.

Origin of the term Roundheads.

"DEC. 27th, 1641.—There was a great and unusual concourse of people at and about Westminster, many of them crying out No Bishops! no Bishops! And the Bishop of Lincoln coming along with the Earl of Dover toward the House of Peers, observing a youth to cry out against the Bishops, the rest of the citizens being silent, stepped from the Earl of Dover, and laid hands on him; whereupon the citizens withheld the youth from him, and about one hundred of them coming about his Lordship hemmed him in, so that he could not stir, and then all of them with a loud voice cried out No Bishops! and so let his Lordship the Bishop go. But there being three or four gentlemen walking near, one of them named David Hyde, a Reformed in the late army against the Scots, and now appointed to go in some command into Ireland, began to bustle, and said he would cut the throats of those round-headed dogs that bawled against Bishops (which passionate expression of his, as far as I could ever learn, was the first minting of that term or compellation of Roundheads, which afterwards grew so general), and saying so, drew his sword, and desired the other gentlemen to second him: but they refusing, he was apprehended by the citizens, and brought before the House of Commons, and committed, and afterwards cashiered from all employment into Ireland."—*RUSHWORTH*, part 3, vol. 1, p. 463.

Abuses in Law.

"For it is impossible," says *ROGER NORTH*, "but in process of time, as well from the nature of things changing, as corruption of agents, abuses will grow up; for which reason, the law must be kept as a garden, with frequent digging, weeding, turning, &c. That which in one age was convenient, and perhaps necessary, in another becomes an intolerable nuisance."—*Life of Lord Keeper Guildford*, vol. 1, p. 209.

The Border in Charles the Second's Reign.

"This country," says *ROGER NORTH*, speak-

ing of the Border in Charles the Second's reign, "was then much troubled with Bedlamers. One was tried before his Lordship, for killing another of his own trade, whom he surprised asleep, and with his great staff knocked on the head; and then bragged that he had given him a *sark full of sere bones*, that is a shirt full of sore bones. He would not plead to the country, because there were Horsecoopers amongst them, till the press was ready; and then he pleaded, and was at last hanged. They were a great nuisance in the country, frightening the people in their houses, and taking what they listed; so that a small matter with the countryman would do such a fellow's business."—*Life of Lord Keeper Guildford*, vol. 1, p. 271.

"HERE his Lordship saw the true image of a border country [between Newcastle and Hexham]. The tenants of the several manors are bound to guard the judges through their precinct: and out of it they would not go, no, not an inch, to save the souls of them. They were a comical sort of people, riding upon *wags*, as they call their small horses, with long beards, cloaks, and long broad swords, with basket hilts, hanging in broad belts, that their legs and swords almost touched the ground: and every one in his turn, with his short cloak and other equipage, came up cheek by jowl, and talked with my Lord Judge. His Lordship was very well pleased with their discourse; for they were great antiquarians in their own bounds."—*ROGER NORTH, Life of Lord Keeper Guildford*, vol. 1, p. 272.

Conspiracy against the Gentry in Cumberland.

"IN Cumberland the people had joined in a sort of confederacy to undermine the estates of the gentry, by pretending a tenant right; which there is a customary estate, not unlike our copyholds; and the verdict was sure for the tenant's right, whatever the case was. The gentlemen finding that all was going, resolved to put a stop to it, by serving on common juries. I could not but wonder to see pantaloons and shoulder-knots crowding among the common clowns, but this account was a satisfaction."—*ROGER NORTH, Life of Lord Keeper Guildford*, vol. 1, p. 273.

Clergy in Craven during the Rebellion.

"ONE circumstance in the ecclesiastical history of Craven," says *DR. WHITAKER*, "deserves to be remembered. There never was a period when the consciences of ecclesiastics were more harassed by impositions than in the civil wars of the last [the 17th] century; yet such was the flexibility of principle displayed by the incumbents of this Deanery, under all their trials, that not a name in the whole number appears in the catalogue of sufferers exhibited on the two opposite sides by Calamy and Walker. The surplice or the gown; the Liturgy or

Directory; Episcopal, Presbyterian, or Congregational government; a King, a Commonwealth, or an Usurper; all these changes, and all the contradictory engagements which were imposed, were deemed trifling inconveniences in comparison of the loss of a benefice. A century before, from the time of the Six Articles to the final establishment of Protestantism under Queen Elizabeth, I have reason to think that the predecessors of these men were no less interested and compliant."—*History of Craven*, p. 7.

Poor Beggars.—1381.

In the *Comptus* of Salley for the year 1381, the item *Puperibus et Mendicantibus* is "five shillings and three pence, less than a thousandth part of the income of the House."—WHITAKER'S *History of Craven*, p. 52. Not that charity was wanting at Salley, but that paupers and mendicants were few.

Tenantry in the Sixteenth Century.

In enquiring "into the particular causes of that influence which, independently on the general submission of the times to titles and station, the great nobles of the 16th century continued to possess over their vassals," DR. WHITAKER says "much attention to the policy of the Cliffords in the management of their estates enables me to pronounce that the first and principal of these causes was low rents and short leases. Their pecuniary receipts were trifling. They did not require in specie more than an eighth part even of what was then the value of their farms: the remainder they were contented to forego, partly for personal service, and partly for that servile homage which a mixed sense of obligation and dependance will always produce."

"Besides, a farmhold was then an estate in a family. If the tenants were dutiful and submissive, their leases were renewed of course: if otherwise, they were turned out, not, as at present, to a lucrative trade, or a tenement equally profitable on some neighbouring estate, but to the certain prospect of poverty and utter destitution. The tenantry of the present day neither enjoy the same advantages by retaining, nor suffer the same distress from quitting their tenements. A landlord, though the word has something of a feudal sound, is now considered merely as a dealer in land; and the occupier at rack-rent, when he has made his half-yearly payment, thinks himself as good as the owner."—*History of Craven*, p. 75.

"THE consequence of the extreme lowness of rents was, that the landlords were poor and domineering, the tenants obliged and obsequious. It was also undoubtedly a principal inducement with the lords to retain such vast tracts of land in demesne."—WHITAKER'S *History of Craven*, p. 76-7.

Tyranny of the Sequestrators.—1650.

"GOOD MR. GRAHAM,

"This Monday the tenants are very sad, for they cannot procure this £150 to pay on Wednesday next, at York; they are gone to other places to try what they can do. For God's sake send some speedy stop from Goldsmiths' Hall to the Committee at York, for they are so very fierce that they will strain every third day, till they have the £300 and the use; and as they order the matter, every straining comes to twenty pound with charges and fees. And soon as you get any stop, send it by the very next post, for we send every Monday to Cave, to see for some relief from you. The Doctor writ to you last night, what ill case my Lord's estate is in. If my Lord's fine be not paid, there is no mercy with these men; though Plaxton is gone to-day to Sir Henry Chamley and Mr. Stookdale, to procure the Committee to give some time, till we hear from Goldsmiths' Hall, and to get their hands, that the money that is paid here may be allowed above as part of payment: if we get any such note for this £150, you shall be sure to have it next post after. The Sequestrators came on Thursday last, and they and their soldiers lay here till Monday. I never saw so great distraction in house and town in my life: little rest taken by any but children, neither night nor day. The soldiers came into the house to carry Doctor prisoner to London, because he would not be bound to pay £300 in two days; and threatened to sequester him too; which they had done if he had not had his discharge to shew out of Goldsmiths' Hall. All the tenants are so frightened that they will keep their rents in their hands to loose their own cattle when they are strained: which way then can I set meat before my Lord's children? The 7th of June Mr. Lane threatens to be here again, the very next post after my Lady is come. Her Honour should be pleased to send orders to Mr. Cary to pay that fourscore and 17 pound, or else the straining will come to twenty pound charges, as this hath done, and make the tenants stark mad. The bearer being in haste, I can say no more, but that I am your very loving friend,

S. BALL.

"May the 27, 1650.

"Why doth nobody go to Colonel Mathy Alured? The Sequestrators say they will let out all the deer out of the park when the first of June is past; for then, they say, half the estate is confiscate and they will enter on it. So if we have no order from you on next Friday, what will become of us on Saturday?"—WHITAKER'S *History of Craven*, p. 303.

Dress in Elizabeth's Reign.

"The ordinary habit of a nobleman, at that time [Elizabeth's reign] consisted of a doublet and hose, a cloak, or sometimes a long, sometimes a short gown, with sleeves. It must be

remembered that the gown was originally a common, not a professional habit only; but that as state and gravity yielded to convenience in ordinary dress, it was exchanged for a short cloak, which, about the reign of Charles II., gave way in its turn to the coat, as that is nothing more than the ancient sleeved doublet prolonged. In the meantime ecclesiastics, and other members of the learned professions, whose habits varying little at first from the common dress of the times, had those little distinctions fixed by canons and statutes, persevered in the use of their old costume; in consequence of which they retain the gown, under various modifications, to the present day.

"The same observation may be made with respect to the hood, which however ill adapted to common use, was the ancient covering for the head in ordinary clothing. The different orders of monks, the different degrees in the Universities, only varied the cut or the material of the hood for distinction's sake. But, for common use, the hood was supplanted by the round citizen's cap, yet retained by the yeomen of the guard, such as is seen, though much contracted, and of meaner materials, in the engravings to the old editions of Fox's Martyrs. This was succeeded, by the hat, which, I think, first became general in Queen Elizabeth's time, nearly of the shape of the modern round hat, though turned up on one side."—WHITAKER'S *History of Craven*, p. 325.

"It will be remarked, that in a nobleman's wardrobe at that time [Elizabeth's] every thing was shewy and costly; velvet, satin, sarcenet, gold lace and fur. At the same time it is curious to observe how many articles are described as old and far worn. A wardrobe at that time lasted for life, or more; for I am persuaded that many articles here enumerated, had belonged to the first Earl. How much more rational is a plain broad-cloth suit, frequently renewed, and accompanied with daily changes of very fine linen, &c., in which alone a nobleman now differs from a tradesman."—WHITAKER'S *History of Craven*, p. 325.

Dodd's Argument against the Subjection of our Clergy to a Lay Head.

"Tis certain that in practice the Clergy of England are not allowed to enjoy any independent power or jurisdiction, either temporal or spiritual. So that from the whole it appears to me that though the See of Rome is a loser by this Act of Parliament [the Act of Supremacy] the Protestant Clergy have gained nothing by it. They have only changed masters; and instead of paying obedience to those of their own character, have put themselves entirely under the power of the laity; and, considering the uncertainty of human affairs, and the revolutions that kingdoms and civil governments are subject to, their creed may ring the changes of the state; and if Providence is disposed to pun-

ish their crimes by such a defection, Deism or Atheism may obtain an establishment, and the Thirty-Nine Articles be jostled out by the Alcoran."—Dodd's *Church History of England*, vol. 1, p. 97.

Queen of Bohemia's Second Husband.

"WILLIAM CRAVEN was born at Appletre-wick, in the parish of Burnsall [in Craven], of poor parents, who are said to have consigned him to a common carrier for his conveyance to London, where he entered into the service of a mercer or draper. In that situation nothing more is known of his history, till by diligence and frugality, the old virtues of a citizen, he had raised himself to wealth and honour. In 1607 he is described by Camden as *equestri dignitate, et senator Londinensis*. In 1611 he was chosen Lord Mayor. In him the commercial spirit of the family ended as it had begun. William Craven his eldest son, having been trained in the armies of Gustavus Adolphus and William Prince of Orange, became one of the most distinguished soldiers of his time. He was in the number of those gallant Englishmen who served the unfortunate King of Bohemia from a spirit of romantic attachment to his beautiful consort; and his services are generally supposed to have been privately rewarded with the hand of that Princess, after her return in widowhood to her native country.

"Thus was the son of a Wharfedale peasant matched with the sister of Charles I.—He was created Baron of Hamstead Marshall 2 Charles I., and Earl Craven 16 Charles II."—WHITAKER'S *History of Craven*, p. 437-8.

Sir John Hotham.

SIR HENRY SLINGSBY says, "I have often heard my Lord of Cumberland say, that he [Hotham] would be often talking to him many years before, when we were happy in knowing nothing, and secure in believing never to find the effects of it here, that if he had Hull he would bring all Yorkshire under contribution. But it seems my Lord of Newcastle knew how to work upon his distemper when he once found his pulse. But I rather think it was his son's journey, and disagreeing with my Lord Fairfax, that made him weary of being of one side, and more easily drawn to hearken to reason. He was one that was not easily drawn to believe as another doth, or hold an opinion for the author's sake, not out of judgment, but faction; for what he held was clearly his own, which made him but one half the Parliament's; he was mainly for the liberty of the subject, and privilege of Parliament; but not at all for their new opinions in Church Government."

Baxter against the Quaker Assertion that there was no true Church before George Fox.

"Is not that man," says BAXTER, "either an

infidel and enemy to Christ, or stark mad with pride, that can believe that Christ had no Church till now, and that all the ministers of the Gospel for 1600 years were the ministers of the Devil (as they say of us that tread in their steps), and that all the Christians of that 1600 years are damned (as now they dare denounce against those that succeed them), and that God made the world, and Christ died for it, with a purpose to save none but a few Quakers, that the world never knew till a few years ago, or at least a few heretics that were their predecessors of old!"—*Epistle prefixed to his Quaker's Catechism.*

Absurd Scruples.

"FOR there are in actions, besides the proper ingredients of their intrinsic lawfulness or consonancy to reason, a great many outsidings and adherencies, that are considerable beyond the speculation. The want of this consideration hath done much evil in many ages; and amongst us nothing hath been more usual, than to dispute concerning a rite or sacramental, or a constitution, whether it be necessary, and whether the contrary be not lawful: and if it be found probably so as the inquirers would have it, immediately they reduced it to practice, and caused disorder and scandal, schism and uncharitableness amongst men, whilst they thought that Christian liberty could not be preserved in the understanding, unless they disorder all things by a practical conclusion."—JEREMY TAYLOR, vol. 12, p. 73.

"It is a strange pertness and boldness of spirit, so to trust every fancy of my own, as to put the greatest interest upon it; so to be in love with every opinion and trifling conceit, as to value it beyond the peace of the Church, and the wiser customs of the world, or the laws and practices of a wise and well-instructed community of men."—JEREMY TAYLOR, vol. 12, p. 73.

The War in the Netherlands produced our Rebellion.

"QUEEN ELIZABETH had all along supported the rebels in the Netherlands, before England had declared war with Spain; and many of her best subjects did not relish such proceedings; in so much that Dr. Bilson was put upon writing a book by way of justification, intitled *True Difference between Christian Subjection and Unchristian Rebellion*, Oxford, 4to, 1585, which neither satisfied the scruples of a great many, and proved fatal to England in King Charles I.'s reign, when the rebels made use of Dr. Bilson's arguments in favour of popular insurrections."—DODD'S *Church History of England*, vol. 2, p. 54.

Man's Free-will circumscribed by God's Providence.

"FOR a man is circumscribed in all his ways by the providence of God, just as he is in a

ship; for although the man may walk freely upon the decks, or pass up and down in the little continent, yet he must be carried whither the ship bears him. A man hath nothing free but his will, and that indeed is guided by laws and reasons; but although by this he walks freely, yet the divine Providence is the ship, and God is the pilot, and the contingencies of the world are sometimes like the fierce winds, which carry the whole event of things whither God pleases."—JEREMY TAYLOR, vol. 12, p. 454.

Quakers formed chiefly from the Separatists.

BAXTER says to the Separatists and Anabaptists—"You may see you do but prepare too many for a further progress: Seekers, Ranters, Familists, and now Quakers, and too many professed Infidels, do spring up from among you, as if this were your journey's end and the perfection of your revolt.—I have heard yet from the several parts of the land but of very few that have drunk in this venom of the Ranters or Quakers, but such as have first been of your opinions and gone out at that door."—*Epistle prefixed to his Quaker's Catechism.*

Antiquarian Studies.

"I AM sensible there be some who slight and despise this sort of learning, and represent it to be a dry, barren, monkish study. I leave such to their dear enjoyments of ignorance and ease. But I dare assure any wise and sober man, that *historical antiquities*, especially a search into the notices of our own nation, do deserve and will reward the pains of any English student; will make him understand the state of former ages, the constitution of governments, the fundamental reasons of equity and law, the rise and succession of doctrines and opinions, the original of ancient and the composition of modern tongues, the tenures of property, the maxims of policy, the rites of religion, the characters of virtue and vice, and indeed the nature of mankind."—KENNETT'S *Preface to his Parochial Antiquities.*

Credulity of Professors.

"I MUST needs profess," says BAXTER, "that it is a very grievous thing in mine eyes, that after all our pains with men's souls, and after the rejoicings which we had in their seeming conversion and zealous lives, we should yet see so much ignorance, levity and giddiness of professors, as that they are ready to entertain the most horrid abominations! That the Devil can no sooner bait his hook, but they greedily catch at it and swallow it without chewing; yea, nothing seems too gross for them but so it seems novelty, all goes down. I am afraid, if they go a little further, they will believe him that shall say the Devil is God and to be worshipped and obeyed. Shall I freely tell you whence all this comes? Even from hellish pride of heart."—*Epistle prefixed to his Quaker's Catechism.*

Baxter thinks an Anabaptist better than a Quaker.

"It will be said, it is but the Churches of the Separatists and Anabaptists that are emptied by these seducers: and it's best even let them alone to keep their own flocks, and secure their Churches; or if they fall off, it may show others the tendency of their ways, and so prevent their turning aside: To which I answer: 1st. Though the stream of apostates be such as first were Anabaptists, or Separatists, yet here and there one of the young unsettled sort do fall into that stream that were not before of them, but perhaps inclining to them; and so do some few that had no religiousness. 2d. I had far rather that men continued Separatists and Anabaptists, than turned Quakers or plain apostates; and therefore would do all that I can to hinder such an emptying of their Churches as tendeth to the more certain filling of Hell. It's better to stop them in a condition where we may have some hope of their salvation, than to let them run into certain perdition."—BAXTER, *Preface to the Quaker's Catechism*.

Baxter bids a new Quaker compare himself with his Teacher.

"You know," says BAXTER addressing a young unsettled friend who had fallen in with the Quakers,—“you know you are a young man, have had little opportunity to be acquainted with the Word of God, in comparison with what your Teacher hath had. If you presume that you are so much more beloved of God than he, that God will reveal that to you without seeking and study, which upon the greatest diligence he will not reveal to him, what can this conceit proceed from but pride? God commandeth study, and meditating day and night in his laws. Your Teacher hath spent twenty, if not an hundred hours in such meditation, where you have spent one. He hath spent twenty, if not an hundred hours in prayer to God for his Spirit of Truth and Grace, where you have spent one. His prayers are as earnest as yours: his life is much more holy and heavenly than yours. His office is to teach; and therefore God is, as it were, more engaged to be his Teacher, and to make known his truth to him, than to you. Is it not then apparent pride for you to be confident that you are so much wiser than he, and that you are so much more lovely in God's eyes, that he will admit you more into the knowledge of his mysteries, than those that have better used his own appointed means to know them? and for you in ignorance to run about with the shell on your head, exclaiming to the world of the ignorance of your late Teachers?—I say not that you do so: but the Quakers whom you approve of do so, and much more.”—*Epistle prefixed to his Quaker's Catechism*.

Faith makes no Heresies.

“For, as Tertullian said well, heretics make

disputes, and disputes make heretics; but faith makes none. If upon the faith of this creed [the Apostles'] all the church of God went to Heaven, all I mean that lived good lives, I am sure Christ only hath the keys of Hell and Heaven; and no man can open or shut either, but according to his word and his law. So that to him that will make his way harder by putting more conditions to his salvation and more articles to his creed, I may use the words of St. Gregory Nazianzen, What dost thou seek greater than salvation? (meaning, by nice inquiries and disputes of articles beyond the simple and plain faith of the Apostles' Creed). It may be thou lookest for glory and splendour: it is enough for me, yea and the greatest thing in the world that I be saved.—Thou goest on a hard and an untrodden path; I go the king's high way.”—JEREMY TAYLOR, vol. 12, p. 169.

No Presbyterian suffered for Conscience alone after the Restoration.

“I know not if the Presbyterians can instance one single person of them all, since the late revolution, that have suffered or do at present suffer, for conscience' sake, in a pure and cleanly way; I mean for matters purely evangelical, and out of pure conscience; for such of them who did suffer, had not kept their hands clean from too much encroaching upon affairs of the State and power of the magistrate, so that they had little cause to glory in those sufferings.”—GEORGE KEITH's *Way Cast Up*, p. 53.

Epistles read in the Quakers' Meetings.

“We also do read at times in our Assemblies, what our friends at a distance have been moved of the Lord to write unto us; in which reading and hearing we have felt life and living refreshment to flow among us in a large measure, through the in-breathing or inspiration of the blessed Spirit of truth.”—KEITH's *Rector Corrected*, p. 104.

“Such kind of reading,” he adds, “the reader doth read with life, through the inspiration of Life, which giveth him a living voice to read with, and maketh the words which he pronounceth (even when he readeth) living words, lively to reach unto the hearers.”—P. 106.

Why Infants ought to be Damned!

“CERTAIN it is from the whole tenor of the Scriptures, and in special, Revelation xxii. 25, that those who in the sight of God are dogs, are guilty persons, and to be excluded from Heaven, and therefore to be thrust into Hell: but whole nations without any exception are such—Matthew xv. 26. Therefore, Infants being a part of these nations, deserve to be excluded from Heaven and sent to Hell.—

“None can enter into the kingdom of Heaven except they be born again—John iii. 7. But

surely this new birth is the gift of God, and a privilege which he may withhold from whom he will; and therefore without prejudice to his justice may exclude whosoever hath it not from the kingdom of Heaven: but none are excluded from it but guilty persons, which I believe none will deny; therefore Infants may well be accounted guilty persons."—JAMESON'S *Verus Peccator*, p. 147-8.

A Good Defence of the Clergy.—1676

"I wish some of our most zealous Separatists would consider, that we must not esteem that most powerful and profitable, which produceth only sensible consolations, working upon the tender inferior faculties of the soul; whereas the strong, grown Christian (such as the English ministry designs to make men) hath his religion seated in the rational powers; and measures not the goodness of the ministry from those little warmth, heats and flashes (which weak heads admire as divine fires), but from its tendency to uniform, thorough, conscientious obedience, that is, the performance of all duty in its latitude, both to God and man, together with ourselves. Real profit is obedience, and holiness of life; not talkativeness, censoriousness, singularity, some little warmth of affection, or hasty conceits of God's favour. So that if you state the question right it will be this: not whether you have profited by our ministry, but whether you might not have profited, had not the fault been in yourselves. Alas it's our hearts' grief that our people should come into the Church as the beasts into Noah's ark, and go out beasts as they came in; or like unto Pharaoh's lean kine, no fatter for all their feeding!—We are ambassadors for Christ: now ambassadors are not to be judged by the success of their embassy, but by their integrity and a due regard to their instructions. It will not be asked us at the great day what souls we have gained, but what faithfulness we have used in our ministration; and our reward shall be according to our labours, and not according to the success of them."—*Friendly Conference*, pp. 5, 6.—1676.

Barrow's Toast which Hollis circulated.

THE biographer of Thomas Hollis publishes in his Appendix to his Memoirs this "Toast for the 30th of January, by the late Rev. Richard Baron, author and editor of many publications in behalf of civil and religious liberty." He adds that it was "elegantly printed upon a little paper, perhaps by the care of Mr. Hollis."

"May all Statesmen that would raise the King's prerogative upon the ruins of public liberty, meet the fate of Lord Strafford.

"May all priests that would advance Church Power upon the belly of conscience, go to the block like Archbishop Laud.

"And may all Kings that would hearken to such Statesmen and such Priests, have their heads chopt off like Charles the First."

Painted Glass injured by a kind of Moss.

"As painted glass is generally protected by grating, it cannot be cleaned on the outside: in consequence of which, long continued damp produces a diminutive moss, or lichen, which absolutely decomposes the substance of the glass in vermicular lines. This evil would in a great measure be prevented by removing the grating annually, and carefully wiping away the mouldy moss wherever it begins to appear. It is remarkable that this disease prevails in some situations more than others. I have specimens of painted glass, which has stood unimpaired in a dry situation for centuries, so injured by being removed into a moist and foggy atmosphere as to have lost almost all their beauty in thirty years."—WHITAKER'S *Loidis et Elmete*, p. 322, note.

Charles's Promise of Favour to the Catholics—1644.

"March 5, 1644.

"—But it being presumption and no piety, so to trust to a good cause, as not to use all lawful means to maintain it, I have thought of one means more to furnish thee with for my assistance, than hitherto thou hast had; it is that I give power in my name (to whom thou thinkest most fit) that I will take away all the penal laws against the Roman Catholics in England, as soon as God shall make me able to do it, so as by their means or in their favour, I may have so powerful assistance as may deserve so great a favour, and enable me to do it. But if thou ask what I call that assistance, I answer, that when thou knowest what may be done for it, it may easily be seen if it deserves to be so esteemed. I need not tell thee what secrecy the business requires; yet this I will say, that this is the greatest point of confidence I can express to thee; for it is no thanks to me to trust thee in any thing else but in this, which is the only thing of difference in opinion between us. And yet I know thou wilt make a good bargain for me even in this, I trusting thee (though it concerns religion) as if thou wert a Protestant, the visible good of my affairs so much depending on it."—RUSHWORTH, part 3, vol. 2, 947.

New Tree renewing itself by its own Decomposition.

"It is a vulgar error that the duration of a tree is to be divided between growth, decay, and a period consisting of neither. On the contrary there is in the longer lived species, a period sometimes of centuries, in which the processes of growth and decay are going on together. The principle of decay, commencing from the heart, has no effect on the external surface; and so long as any bark remains, green spray will continue to be produced, and a small quantity of carbon will be returned from the extremities, which will form a lamina of new alburnum, however slender, beneath the bark. But in the yew

this is not all. The decayed wood in the centre is gradually formed into rich vegetable mould; and I once saw an instance in a yew tree of my own, casually blown down, in which multitudes of young roots had struck from the external crust, and had long maintained the tree in health from its own decomposition, besides which a new internal boll would have been gradually formed. This has actually taken place at Kirkheaton, where the roots thus struck out into the decayed cavity of the original trunk have twined themselves fantastically together, so as completely to incorporate with each other, and partially to unite with the interior decayed surface, yet so as to be perfectly distinguishable from it. Such an anomalous production resembles Claudian's Phoenix—

Parens prolesque sui."

WHITAKER's *Loidis et Elmete*, p. 337.

Christmas made a Fast.—1644.

"AN Ordinance of the Lords and Commons Assembled in Parliament, for the better Observation of the Feast of the Nativity of Christ.

"Die Jovis, 19 Decembris, 1644.

"Whereas some doct'rs have been raised whether the next Fast shall be celebrated, because it falleth on the day which heretofore was usually called the Feast of the Nativity of our Saviour: The Lords and Commons in Parliament assembled, do order and ordain, that public notice be given that the Fast appointed to be kept the last Wednesday in every month, ought to be observed until it be otherwise ordered by both Houses of Parliament; and that this day in particular is to be kept with the more solemn humiliation, because it may call to remembrance our sins, and the sins of our forefathers, who have turned this Feast pretending the memory of Christ into an extreme forgetfulness of him, by giving liberty to carnal and sensual delights, being contrary to the life which Christ led here on earth, and to the spiritual life of Christ in our souls, for the sanctifying and saving whereof Christ was pleased both to take a human life, and to lay it down again."—RUSHWORTH, part 3, vol. 2, v. 817.

A Quaker buried Erect.

"IN Oliver Heywood's Register is the following entry. 'Oct. 28, 1684. Capt. Taylor's wife, of Brighouse, buried in her garden, with head upwards, standing upright, by her husband, daughter, &c., Quakers.'"—WATSON's *History of Halifax*, p. 233.

Chanting.

"THE chant not merely assists the voice, and gives it a larger volume of sound for an extensive church; but, what is of much more consequence, augments its devoutness by the modula-

tion of its tones, by the rapid flow at one time, by the solemn slowness at another, by the rise, the fall and the swell, much more strongly marked than any of these can be in reading, much more expressive of devoutness in the officiating Clergyman, and much more impressive of devoutness upon the attending congregation. A chanted prayer is thus the poetry of devotion, while a prayer read is merely the prose of it. So at least thought the wisest and the best of our ancestors; men peculiarly qualified to judge, because their intellects were exalted, and their spirits very devout; who therefore carried the chanted prayer from our churches into their closets."—WHITAKER's *Life of St. Neot*, p. 117.

Necessity of following a Good Guide in things not within reach of Ordinary Capacities.

"It is plainly reasonable," says BARROW, "to follow our guides in all matters wherein we have no other very clear and certain light of reason or revelation to conduct us: the doing so is indeed not only wise in itself, but safe in way of prevention, that we be not seduced by other treacherous guides; it will not only secure us from our own weak judgements, but from the frauds of those who lie in wait to deceive. The simpler sort of men will in effect be always led, not by their own judgement, but by the authority of others; and if they be not fairly guided by those whom God hath constituted and assigned to that end, they will be led by the nose by those who are concerned to seduce them: so reason dictateth that it must be, as experience sheweth it ever to have been; that the people whenever they have deserted their true guides, have soon been hurried by impostors into most dangerous errors and extravagant follies; being carried about with divers and strange doctrines; being like children, tossed to and fro with every wind of doctrine."—BARROW, vol. 3, p. 161.

Extempore Plays in France and Italy.

"There is a way Which the Italians and the Frenchmen use, That is, on a word given, or some slight plot, The actors will extempore fashion out Scenes neat and witty."

The Spanish Gypsy, by MIDDLETON and ROWLEY.

Division of the Forenoon in Elizabeth's Reign.

"WE wake at six, and look about us, that's eye-hour: at seven we should pray, that's knee-hour; at eight walk, that's leg-hour; at nine, gather flowers and pluck a rose, that's nose-hour; at ten we drink, that's mouth-hour; at eleven lay about us for victuals, that's hand-hour; at twelve, go to dinner, that's belly-hour."—MIDDLETON and ROWLEY's *Change-lings*.

Mohammed converted all Animals except the Boar and the Buffalo.

"It is a common saying and belief among the Turks, that all the animal kingdom was converted by their Prophet to the true faith, except the wild boar and buffalo, which remained unbelievers: it is on this account that both these animals are often called Christians."
—BURCKHARDT's *Travels in Syria*, p. 135.

Montaigne—How he had outgrown the Incredulity of Presumptuous Ignorance.

"C'EST une sottise presumption, d'aller daignant et condamnant pour faux, ce qui ne nous semble pas vraisemblable; qui est un vice ordinaire de ceux qui pensent avoir quelque suffisance outre la commune. J'en faisois ainsi autrefois; et si j'oyois parler ou des esprits qui reviennent, ou du prognostique des choses futures, des enchantemens, des sorcelleries, ou faire quelque autre conte, où je ne peusse pas mordre,

Somnia, terrores magicos, miracula, sagas, Nocturnos lemures, portentaque Thessala;

Il me venoit compassion du pauvre peuple abusé de ces folies. Et à present je trouve, que j'estois pour le moins autant à plaindre moy-mesme: Non que l'expérience m'aye depuis rien fait voir au-dessus de mes premières creances; et si n'a pas tenu à ma curiosité: mais la raison m'a instruit, que de condamner ainsi résolument une chose pour fautive et impossible, c'est se donner l'avantage d'avoir dans la teste les bornes et limites de la volonté de Dieu, et de la puissance de nostre mere Nature: et qu'il n'y a point de plus notable folie au monde, que de les ramener à la mesure de nostre capacité et suffisance.—Il faut juger avec plus de reverence de cette infinie puissance de nature, et plus de reconnaissance de nostre ignorance et foiblesse. Combien y a-il de choses peu vray-semblables, tesmoignées par gens dignes de foy, desquelles si nous ne pouvons estre persuadez, au moins les faut-il laisser en suspens: car de les condamner impossibles, c'est se faire fort, par une temeraire presumption, de sçavoir jusques où va la possibilité. Si l'on entendoit bien la différence qu'il y a entre l'impossible et l'inusité, et entre ce qui est contre l'ordre du cours de nature, et contre la commune opinion des hommes; en ne croyant pas temerairement, ny aussi ne descrochant pas facilement, on observeroit la règle de Rieu trop, commandée par Chilon."—MONTAIGNE, liv. 1, chap. 26.

Cromwell to Fairfax, preparatory to the King's Trial.

"MY LORD—I find a very great sense in the officers of the Regiments, of the sufferings and the ruin of this poor kingdom, and in them all a very great zeal to have impartial justice done upon offenders: and I must confess I do in all

from my heart concur with them, and I verily think and am persuaded, they are things which God puts into our hearts. I shall not need to offer any thing to your Excellency; I know God teaches you, and that he hath manifested his presence so to you, as that you will give glory to him in the eyes of all the world. I held it my duty, having received these petitions and letters, and being desired by the framers thereof, to present them to you; the Good Lord work his will upon your heart, enabling you to it, and the presence of Almighty God go along with you. Thus prays, my Lord, your most humble and faithful servant, O. Cromwell.
"Knottingale, 20 Nov. 1648."

Cromwell seems to have thought that Fairfax would take a leading part in the tragedy which was now preparing. The conduct of Fairfax toward Lisle, Lucas, and Lord Capel, gave him reason for thinking so.

Dangerous Error of representing the King as one of the Three Estates.

"It is a known maxim in logic, and of undoubted verity, that *coordinata se invicem suppleant*; and whoever endeavours to make the King of England one of the Three Estates in Parliament, does at the same time alter and subvert the Monarchy, which consists in sovereignty, supremacy and superiority. And, by rendering the king only a member, robs him of the greatest prerogative of his crown, which is, to be, over all persons, and in all matters as well ecclesiastical as civil, Supreme Governor, which he is declared to be in the Oath of Supremacy, by Act of Parliament 5 Eliz. cap. 1. And the dangerous consequence of this opinion was sufficiently made appear by that slip of his late Majesty's pen in a declaration sent from York, June 17, 1642, where, after the Bishops being expelled the House, he seems to account himself one of the Three Estates; which being once dropt from him, fell not to the ground, but was immediately taken up by some of the leading men of the Parliament, who made use of it as a foundation for their usurped coordinacy of authority, till at the last, having ruined him by force of arms, which they justified on that supposition, they advanced from coordinate to inordinate power, making the King subordinate to themselves."—NALSON's *Collection*.—*Introduction*, p. xv.

Sir Benjamin Rudyard in Defence of the Clergy.

"Sir Benjamin Rudyard, 21 June, 1641.

"We are now upon a very great business, so great indeed that it requires our soundest, our saddest consideration; our best judgement for the present, our utmost foresight for the future.

"But, sir, one thing doth exceedingly trouble me, it turns me round about, it makes my whole reason vertiginous; which is, that so many do

believe, against the wisdom of all ages, that now there can be no reformation without destruction, as if every sick body must be presently knocked on the head as past hope of cure.

"—If we pull down Bishopricks, and pull down Cathedral Churches, in a short time we must be forced to pull Colleges too; for Scholars will live and die there as in cells, if there be not considerable preferment to invite them abroad. And the example we are making now, will be an easy temptation to the less pressing necessities of future times.

"This is the next way to bring in barbarism; to make the Clergy an uplearned contemptible vocation, not to be desired but by the basest of the people. And then where shall we find men able to convince an adversary?

"A Clergyman ought to have a far greater proportion to live upon, than any other man of an equal condition. He is not bred to multiply three-pences; it becomes him not to live mechanically and sordidly; he must be given to hospitality. I do know myself a Clergyman, no dignitary, whose books have cost him a thousand pounds, which when he dies, may be worth to his wife and children about two hundred.

"It will be a shameful reproach to so flourishing a kingdom as this, to have a poor beggarly Clergy. For my part, I think nothing too much, nothing too good, for a good Minister, a good Clergyman. They ought least to want, who best know how to abound. Burning and shining lights do well deserve to be set in good candlesticks."—NALSON, vol. 2, pp. 298, 300.

Sir Benjamin Rudyard on the Spoiling the Monasteries.

"I HAVE often," says Sir Benjamin Rudyard, "seriously considered with myself, what strong concurrent motives and causes did meet together in that time when Abbies and Monasteries were overthrown. Certainly God's hand was the greatest, for he was most offended. The profane superstitions, the abominable idolatries, the filthy nefarious wickedness of their lives, did stink in God's nostrils, did call for vengeance, for reformation. A good party of religious men were zealous instruments in that great work; as likewise many covetous ambitious persons, gaping for fat morsels, did lustily drive it on.

"But, Mr. Hide, there was a principal Parliamentary motive which did facilitate the rest; for it was propounded in Parliament that the accession of Abbey Lands would so enrich the Crown, as the people should never be put to pay subsidies again. This was plausible both to Court and Country. Besides, with the overplus there should be maintained a standing army of 40,000 men, for a perpetual defence of the kingdom. This was safety at home, terror and honour abroad. The Parliament would make all sure.

"God's part, religion, by his blessing, hath been reasonably well preserved; but it hath

been saved as by fire, for the rest is consumed and vanished: the people have paid subsidies ever since, and we are now in no very good case to pay an army."—NALSON, vol. 2, p. 299.

Lecturers Established, 1641.

"Sept. 6, 1641.

"It was ordered that it shall be lawful for the Parishioners of any parish in the kingdom of England, or dominion of Wales, to set up a Lecture, and to maintain an orthodox minister at their own charge, to preach every Lord's day where there is no preaching, and to preach one day in every week when there is no weekly lecture.

"Thus did they set up a spiritual militia of these Lecturers, who were to muster their troops; and however it only appeared a religious and pious design, yet it must go for one of their *pie fraudes*, politick arts, to gain an estimate of their numbers and the strength of their party. These Lecturers were neither parsons, Vicars, nor Curates, but like the Order of the Friars Predicants among the Papists, who run about tickling the people's ears with stories of legends and miracles, in the meantime picking their pockets; which were the very faculties of these men. For they were all the Parliament's, or rather the Presbyterian faction's creatures; and were therefore ready in all places to preach up their votes and orders, to extol their actions, and applaud their intentions. These were the men that debauched the people with principles of disloyalty, and taught them to worship Jeroboam's Golden Calves, the pretended Liberty of the Subject, and the glorious reformation that was coming, which the common people adored even the imaginary idea of, like the wild Ephesians, as if it were a government falling down from heaven, and as they used to cant it, the Pattern in the Mount, the New Jerusalem and Mount Zion. And in short, the succeeding tragedies of murder, rapine, sacrilege and rebellion, were in a great measure the dismal harvest of these seeds of fears, jealousies, the lawfulness of resisting the King's authority in assistance of the Parliament, their long prayers and disloyal sermons, their Curse ye Merroz's, and exhorting to help the Lord against the mighty; which with such diligence they sowed, and with such unwearied pains, by preaching, as they said, in season, and most certainly out of season, they took care to cultivate and improve. And whoever will take the pains to observe, shall find in the thread of this history, that these hirelings were so far from laying down their lives for the sheep, that they preached many deluded souls out of their lives by a flagrant rebellion; and were so far from advancing the gospel of peace, that they sounded the trumpet for war; and always their pulpit harangues to the people were the repeated echoes of the votes, orders, remonstrances and declarations of Westminster."—NALSON, vol. 2, p. 478.

Cheshire Petition.

THE Cheshire petition—for which Sir Thomas Ashton when he presented it to the Lords, "received a smart rebuke, and narrowly escaped a prison."

"—When we consider that Bishops were instituted in the time of the Apostles; that they were the great lights of the Church in all the first General Councils; that so many of them sowed the seeds of religion in their blood, and rescued Christianity from utter extirpation in the primitive Heathen persecutions; that to them we owe the redemption of the purity of the Gospel we now profess from Romish corruption; that many of them for the propagation of the truth became such glorious martyrs; that divers of them lately, and yet living with us, have been so great assertors of religion against the common enemy of Rome; and that their government hath been so long approved, so oft established, by the Common and Statute Laws of this kingdom; and as yet nothing in their doctrine, generally taught, dissonant from the will of God, or the Articles ratified by law;—in this case, to call their government a perpetual vassallage, an intolerable bondage, and, *prima facie et inauditâ alterâ parte*, to pray the present removal of them; or, as in some of their petitions, to seek the utter dissolution and ruin of their offices as anti-christian; we cannot conceive to relish of justice or charity, nor can we join with them.

"—On the contrary—we cannot but express our just fears that their desire is to introduce an absolute Innovation of Presbyterial Government, whereby we who are now governed by the Canon and Civil Laws dispensed by twenty-six Ordinaries, easily responsible to Parliaments for any deviation from the rule of the law, conceive we should become exposed to the mere arbitrary government of a numerous presbytery, who together with their Ruling Elders will arise to sear forty thousand Church Governors, and with their adherents must needs bear so great a sway in the Commonwealth, that if future inconvenience shall be found in that government, we humbly offer to consideration, how these shall be reducible by Parliaments, how consistent with Monarchy, and how dangerously conducive to anarchy."—NALSON, vol. 2, p. 759.

Remonstrating Ministers.

UPON the petition of the Remonstrating Ministers, Dec. 20, 1641, NALSON says (vol. 2, p. 766), "Were I to give instructions to draw the exact pourtraicture of a Nonconforming-conforming Church Hypocrite, with peace in one hand, and fire and sword in the other; with a conscience like a cockle-shell, that can shut so close when he is under the fear of the law, or losing his living, that you cannot croud the smallest scruple into it; but when a tide of liberty wets him, can lay himself open, and display all his resentments against that govern-

ment in the Church to whose laws he had sworn obedience, and by that horrid sin of perjury must confess himself a villain of no manner of conscience, to swear without due consideration, and to break his oath without a lawful determination that it was unlawful; I would recommend this petition as a rare original to copy after."

The Church Plundered by Churchmen.

"WELL,—here's my scholar's course: first get a school,

And then a ten-pound cure; keep both; then buy—

(Stay, marry—ay, marry)—then a farm or so.

Serve God and Mammon: to the Devil go.

Affect some sect; ay, 'tis the sect is it!

So thou canst seem, 'tis held the precious wit.

And oh, if thou canst get some higher seat,

Where thou mayst sell your holy portion

(Which charitable providence ordained

In sacred bounty for a blessed use),

Alien the glebe; entail it to thy loins;

Entomb it in thy grave,

Past resurrection to its native use.

Now if there be a hell, and such swine saved,
Heaven take all!"

MARSTON, *What You Will*.

Montaigne would fix society where it is for fear of Deterioration.

"Et pourtant, selon mon humeur, és affaires publiques il n'est aucun si mauvais train, pourveu qu'il aye de l'age et de la constance, qu'il ne vaille mieux que le changement et le remuement. Nos mœurs sont extrêmement corrompues, et panchent d'une merveilleuse incontinence vers l'empirement: de nos loix et usances, il y en a plusieurs barbares et monstrueuses; toutesfois pour la difficulté de nous mettre en meilleur estat, et le danger de ce croulement, si je pouvoy planter une cheville à nostre roue, et l'arrestier en ce point, je le ferois de bon cœur."—MONTAIGNE, liv. 2, chap. 17, tom. 6, p. 109.

His dread of Innovation.—His Opinion of Obedience.

"Il est bien aysé d'accuser d'imperfection une police, car toutes choses mortelles en sont pleines; il est bien aysé d'engendrer à un peuple le mespris de ses anciennes observances; jamais homme n'entreprend oela qui n'en vint à bout: mais d'y restablir un meilleur estat en place de celuy qu'on a ruiné, à cecy plusieurs se sont morfondus, de ceux qui l'avoient entrepris. Je fay peu de part à ma prudence, de ma conduite; je me laisse volontiers mener à l'ordre public du monde. Heureux peuple, qui fait ce qu'on commande, mieux que ceux qui commandent, sans se tourmenter des causes; qui se laissent mollement rouler après le roulement celeste! L'obéissance n'est jamais pure ny tranquille en celuy qui raisonne et qui

plaide."—MONTAIGNE, liv 2, chap. 17,—*com.* 6, p. 110.

Forms of Prayer fit only for Children.

"PARTIES in their infancy or ignorance may use forms of prayer, well and wholesomely set, for helps and props of their imbecility; yea, riper Christians may do well to read such profitable forms, the matter whereof may, by setting their affections on edge, prepare and fit them, as matter of meditation, the better for prayer: but for those parties so to continue without progress to *conceived prayer*, were as if children should still be poring upon spelling, and never learn to read; or as if children, or weak ones, should still go by hold, or upon crutches, and never go right out."—*Anatomy of the Service Book*, p. 101.

Service-Book Savages worse than Mohawks.

"THE cruellest of the American savages, called the Mohawks, though they fattened their captive Christians to the slaughter, yet they eat them up at once; but the Service-book savages eat the Servants of God by piece-meal, keeping them alive (if it may be called a life) *ut sentiant se mori*, that they may be the more sensible of their dying."—*Anatomy of the Service Book*, p. 56.

Milton against the Bishops.

"ERISORAOY before all our eyes worsens and slugs the most learned and seeming religious of our ministers, who no sooner advanced to it, but, like a seething pot set to cool, sensibly exhale and reek out the greatest part of that zeal and those gifts which were formerly in them, settling in a skinny congealment of ease and sloth at the top; and if they keep their learning by some potent sway of nature, 'tis a rare chance; but their devotion most commonly comes to that queasy temper of lukewarmness, that gives a vomit to God himself."—*MILTON, Of Reformation*, p. 13.

On the Denial of the Creed.

"OUR Creed, the holy Apostles' Creed, is now disputed, denied, inverted, and exploded, by some who would be thought the best Christians among us. I started with wonder and with anger to hear a bold meekness tell me that my Creed is not my Creed. He wondered at my wonder, and said, 'I hope your worship is too wise to believe that which you call your creed.'—*O Deus bone, in qua tempora reservasti ne!*¹ Thus ἐνός ἀνθρώπου δόξατος καὶ ἑλλὰ συμβαίνει.² One absurdity leads in a thousand; and when you are down the hill of error, there is no bottom but in Hell,—and that is bottomless too."—SIR EDWARD DERING.

¹ Polyseus.

² Aristotle.

The Parliament courts the People, who are less to be relied on than the Gentry.

"THE ground of such a war as this is the affections of the people; and upon this both armies are built and kept up; we will therefore guess which of them hath the surest foundation. It hath been observed the Parliament hath made little difference (or not the right) between the Gentry and Yeomanry, rather complying and winning upon the latter, than regarding or applying themselves at all to the former. And they may be thus excused; they did not think it justice to look upon any man according to his quality, but as he was a subject: I hope this was all the reason: but howsoever it appears not that they yet have, or are likely to gain by this policy. The common people, could they be fixed, were only worth the courting, at such a time; but they are almost always heady and violent, seldom are lasting and constant in their opinions; they that are to humour them must serve many masters, who though they seem, and indeed are, their inferiors, yet grow imperious upon many occasions. Many actions of merit, how eminent soever, shall not prevail with them to excuse one mistake; want of success (though that be all the crime) makes them angry, murmuring and jealous: whereas a gentleman is better spirited and more resolute; and though he suffereth by it, had rather stick to that power that will countenance him, than to that which makes no difference betwixt him and a peasant. The gentleman follows his resolution close, and wins of his silly neighbours many times, either by his power, by his example, or his discourse; whereas they have an easy faith, quickly wrought upon, and upon the next turn will fall off in shoals. They are a body certainly of great consequence when they are headed and ribbed by the gentry: but they have a craven, or an unruly courage (which at best may rather be called obstinacy than resolution), and are far less considerable when the most part of the gentry, or chief citizens, divide themselves from them."—*The Moderator*, p. 15.

Danger of After Tyranny.

"Do we believe that the nature and disposition of the people will not be altered, who being tired and almost worn out with the contentions of the King and Parliament, will more easily undergo such things as they would heretofore have called slavery. And although the prince have no aim at it, yet before he shall be aware, he shall find himself engaged (by the concurrences of so many circumstances that conduce to it) in a higher and more absolute government; so that the constitution of this state will become a little unlike itself. And then we must know that princes, and all such as have the government of a commonwealth, are compelled sometimes by a kind of necessity, to dispense with the settled rules of law, for reasons of state: and it cannot be expected

that a prince, if he be wise as well as pious, shall be so superstitious to the strict sense of any protestations, as to neglect his interest, and the present condition of his state; which may, as it may happen, suffer very much whilst he makes a conscience to do things fit and requisite: and there will not then want men of both gowns, that will prove that convenience and necessity shall excuse the conscience in such a case."—*The Moderator*, p. 21.

Consequences should the Parliament be Victorious.

SUPPOSE the Parliament victorious,—*The Moderator* says—"What must we then expect?"

"—It will seem requisite then that Monarchy, or that which is called prerogative, should be circumscribed within more popular limits; that some wiser, some honester, some more pious men, some that are unbiassed with private respects or opinions, some that have hazarded themselves (and more) for the common good, should be supervisors of the State, and settle it in such an order as should better please and benefit the people. (Such rare men as these, the State hath had needs of: I pray God a competent number of them may be found, if such an occasion should call for them!) And who knows whether they will be able to stay here? For it may perhaps so fall out, that some other politic security (not to be guessed at) may seem necessary to be innovated, which this State hath wanted, yet perhaps not needed, for many hundred years. And innovations come not alone. Rules of government are like links in a chain; they hang one by another, and require proportion and evenness: if a new one be added, it must be warily fitted to the rest, or the rest reduced as near as can be to the resemblance of the other. And what do we believe will satisfy the numerous victors, the People? Will not their ends and desires be as various as their humours are now? Will they submit in their opinions to that which the judgments of those in the Parliament (as many as of the war and the consequences of it will leave) shall agree upon? Or will it lie in the power of the Parliament, when the State shall be in so general a confusion as an expiring war must leave it in, to order the Government so that the King may rule, and the people obey as becometh them? I would fain assure myself that they might be able to perform all the good that they intend and promise, but something like reason will not give me leave. I have considered that those that undertake to stand at the stern, though their wills and their ends direct them a straight course, yet they must be contented to steer according to the weather, the wind, and the temper which they shall find the seas in."—P. 21.

Robert Rich.

ROBERT RICH hearing when abroad of the

Fire of London, instructed a correspondent in London to dispose of certain money in his hands, in sums of £30 to the Roman Catholics, Episcopal Protestants, the Presbyterians, Independents, Anabaptists, Quakers, and "the Church of the First Born, who worship God in spirit and have their conversation in Heaven." These instructions are given in a letter entitled "Love without dissimulation,"—printed in a little tract of seven pages. The style is that of a happy enthusiast: he says, "Under the Vine or Divine Teaching and experience, resteth in peace, as in Abraham's bosom, the soul of Robert Rich." And again, "Let the whole earth rejoice in God's salvation, as doth Robert Rich."

Erbery's Triumph over the Fallen Sects.

"PORMY is fallen, Prelacy fallen, Presbytery and Independency are fallen likewise: nothing stands now but the last of Anabaptism, and that is falling too. Thus they are all fallen to those already who stand in God alone, who see God in spirit; and to spiritual Saints in this nation the Churches are nothing."—WILLIAM ERBERY's *Children of the West*.

Edwards's Description of the Army.

"O that army called by the sectaries Independent, and of that part of it which truly is so, I do not think there are fifty pure Independents, but higher flown, more seraphical (as a chaplain who knows well the state of that army expressed it), made up and compounded of Anabaptism, Antinomianism, Enthusiasm, Arminianism, Familism; all these errors, and more too, sometimes meeting in the same persons; strange monsters, having their heads of Enthusiasm, their bodies of Antinomianism, their thighs of Familism, their legs and feet of Anabaptism, their hands of Arminianism, and Libertinism as the great vein going through the whole: in one word, the great religion of that sort of men in the army, is liberty of conscience, and liberty of preaching."—EDWARDS's *Gangrene*, p. 16.

Hieroglyphic of Henry the Eighth.

In the Irish or Baby Prophecy, published by LILLY, the hieroglyphic of Henry VIII. is said to represent "a man-killer: persecution per gallows."

Edwards's Complaint of the Effects of Toleration.

"SHOULD any man seven years ago have said (which now all men see) that many of the professors and people in England shall be Arians, Anti-Trinitarians, Anti-Scripturists,—nay blaspheme, deride the Scriptures, give over all prayer, hearing sermons, and other holy duties,—be for toleration of all religions, popery, blasphemy, atheism,—it would have been said.

it cannot be; and the persons who now are fallen would have said as Hazael, Are we dogs that we should do such things? And yet we see it is so. And what may we thank for this, but liberty, impunity, and want of government? We have the plague of Egypt upon us,—frogs out of the bottomless pit covering our land, coming into our houses, bed-chambers, beds, churches;—a man can hardly come into any place, but some croaking frog or other will be coming up upon him.”—EDWARDS'S *Gangrana*, p. 121.

Edwards on Toleration.

“A TOLERATION is the grand design of the Devil, his masterpiece and chief engine he works by at this time to uphold his tottering kingdom; it is the most compendious, ready, sure way to destroy all religion, lay all waste, and bring in all evil: it is a most transcendent, catholic and fundamental evil for this kingdom of any that can be imagined. As original sin is the most fundamental sin, all sin, having the seed and spawn of all in it; so a Toleration hath all errors in it and all evils. It is against the whole stream and current of scripture both in the Old and New Testament, both in matters of faith and manners, both general and particular commands. It overthrows all relations, both political, ecclesiastical and oeconomic. And whereas other evils, whether errors of judgement or practice, be but against some one or few places of scripture or revelation, this is against all: this is the Abaddon, Apollyon, the destroyer of all religion, the Abomination of Desolation and Astonishment, the Liberty of Perdition (as Austine calls it), and therefore the Devil follows it night and day, working mightily in many by writing books for it, and other ways; all the devils in Hell and their instruments being at work to promote a Toleration.”—EDWARDS'S *Gangrana*, p. 122.

Conduct of the Parliamentary Army—1642.

“LORD, how these men are touched to the quick, when any man but themselves dare offer to plunder; as if they desired, not only the free trade, but even the monopoly of plundering to themselves.—But do they think with such clamours and outcries to deaf the ears of men, and drown the ejulations of poor people whom they have harrowed? They have spared no age; neither the venerable old man, nor the innocent child: No orders of men; the long robe as well as the short hath felt their fury: No sex,—not women, no, not women in childbed, whom common humanity should protect: No condition; neither father nor friend. They have spared no places: the churches of Christians which the Heathens durst not violate, are by them profaned. Their ornaments have been made either the supply of their necessities, or the subject of their scurrilities. Their chalices, or communion cups (let them

call them what they will, so they would hold their fingers from them) have become the objects of their sacrilege. The badges and monuments of ancient gentry in windows, and pedigrees have been by them defaced. Old evidences, the records of private families, the pledges of possessions, the boundaries of men's properties, have been by them burned, torn in pieces, and the seals trampled under their feet. Ceilings and wainscot have been broken in pieces; walls demolished (a thing which a brave Roman spirit would scorn to tyrannize over), walls and houses. And all this by a company of men crept now at last out of the bottom of Pandora's box! The poor Indians found out by experience that Gold was the Spaniards' God: And the Country finds to their loss what is the reformation which these men seek!”—EARL OF NEWCASTLE'S *Declaration*, printed at York, 1642.

On bowing at the Name of Jesus.

“HEAR me with patience,” said Sir EDWARD DERING; “and refute me with reason. Your command is that all corporal bowing at the name of Jesus be henceforth forborne.

“I have often wished that we might decline these dogmatical resolutions in divinity. I say it again and again, that we are not *idonei et competentes iudices* in doctrinal determinations. The theme we are now upon is a sad point: I pray, consider severely on it.

“You know there is no other name under Heaven given among men whereby we must be saved. You know that this is a Name above every name. *Oleum effusum nomen ejus*;—it is the carrol of his own spouse. This name is by a Father stiled *Mel in ore, melos in aure, jubulum in corde*. This, it is the sweetest and the fullest of comfort of all the Names and Attributes of God, *God my Saviour*. If Christ were not our Jesus, Heaven were then our envy, which is now our blessed hope.

“And must I, Sir, hereafter, do no exterior reverence, none at all, to God my Saviour, at the mention of his saving name Jesus? Why, Sir, not to do it, to omit it, and to leave it undone, it is questionable; it is controvertible; it is at least a moot point in divinity. But to deny it,—to forbid it to be done;—take heed, Sir! God will never own you, if you forbid his honour. Truly, Sir, it horrors me to think of this.

“For my part I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution. I may, I must, I will do bodily reverence unto my Saviour; and that upon occasion taken at the mention of his saving name Jesus. And if I should do it also as oft as the Name of God, or Jehovah, or Christ, is named in our solemn devotions, I do not know any argument in divinity to control me.

“Mr. Speaker, I shall never be frightened from this with that fond shallow argument, Oh,

you make an idol of a name. I beseech you, Sir, paint me a voice; make a sound visible, if you can. When you have taught mine ears to see, and mine eyes to hear, I may then perhaps understand this subtle argument. In the mean time reduce this dainty species of new idolatry under its proper head, the second commandment, if you can; and if I find it there, I will fly from it *ultra Saurumatas*, any whither with you.

"—Was it ever heard before, that any men, of any religion, in any age, did ever cut short and abridge any worship, upon any occasion, to their God? Take heed, Sir, and let us all take heed whither we are going! If Christ be Jesus, if Jesus be God, all reverence, exterior as well as interior, is too little for him. I hope we are not going up the back-stairs to Socinianism.

"In a word, certainly, Sir, I shall never obey your order, so long as I have a hand to lift up to Heaven, so long as I have an eye to lift up to Heaven. For these are corporal bowings, and my Saviour shall have them at his name JESUS."

Defence of the Clergy.

"I CANNOT think of half the happiness we might hope for, so long as the rewards of Wisdom are held forth to invite and encourage industry. *Riches and honour are with me*, saith Wisdom, that knew how to invite. Take then none of the reward away, either of profit or of honour. So much reward as you abate, so much industry you lose. Who ever went unto the Hesperides only to fight with the Dragon? only for that? for victory, and for nothing else? No, Sir, but there was the fruit of Gold (profit as well as honour) to be gained, to be atchieved; and for that the Dragon shall be fought withal."

—SIR EDWARD DERING.

"THE Lawyer, the Physician, the Merchant, through cheaper pains, do usually arrive at richer fortunes. And, but that it pleaseth God to work inwardly, I should wonder that so many able heads, ingenious spirits and industrious souls, should joy in the continued life-long pains and care of a parish cure, about 100*l.* per annum stipend for life; when with easier brows, fewer watchings and lesser charge, they might in another profession (as every day we see it done) fasten a steady inheritance to them and their children of a far larger income."—SIR EDWARD DERING.

Defence of the Bishops.

The Bishops' Bill.

"THIS Bill indeed doth seem to me an uncouth wilderness, a dismal vastness, and a solitude wherein to wander, and to lose ourselves and our Church, never to be found again. Methinks we are come to the brink of a fatal precipice; and here we stand ready to dare one another who shall first leap down.

"Truly, Sir, for my part I do look upon this Bill as upon the gasping period of all good order. It will prove the mother of absolute anarchism. It is with me as the passing bell to toll on the funeral of our Religion, which when it goes will leave this dismal shriek behind—

Ἐμοὶ θάνατος γὰρ μνηστὴρ πύρι.

When Religion dies, let the world be made a bonfire."—SIR EDWARD DERING.

Fear of a Democracy.

"THESE things thus pressed and pursued, I do not see but on that rise of the *Kingship* and *Priestship* of every particular man, the wicked sweetness of a popular parity may hereafter labour to bring the King down to be but as the first among the Lords: and then if (as a gentleman of the House professed his desire to me) we can but bring the Lords down into our House among us again, *εὐνοία*—all's done. No, rather, all's undone, by breaking asunder that well ordered chain of government, which from the chair of Jupiter reacheth down by several golden links, even to the protection of the poorest creature that now lives among us."—SIR EDWARD DERING.

Difficulty of Satisfying the People.

"WHAT will the issue be, when hopes grow still on hopes, and one aim still riseth upon another, as one wave follows another, I cannot divine. In the mean time you of that party have made the work of Reformation far more difficult than it was at the day of our meeting; and the vulgar mind, now fond with imaginary hopes, is more greedy of new achievements than thankful for what they have received. Satisfaction will not now be satisfactory. They and you are just in Seneca's description. *Non patitur aviditas quenquam esse gratum. Nunquam enim improba spei, quod datur, satis est. Eo majora cupimus, quo majora venerunt. —Eque ambitio non patitur quenquam in eâ mensurâ conquirere, quæ quondam fuit ejus impudens votum. —Ultra se cupiditas porrigit, et felicitatem suam non intelligit.*"—SIR EDWARD DERING.

Upstarts fit for High Offices—good irony.

"How fit would these men be for State employment!" says *Antibrownist* *Puritanomastix*—"What not How the Cobler make a special Keeper of the Great Seal, in regard of his experience in wax? Or Walker, the Spiritual Ballad-writer, become the office of Secretary of State? Or the Lock-smith that preached in Crooked Lane make an excellent Master of the Wards? And the Taylor at Bridewell Dock might be Master of the Liveries. Who fitter to be Master of the Horse than my Lord What-chicallum's Groom? I tell you plainly, he is able to do more service in the stable (besides

what he can do in the pulpit) than he that enjoys the place. And would not Brown the Upholster make a proper Groom of the Bed-chamber?"

Hugh Peters.

"It was once my lot to be a member of that famous ancient glorious work of buying in Impropriations, by which 40 or 50 preachers were maintained in the dark parts of this kingdom. Divers knights and gentlemen in the country contributed to this work, and I hope they have not lost that spirit. I wish exceeding well to preaching above many things in this world, and wish my brethren were not under these tithing temptations, but that the State had itinerant preachers in all parts of the kingdom, by which you may reach most of the good ends for this State designed by you. Let poor people first know there is a God, and then teach them the way of worship. The Prophet says, when the husbandman hath ploughed, harrowed, and broken the clods, then sow your timely seed, when the face of the earth is made plain. Indeed I think our work lies much among clods: I wish the face of the earth were even'd."—HUGH PETERS, 2nd Apr. 1646.

Conquests in the East and West Indies.

"TANT de villes rasées, tant de nations exterminées, tant de millions de peuples passés au fil de l'épée, et la plus riche et belle partie du monde bouleversée, pour la négociation des perles et du poivre! Méchaniques victoires. Jamais l'ambition, jamais les inimitiés publiques, ne poussèrent les hommes les uns contre les autres, à si horribles hostilités, et calamités si misérables."—MONTAIGNE, liv. 3, chap. 6.

Cry of Religion by the Irreligious.

"We have had sad experience," says BRIAN WALTON, "of the fruits of causeless fears and jealousies, which the more unjust they are, the more violent usually they are, and less capable of satisfaction. It hath been, and is, usual with some, who that they may create fears in the credulous ignorant multitude, and raise clamours against others, pretend great fears of that which they themselves no more fear than the falling of the skies; and to cry out *Templum Domini*, when they scarce believe *Dominum Templi*."—*The Considerator Considered*, page 29.

Law versus Justice.

THE best case which I have seen of Law versus Justice and Common Sense, is one which MONTAIGNE relates as having happened in his own days. Some men were condemned to death for murder: the Judges were then informed by the officers of an inferior court, that certain persons in their custody had confessed

themselves guilty of the murder in question and had told so circumstantial a tale that the fact was placed beyond all doubt. Nevertheless it was deemed so bad a precedent, to revoke a sentence and shew that the Law could err, that the innocent men were delivered over to execution.—Liv. 3, chap. 17,—tom. 9, p. 128.

Quaker Railing.

"None that ever were born," says LESLIE, "vented their rage and madness against their opponents with so much venom, nastiness, and diabolical fury as the Quakers have done. Such words as they have found out of spite and inveterate rancour never came into the heads of any either at Bedlam or Billingsgate, or were never so put together by any that I ever heard; and I have had the curiosity to see *Mother Damnable*, whose rhetoric was honey to the passion with which the Quaker books are stuffed."—*Defence of The Snake in the Grass*, second part, p. 329.

Roman Houses, how Heated.

"QUE n'imitons-nous l'architecture Romaine? Car on dit, qu'anciennement, le feu ne se faisoit en leurs maisons que par le dehors, et au pied d'icelles: d'où s'inspiroit la chaleur à tout le logis, par les tuyaux practiquez dans l'espais du mur, lesquels alloient embrassant les lieux qui en devoient estre eschauffez: ce que j'ay veu clairement signifié, je ne sçay où, en Seneca."—MONTAIGNE, liv. 3, chap. 13,—tom. 9.

The passage from Seneca is thus given by the editor, M. Coste. "Quadam nostrâ demum prodise memoriâ soimus, ut—impressos parietibus tubos per quos circumfunderetur calor, qui ima simul et summa foveret equaliter."—*Epist.* 90.

Beggars Irreclaimable.

"Jx sçay avoir retiré de l'aumône des enfants pour m'en servir, qui bientôt après m'ont quitté et ma cuisine et leur livrée, seulement pour se rendre à leur première vie. Et en trouvoy un amassant depuis des moules emmy la voirie pour son dîner, que par priere, ny par menasse, je ne sceu distraire de la saveur et douceur qu'il trouvoit en l'indigence. Les gueux ont leurs magnificences, et leurs voluptez, comme les riches; et, dit-on, leurs dignitez et ordres politiques."—MONTAIGNE, liv. 3, chap. 13,—tom. 9, p. 164.

Quakers against the Rich.

"Wox unto you that are called Lords, La dies, Knights, Gentlemen, and Gentlewomen, in respect to your persons; who are called of men Master and Sir, and Mistress and Madam.—And you must have your wine and ale, and all your dainty dishes! and you have your fine attire, silk, velvet, and purple, gold and silver;

and you have your waiting men and waiting maids under you to wait upon you, and your coaches to ride in, and your high and lofty horses. And here you are lords over your fellow-creatures, and they must bow and crouch to you,—and you will be called Masters, upholding that which Christ in his doctrine forbids, who says, Be not ye called masters.—The Lord abhors all your profession! Your works are the works of the Devil,—in your dainty dishes,—in your lofty horses,—in your curious buildings,—in your earthly honour,—which is all but the fruits of the Devil. You are too high and fine, and too lofty to enter in at the strait gate.”—*The Trumpet of the Lord Blown*,—1655.

Saints and Diseases.

“Il ne faut pas douter que les femmes qui ont mal au sein ne se soient mises sous la protection de Saint Mammard, plutôt que sous la protection d'un autre, à cause du nom qu'il porte. Il ne faut pas douter que ce ne soit pour la même raison que ceux qui ont mal aux yeux, les vitriers et les faiseurs de lanterne, se recommandent à Saint Clair; ceux qui ont mal aux oreilles, à Saint Ouin; ceux qui sont gouteux, à Saint Genou; ceux qui ont la teigne, à Saint Aignan; ceux qui sont aux liens ou en prison, à Saint Liennard; et ainsi de plusieurs autres. Quoique cette remarque se trouve dans l'Apologie pour Herodote, qui est un livre très-injurieux à l'Eglise Catholique, elle ne laisse pas d'être vraie, comme l'ont reconnu M. de la Mothe le Vayer dans son Hexameron Rustique, et M. Menage dans ses Origines de la Langue Française. Ces messieurs également savans et respectueux pour les choses saintes, n'ont pas prétendu, en avouant cela, condamner l'invocation des Saints: car dans le fond, si Saint Clair n'est pas plus propre qu'un autre à guérir le mal des yeux, il ne l'est pas moins aussi; de sorte qu'il vaut autant s'adresser à lui qu'à un autre. Ils ont seulement voulu reconnoître que la moindre chose est capable de déterminer les peuples à faire un choix, et que la conformité des noms est un puissant motif pour eux.”—BAYLE, *Pensées sur la Comete*, tom. 1, p. 53.

Change in the Quakers after Penn joined them.

“Many of them have really gone off from that height of blasphemy and madness which was professed among them at their first setting up in the year 1650, and so continued till after the Restoration, since which time they have been coming off by degrees; especially of late, some of them have made nearer advances towards Christianity than ever before. And among them the ingenious Mr. Penn has of late refined some of their gross notions, and brought them into some form; has made them speak sense and English, of both which George Fox, their first and great apostle, was totally ignorant.—But so wretched is their state, that

though they have in a great measure reformed from the errors of the primitive Quakers, yet they will not own this, because, as they think, it would reflect upon their whole profession, as indeed it does, and argues that their doctrine was erroneous from the beginning, and their pretence false and impious, upon which they first left the Church and run into schism. Therefore they endeavour all they can to make it appear that their doctrine was uniform from the beginning, and that there has been no alteration; and therefore they take upon them to defend all the writings of George Fox, and others of the first Quakers, and turn and wind them, to make them (but it is impossible) agree with what they teach now at this day.”—LESLIE, *The Snake in the Grass*, p. 18.

Parallel between the Quakers and Muggleton.

“MR. PENN in his Winding Sheet, p. 6, calls Muggleton the *Sorcerer of our days*.

“Now I would beseech Mr. Penn (who has more wit than all the rest of his party) to let us know what ground he had for leaving the Church of England, more than Muggleton?

“Or why we should trust the Light within him, or George Fox, rather than the Light within Lodowick Muggleton?”

“Has Lodowick wrought so miracles to prove his mission? No more have George Fox or William Penn.

“Are they very sure that they are in the right? So is he. Are they schismatics? So is he. Are they above Ordinances? Have they thrown off the Sacraments? Muggleton has done more: he has discarded preaching and praying too, for these are Ordinances. Is he against distinct persons in the Godhead? So are they. Is he against all creeds? So are they. Does he deny all Church authority? So do they. Yet does he require the most absolute submission to what himself teaches? So do they. Does he make a dead letter of the holy Scriptures, and resolve all into his own private spirit? So do they. Does he damn all the world, and all since the Apostles? So do they.

—These are twin enthusiasts, both born in the year 1650 (for then it was, Muggleton says, he got his inspiration), and have proceeded since upon the same main principle, though in some particulars they have out-stripped one another, and persecute one another, as if they were not brethren. But though, like Sampson's foxes, they draw two ways, their tails are joined with fire-brands to set the Church in a flame.”—LESLIE, *The Snake in the Grass*, p. 19.

Quakers become Wealthy.

“YET now, none are more high and fine grown than the Quakers! None have more dainty dishes and curious buildings! None wear finer silk and velvet! They have their wine and ale too, their lofty horses; yea verily, and their coaches to boot! They have their

waiting men and waiting maids, and are Master'd and Mistress'd by them, without fear of that command *Be not ye called masters!* For the case is altered, quoth Plouden. They had then, poor souls, none of these temptations.—George Fox was known by the name of the Man with the Leathern Breeches; which he tells full oft in his Journal. And his first followers had, few of them, a tatter to their tail; though they came after to upbraid others by the name of *threadbare tatterdemallions*. They were their own waiting men and waiting maids, and rode upon their own hobby horses. None of them had been in the inside of a coach; that was an exaltation far above their thoughts; as were fine houses and furniture to those who pigg'd in barns or stables, and under hedges. Therefore they railed at all these fine things, because they had none of them, or ever hoped to have. Silly, dirty draggle-tails, and nasty slovens, but now grown fine and rampant! Yet still pretend to keep to their ancient testimonies,—to be the same poor in spirit and self-denied lambs they were at the beginning, though they now strive to outdo their neighbours both in fine houses and furniture. They have got coaches too. Ay marry! but you must not call them coaches; for that name they have vilified and given it for a mark of the Beast. But as one of them said when his coach was objected to him, as contrary to their ancient testimonies, he replied that it was not a coach, only a leathern conveyency;—like the traveller who told that they had no knives in France, and being asked how they cut their meat? said, with a certain thing they call a *couteau*.—LESLIE, *Second Defence of the Snake in the Grass*, p. 356.

William Penn's Wig.

"THERE was nothing they inveighed against more severely than the use of perriwigs.—George Fox had a mind to be a Nazarite, like Sampson, and wore long strait hair, like rats'-tails, just as Muggleton did. But William Penn coming in among the nasty herd, could not so easily forget his genteel education. He first began with borders; at last came to plain wigs: and after his example it is now become a general fashion among the Quakers to wear wigs. George Whitehead himself is come into it."—LESLIE, *Defence of the Snake in the Grass*, second part, p. 357.

Quakers against Wigs.

"THEY abused the clergy for wearing wigs, ay, and of a light colour too! that was abomination, especially if the hair was crisped or curled; that they made a severe aggravation. They should have put in *clean* too; for George Fox's heart-breakers were long, slank, and greasy.

"It has been observed of great enthusiasts that their hair is generally slank, without any curl, which proceeds from moisture of brain that inclines to folly. It was thus with Fox

and Muggleton. But the Quakers' wigs now hinder us from the observation. And William Penn, George Whitehead, &c., wear not only fair but curled wigs; for none other are made. They should set up some Quaker wig-makers; to make them wigs of downright plain hair, without the prophane curl of the world's people."—LESLIE, *Defence of the Snake in the Grass*, second part, p. 357.

Ranters.

"I HAVE a collection of several Ranters' books in a thick quarto," says LESLIE, "and though I am pretty well versed with the Quaker strain, I took all these authors to be Quakers, and had marked some quotations out of them, to shew the agreement of the former Quakers with the doctrine which their later authors do hold forth: till shewing this book to a friend who knew some of them and had heard of the rest, he told me they were Ranters, and that I could not make use of these quotations against the Quakers. But though I cannot do it in the sense I intended, yet it may serve to better purpose, viz. to shew the agreement 'twixt the Ranters and the Quakers."—*Answer to the Switch*, p. 609.

Familyists.

"I HAVE now before me," says LESLIE, "the Works, or part of them, of Henry Nicholas, the Father of the Family of Love. They were given to a friend of mine by a Quaker, with this encomium, that he believed he would not find one word amiss, or one superfluous, in the whole book, and commended it as an excellent piece. It is not unlikely that he took it for a Quaker book; for there is not his name at length, only H. N. to it; and it has quite through the Quaker phyz and mien, that twins are not more alike. And though he directs it to the Family of Love, yet an ignorant Quaker might take that for his own family, and apply it to the Quakers."—*Answer to the Switch*, p. 609.

Quakerism the Last Extreme.

"THE latter of these vile Sects," says LESLIE, "still borrowed from the former;—the latest the worst of all, that is the Quakers, who have inherited and improved the wicked doctrines of those before them.—William Penn boasts that George Fox was an original and no man's copy. He must not be allowed the credit of being an heresiarch, nor the Quakers of being a new sect; only thus far, that as in the progress of wickedness the last does still exceed, the Quakers are the *faces*, the dregs and lees, of all the monstrous sects and heresies of Forty-One, thickened and soured into a tenfold more poisonous consistency. They are all centered in Quakerism, as the beams of the sun contracted in a burning glass meet in a point,

and there throw in their united force."—*Answer to the Switch*, p. 612.

George Fox's Lear-Father.

"We can tell the man who was called George Fox's *Lear-Father*, that is, who first taught and founded him in his blasphemous principles. It was John Hinks, a Ranter, with whom George Fox kept sheep for some time, whence William Penn makes him a shepherd, a *just figure*, says he, *of his after ministry and service*. But this he was not brought up to. His trade was a shoemaker, and he arrived no higher than a journeyman: but William Penn could not make such a piece of wit of this: therefore he kept that under his thumb. Nor was he a shepherd; only a boy hired to look after the sheep with his fellow Hinks. The Quakers would fain make something of him: but Hinks made him a Ranter; and he had afterwards a mind to set up for himself."—*LESLIE'S Answer to the Switch*.

Holland the Officina of Heresies.

"As the principles of Quakerism," says *LESLIE*, "were none of the invention of Fox, or any of his cubs, so can it not be imagined that all those sects of Forty-One came from the sillyingleaders of them that started up here in England. They were but vaumpt here. The sargo came from Holland, which always found kind hospitality at our hands."—*Answer to the Switch*, p. 612.

Change in Quakerism effected by controversy and Exposure.

"I DISTINGUISH," says *LESLIE* (writing in 1700), "betwixt those who have publicly renounced Quakerism, and been baptized in our Churches (which are many, and daily increasing both in the city and country), and those who still keep in the unity of the Quakers, but have forsaken their ancient testimonies and doctrine. And these again I divide into two sorts: first, those who downright disown these ancient testimonies, and the books and authors of these anti-christian heresies which have been proved upon them, and say they will not be concluded by Fox, Burroughs, Whitehead, Penn, or any of their writers, but stand to the light within themselves. Of these I know several. Secondly, those who will not deny their ancient testimonies, because of the consequence they see must come upon them, *viz.* that it was a false and erroneous spirit which first set up Quakerism, and possessed their chief leaders to give forth such monstrous heresies and blasphemies in the name of the Lord God. Therefore they dare not, while they retain the name of Quakers, throw off the authority of their first and celebrated Rabbies; but endeavour to colour and gloss their words to make them bear a christian sense. Both these two last sorts I reckon among the

converted, but that they will not own it. They own the christian doctrine, which they did not before. And these are so many, that whereas five or six years ago I met with almost no Quakers who were ~~not~~ Quakers indeed, and bare-faced asserted and maintained all whole Quakerism, I can hardly now in all London find one of them. They are become christians, at least in profession; and that in time will have its effect, at least upon their posterity. And if it be the same with them in the several counties of England, as I hear it is in great part;—and some to my own knowledge, of their most eminent preachers, who have given that to me as the reason of their not breaking off publicly from them, but to continue to preach as formerly among them, that they may thus insensibly instill the christian doctrine into their hearers; and they have told me the very great numbers who by this means are brought off from Quakerism without their own knowing of it;—I say, if it be thus in the remoter counties, as it is in London and parts adjacent, then we may fairly compute eight or nine parts in ten of the Quakers in England to be converted.

"I must add that the answers of Whitehead and Wyeth to the Snake in the Grass have contributed very much towards this. For therein, as likewise in several other of their late apologies, they endeavour to put a christian meaning upon their ancient testimonies; which though it may deceive strangers, yet cannot those Quakers who know what they have taught and have believed: insomuch that some of them have been offended, and said, What, is George Whitehead and Joseph Wyeth, too, gone from the truth?"—*Preface to The Present State of Quakerism*.—*LESLIE'S Theological Works*, vol. 2, page 642.

George Fox's Marriage.

"GEORGE Fox made a great mystery, or figure, of his marriage, which he said was above the state of the first Adam in his innocence; in the state of the second Adam that never fell. He wrote in one of his general Epistles to the Churches (which were read and valued by the Quakers more than St. Paul's) that his marriage was a figure of the Church coming out of the Wilderness. This if denied I can vouch undeniably; but it will not be denied, though it be not printed with the rest of his Epistles, but I have it from some that read it often. But why was it not printed? That was a sad story.—But take it thus. He married one Margaret Fell, a widow, of about threescore years of age and this figure of the Church must not be barren: therefore though she was past child-bearing, it was expected that, as Sarah, she should miraculously conceive, and bring forth an Isaac, which George Fox promised and boasted of; and some that I know have heard him do it more than once. She was called the *Lamb's wife*: and it was said amongst the Quakers that the Lamb had not taken his wife, and she would

bring forth an holy seed. And big she grew, and all things were provided for the lying-in; and he being persuaded of it, gave notice to the Churches as above observed. But after long waiting, all proved abortive, and the figure was spoilt. And now you may guess the reason why that Epistle which mentioned this figure was not printed."—*LESLIE'S Discourse on Water Baptism*, vol. 2, p. 707.

Leslie's Appeal to Penn upon Separation.

"REMEMBER," says *LESLIE* in his friendly exhortation with Mr. Penn,—“remember what you said to your own Separatists of Harp Lane, when they desired to put up past quarrels; you bid them then to return from their Separation. Take the good advice you have given. Sure the cause is more important; and our Church can plead more authority over you, than you could over them: And if you think that she has errors and defects (wherein I will join with you), yet consider that no errors can justify a breach of communion, but those which are imposed as conditions of communion.

“We shall have many things to bear with, a bemoan, to amend, to struggle with, while we are upon this earth. And he that will make a separation for every error, will fall into much greater error and sin than that which he would seek to cure. It is like tearing Christ's seamless coat, because we like not the colour, or to mend the fashion of a sleeve.”

Poor, when supported by the Clergy.

“BEFORE the Reformation, the Poor were maintained by the Clergy, besides what was contributed by the voluntary charity of well-disposed people. But there was no such thing as poor-rates, or a tax for the poor. The Bishops and Clergy, as well secular as regular, kept open hospitality for the benefit of strangers and travellers, and the poor of the neighbourhood; and were so obliged to do by their foundations. They had almshouses for the daily relief of the poor, and infirmaries for the sick, maimed, or superannuate, with officers appointed to attend them. They employed the poor in work, which is the most charitable way of maintaining them. It was they who built most of all the great cathedrals and churches of the nation; besides the building and endowing of colleges, and other public works of charity and common good. They bound out to trades multitudes of youths who were left destitute; bred others to learning, of whom some grew very eminent; and gave portions to many orphan young women every year. They vied with one another in these things. What superstition, or conceit of merit, there was in it, we are not now to enquire; I am only telling matter of fact. And God did bless these means to that degree, that the Poor were no burthen to the nation; not a penny imposed upon any layman for the maintaining of them; the Clergy did that among

themselves; they looked upon the Poor as their charge, as part of their family, and laid down rules and funds for their support.”—*LESLIE'S Divine Right of Tithes*,—vol. 2, p. 873.

Proposal that the Clergy shall receive the full Tithe and support the poor.

“The Poor-rates in England come now (as I am informed) to about a million in the year. All this we may to boot, betwixt having the Clergy or the Impropriators to our landlords; for the Clergy, ill as they were, kept this charge from off us. And if their revenues were taken from them because they did not make the best use of them, those to whom they were given should be obliged not to mend the matter from bad to worse.

“What benefit has the farmer for the tithes being taken from the Clergy? Do the people then pay no more tithe? That would be an ease indeed; but they are still paid, only with this difference, that the Impropriator generally through England sets his tithes a shilling or eighteen-pence in the acre dearer than the Incumbent.

“Would it then be an unreasonable proposal, to put all the Poor in the nation upon the Church lands and tithes, which maintained them before; and let the Clergy bear their share for as much of them as are left in their hands?

“If the Impropriators will not be pleased with this, then let them have a valuable consideration given them for these lands and tithes by a tax raised for that purpose, and return the Poor to the Clergy, together with their lands and tithes.

“And that the tax may not be thought too grievous, let it be only three years of the present poor-rates through England; and if that will not do, the Clergy shall purchase the rest themselves. Three years' purchase is a very good bargain to get off a rent-charge which is perpetual, and more probability of its increasing than growing less.

“What man in England would not willingly give three years of his poor-rate at once, to be freed from it for ever?

“And for the poorer sort, who may not be able, or if any be not willing, then let them have the same time to pay it in as now.

“Let the Clergy have three years of the Poor-rates, payable in three years, and a value put at which the Impropriators should be obliged to sell; and after that the Clergy shall be obliged to maintain the Poor as formerly. And this will cost no more than to double the Poor-rates for three years, and so be rid of them for ever.

“But if those who have swallowed the patrimony of the Church will neither maintain the Poor themselves, nor let others do it who are willing, let them reflect—let the nation consider it, all who have any sense of God or Religion left,—that since they have robbed God, the Church, and the Poor, by seizing upon their

patrimony, the Poor are encreased to that prodigious rate upon them, that they are forced to pay now yearly for their maintenance more than all their sacrifice amounts to. So little have they gained at God's hand by their invading of what was dedicated to his service."—LESLIE (*Divine Right of Tithes*), vol. 2, p. 873.

Argument that the Impropropriators have succeeded to this Charge.

"I MUST tell our Impropropriators," says LESLIE, "that in truth, in reason, and in law too, as well of God as man, they have taken these lands and tithes of the Church *cum onere*, with that charge that was put upon them by the donors of the lands, and by God upon the tithes, that is, of maintaining and providing for the poor. A lessee can forfeit no more than his lease; he cannot alter the tenure; and whoever comes into that lease, comes under all the covenants of the lease. Therefore the Impropropriators stand chargeable, even in law, to keep up that hospitality, the amberies and infirmaries for the poor, the sick and the stranger, that the Clergy were obliged to do while they had their possessions; and in some sort performed, at least so far as to keep the poor from being any tax upon the nation.

"And at the beginning of the Reformation, when the Laity were first put in possession of these lands and tithes, they understood it so to be, and were content to take them with all that followed them (any thing to get them!); and did for a while make a show of keeping up the former hospitality, &c. better than the Clergy had done; that being the pretence why they took them from the Clergy. But when the fish was caught, they soon laid aside the net."—LESLIE (*Divine Right of Tithes*), vol. 2, p. 874.

Praise of War.

"PEU de chose me retient, que je n'entre en l'opinion du bon Heraclitus, affermant guerre estre de tous biens pere; et croye que guerre soit en Latin ditte belle, non par antiphrase, ainsi comme ont euidé certains repetasseurs de vieilles serracles Latines, parce qu'en guerre, guerres de beauté ne voyent; mais absolument et simplement; par raison qu'en guerre apparoisse toute espece de bien et beau, et soit decelée toute espece de mal et laidure."—RABELAIS, tom. 4, p. 16.

Fitness of letting Soldiers know the whole Danger.

"NE trouvez estrange, Capitaines, mes compagnons, si pressageant la perte d'une bataille, je l'assourois ainsi aux Siannois. Ce n'estoit pas pour leur desrober le cœur, ains pour les encourager, afin que la nouvelle venant tout à coup, ne mist une espouvante generale par toute la ville. Cela les fait recoudre, cela les fait adviser à se pourvoir. Et me semble que

prenant les choses au pis, vous ferex mieux que non pas vous assourer par trop." MONTLUC, tom. 2, p. 149.

Folly of Costly Funerals.—Souls brought from Purgatory to see their own Obsequies.

SIR THOMAS MORE makes the Souls in Purgatory say, "Some hath there of us whyle we were in helthe, not so mych studied how we myght dye penytent and in good crysten plyght, as how we myght be solemnely borne owte to beryeng, have gay and goodly funeralles, wyth herawdys, at our herrys, and offrynge up our helmettys, setting up our skouchyngs and cote armours on the wall, through there never cam harneyse on our bakky, nor never auncestour of ours ever bare armys byfore. Then devysed we some doctour to make a sermon at our masse in our monthis mynde, and there preche to our prayse with some fond fantasy devysed of our name; and after masse mych festyng ryotouse and costly; and fynally lyke madde men made men mery at our dothe, and take our beryeng for a brydeale. For specyall punyshement whereof, some of us have bene by our evyll aungels brought forth full hevily in full great despyght to byholde our owne beryeng, and so standen in great payne invysible among the preace, and made to loke on our caryen corps caryed owte wyth great pompe, whereof our lorde knoweth we have taken hevly pleasure."—*Supplicacyon of Soulys*, fol. 42.

Women punished in Purgatory for excess in Dress.

"AN swete husbandys," say the female souls in Purgatory in the Supplication made for them by SIR THOMAS MORE, "whyte we lyved there in that wretched world wyth you, whyte ye were glad to please us, ye bestowed mych upon us, and put yourselfe to greates cooste, and dyd us great harme therwyth; wyth gay gownys, and gay kyrtles, and mych waste in apparell, ryngys and owchys, wyth partelettys and pastys garnished wyth perle, wyth whych proude pykyngs up, both ye toke hurte and we to, many mo ways then one, though we told you not so than. Bat two thynges were there specyall, of whych yourselfe felt then the toxe, and we fele now the tother. For ye had us the hygher harted and the more stoburn to you, and God had us in lesse favour, and this alak we fele. For now that gay gere burneth uppon our bakkes; and those proude perled pastis hang hote about our chekys; those partelettes and those owchis hang hevily about our neckes, and cleve fast fyrehote; that wo be we there, and wyshe that whyte we lyved, ye never had followed our fantasies, nor never had so skokkered us, nor made us so wanton, nor had geven us other owchys than ryngons, or gret garlyk heddes, nor other perles for our partelettys and our pastys then fayre oryent peason. But now for as mych as that ys passed and cannot be called

agayn, we beseech you syth ye gave them us, let us have them styll; let them hurt none other woman, but help to do us good; sell them for our sakys to set in sayntis copys, and send the money hether by masse pennys, and by pore men that may pray for our soulys."—Fol. 43.

SIR THOMAS MORE was one of those men who practised as he preached. "His sonne John's wife often had requested her father-in-law Sir Thomas, to buy her a billiment sett with pearls. He had often put her off, with many pretty slights; but at last, for her importunity, he provided her one. Instead of pearles, he caused white peaze to be sett; so at his next coming home, his daughter demanded her jewel. 'Ah, marry, daughter, I have not forgotten thee!' So out of his studie he sent for a box, and solemne delivered it to her. When she with great joy lookt for her billiment, she found, far from her expectation, a billiment of peaze; and so she almost wept for verie griefe. But her father gave her so good a lesson, that never after she had any great desire to weare anie new toye."—DR. WORDSWORTH, *Ecclesiastical Biography*, vol. 2, p. 136.

Tindal's Odd Argument to shew that Women may minister the Sacraments; and Sir Thomas More's Odd Answer.

"THEN goth he forth and sheweth us a solemne processe that God and necessity is lawlesse; and all this he bryngeth in to prove that not only yonge men, but women also, may for necessity mynyster all the sacramentes; and that as they maye crysten for necessity, so they may for necessity preach, and for necessity consecrate also the blessed bodye of Cryste. And for to make this mater lykely, he is sayne to ymagyne an unlikely case, that a woman were dreven alone in to an ilande where Cryste was never preached; as though thynges that we call chauce and happs, happed to come so to passe wythout any provydenge of God. Tyndale may make hym selfe sure, that syth there falleth not a sparrow upon the ground wythout our father that is in heven, there shall no woman fall a lande in any so farre an ilande, where he will have his name preached and his sacramentes mynystred, but that God can and wyll well inough provyde a man or twayne to come to lande wyth her; whereof we have had alledy metely good experyence, and that wythin few years.

"For I am sure there have ben mo ilandes and mo parte of the ferme lande and contynent dyscovered and founden out wythin this fourty yeres last passed, than was new founden, as farre as any man may perceyve, this thre thousand yere afore; and in many of these places the name of Cryste now new knowen to, and preachynges had, and sacramentes mynystred, wythout any women fallen a land alone. But God hath provyded that his name is preached by

such good crysten folke as Tyndale now moste rayleth uppon, that is, good relygyous freres, and speccially the freres observantes, honeste, godly, chaste, vertuose people; not by such as frere Luther is, that is runne out of relygion, nor by castying a lande alone any suche holy nonne, as his harlot is."—SIR THOMAS MORE, *Confutacyon of Tyndalys Answer*, p. 141.

Monastic Reformers.

"I DOUBT NOT," says FULLER, speaking of "the family of Benedictines, with their children and grandchildren of under-orders springing from them" in England, before the Reformation,—"I doubt not but since these Benedictines have had their crudities deconcocted, and have been drawn out into more slender threads of subdivision. For commonly once in a hundred years, starts up some pragmatist person in an Order, who out of novelty alters their old Rules (there is as much variety and vanity in monks' cowls as in courtiers' cloaks), and out of his fancy adds some observances thereunto. To cry quits with whom after the same distance of time, ariseth another, and under some new name reformeth his Reformation, and then his late new (now old) Order is looked on as an almanack out of date, wanting the perfection of new and necessary alterations."—*History of Abbeys*, p. 267.

Danger of tempting men by Unwise Taxation.

"A LEGISLATOR who would act prudently," says MICHAELIS, "can hardly be too tender to the consciences of his people in the imposition of taxes: for if they once learn to tamper with conscience, they carry it always farther and farther, till the moral character of the whole nation becomes corrupted to a certain pitch; and then the collection of the taxes requires so many overseers, comptrollers, and other officers, that not only is the freedom of every individual, however honest, laid under irksome restraints, but the greater part of the revenue raised, is actually exhausted in the payment of harpies of these descriptions instead of going to the public service."—*Commentaries on the Laws of Moses*, vol. 3, p. 145.

Men not to be excused for Good Meaning when their Acts are Evil.

"To them that bid me speak well of these," said Archbishop Williams of the Sectaries, "and pity them because they are ignorant and mean well, I report that of St. Bernard to it, *ut libenter peccent, libenter, ignorant*; they are willingly ignorant, that they may be wilfully factious. And through what loop-hole doth their good meaning appear? In railings, or blasphemies? I will never impute a good meaning unto them, so long as I see no such thing in their fruits."—HACKETT'S *Life of Williams*, part 2, p. 166.

Lord Exeter's White Rabbits.

"AT Wimbledon, not far from me," says Bishop HACKET, "a warrener propounded to Thomas Earl of Exeter, that he should have a burrough of rabbits of what colour he pleased. Let them be all white-skinned, says that good Earl. The undertaker killed up all the rest, and sold them away, but the white lair, and left not enough to serve the Earl's table. The application runs full upon a worthy Clergy, who were destroyed to make room for white-skinn'd polecats, that came in with a strike [qy. stink?] and so will go out."—*Life of Archbishop Williams*, part 2, p. 166.

Conscience—of the Sectaries.

"The Houses stand not upon Reasons," says Bishop HACKET, "but Legislative Votes. Reasons! no, God wot: as Camerarius says of sorry writers, *Miseri homines mendicant argumenta; nam si mercarentur profecto meliora afferrent*; they beg the cause, for if they purchased it with arguments, they would bring better. If they have no other proofs, there were many in the pack that could fetch them from inspiration; or obtrude a point of conscience, and then there is no disputing; for it cannot live, no more than a longing woman, if it have not all it gapes for. They ask it for a great-bellied Conscience, to which in humanity you must deny nothing."—*Life of Archbishop Williams*, part 2, p. 167.

Parliament's Distinction between the Office of Charles the First and his Person.

"THE sophistry in which they gloried most, was extracted out of the Jesuits' learning,—that they were faithful to the Regal Office (which remained in the two Houses, albeit his departure), but contrary to the man in his personal errors; and if they obey in his kingly capacity and legal commands against his person, they obey himself. All this, beside words, is a subtle nothing. For what is himself, but his person? Shall we against all logic make Authority the subject, and the Person enforcing it a bare accident? It sounds very like the paradox of Transubstantiation, wherein the qualities of bread and wine are fain to subsist without the inherence of a substance. With these metaphysics and abstractions they were not legal but personal traitors. If an under-sheriff had arrested Harry Martin for debt, and pleaded that he did not imprison his membership but his Martinship, would the Committee for Privileges be fobbed off with that distinction?"—HACKET's *Life of Archbishop Williams*, part 2, p. 193.

Quakers in Favour at James's Court.

"THE Quakers," says LORD HALIFAX (alluding to William Penn), "from being declared by the Papists not to be Christians, are now made

favorites, and taken into their particular protection; they are on a sudden grown the most accomplished men of the kingdom in good-breeding, and give thanks with the best grace, in double-refined language. So that I should not wonder though a man of that persuasion, in spite of his hat, should be a master of the ceremonies."—*Somers Tracts*, vol. 9, p. 52.

Neal's Roguery.

HERE is a specimen of DANIEL NEAL's honesty, in his History of the Puritans.

Speaking of Sandys, Archbishop of York, he says he was "a zealous defender of the laws against Nonconformists of all sorts: when arguments failed he would earnestly implore the secular arm; though he had no great opinion either of the discipline or ceremonies of the Church, as appears by his last Will and Testament, in which are these remarkable expressions. 'I am persuaded that the rites and Ceremonies by political institution appointed in the Church are not ungodly nor unlawful, but may for order and obedience sake be used by a good Christian. —But I am now and ever have been persuaded, that some of these rites and ceremonies are not expedient for this Church now; but that in the Church reformed, and in all this time of the Gospel, they may better be disused by little and little, than more and more urged.' Such a Testimony from the dying lips of one that had been a severe persecutor of honest men for things which he always thought had better be disused than urged, deserves to be remembered."—Vol. 1, p. 502.

For his authority Neal refers in the margin to Strype's Life of Whitgift, p. 287. There in fact the passage occurs, and it appears by Strype that not long after Sandys' death, some Puritan not more scrupulous than Daniel Neal, quoted it for the same purpose. To expose the falsehood which was thus practised, Strype gives the very words of the Will, which follow immediately thus. "Howbeit as I do easily acknowledge our Ecclesiastical policy in some points may be bettered, so do I utterly dislike, even in my conscience, all such rude and indigested platforms, as have been more lately and boldly than either learnedly or wisely preferred; tending not to the reformation, but to the destruction of this Church of England. The particularities of both sorts reserved to the discretion of the godly wise, of the latter I only say thus; that the state of a small private Church, and the form of a larger Christian kingdom, neither would long like, nor can at all brook one and the same ecclesiastical government. Thus much I thought good to testify concerning these ecclesiastical matters, to clear me of all suspicion of double and indirect dealing in the house of God."

And with these words before him, Daniel Neal, the Historian of the Puritans, presents in his history the mutilated passage for the sake of fixing upon one whom even he allows to be a

venerable man, a charge of double and indirect dealing.

Anecdote of the Triers.

"THERE came a learned man and one of the weak brethren, and contended for a place. Faith our deceased brother to him that was learned, 'what is faith?' Who answered him discretely, according to the 'learning of the schools. Then he demanded the same question of the other, who replied, that faith was a sweet lullaby in the lap of Jesus. At which words our deceased brother, lifting up his hands to heaven, cried, 'Blessed be the Lord, who hath revealed these things unto the simple. Friend, thou, according to thy deserts, shalt have the living.'"—*Peter's Pottery—Harleian Miscellany*, vol. 7, p. 79.

Shadwell's Morality!

"I'LL tell you one thing, Mr. Trim," says one of SHADWELL's gentlemen of wit and honor—"that any woman you keep company with, who does not think you have a mind to lie with her, will never forgive you.—I'll tell you one thing more, that you must never be alone with a woman, but you must offer, or she knows you care not for her. Five to one but she grants: but if she does not care for you, but denies, she's certain by that you care for her, and will esteem you the better ever after."—*Dury Fair*, p. 126.

Loyalists, how used at the Restoration.

"WE have had heroes indeed great and glorious," says SOUTH, "in his majesty's restoration: but have those been any gainers by the deliverance, who were the greatest losers by the war? No (in a far different sense from that of the scripture), to him only that has shall be given, and he shall have more abundantly. But if a man's loyalty has stripped him of his estate, his interest, or his relations, then, like the lame man at the pool of Bethesda, every one steps in before him."—Vol. 4, p. 93.

Peculiarities of Quakers gratifying to the Pride of the Ignorant.

"WHERE it not," says JONATHAN BOUCHER, "that mankind in forming themselves into sects, parties, and factions, very generally renounce the exercise of their reason, why should their leaders so often have found it necessary to distinguish men so associated, not by any circumstances characteristic of good sense and sober judgement, but by some low and ridiculous names, some silly peculiarity of dress, or other senseless badge of distinction?—If Quakerism, notwithstanding the inoffensiveness of its tenets, be now on the decline (as many think it is) I

¹ This is just such morality as appears by the Chinese Novel to prevail in China.

can attribute it to no cause so probable as this, that some of the most distinguished of its members, ashamed of being any longer so strongly marked by some extremely unmeaning, if not absurd peculiarities, have, like the rest of their countrymen, lately ceased to make it a part of their religion not to cook their hats, or put buttons on them, and have ventured to say you, though speaking only to one person. Had it not been for the ostentatious display of such childish singularities, so flattering to low pride, it may well be questioned whether even opposition and persecution could have driven so many to attach themselves to a system so unalluring."—*View of the Causes and Consequences of the American Revolution*, Preface, p. li.

Why the Plague has disappeared here.

"IT was the observation of Sydenham, that in the course of three successive centuries, the plague uniformly appeared after an interval of 30 or 40 years. Almost a century and half however have now elapsed since England experienced this dreadful visitation. Without derogating from our obligations of gratitude to the merciful kindness of Providence, this fortunate circumstance, as well as the comparative rarity and mildness of contagious fevers, may in a secondary view be ascribed to the prudent regulations of the legislature; to the general practice of occupying more airy houses, and more spacious streets; to the nicer proportion of our vegetable to our animal diet; to the more frequent use of tea, sugar, hopped beer, wine and spirituous liquors, which correct the putrid tendency or alkaliescent qualities of our food; to the introduction of carriages; to the reduced consumption of salt provisions; and to the advantages which the present possesses over former generations in a stricter attention to cleanliness, in the superior excellency of the pavements, and in agricultural improvements."—*Dr. Dixon's Life of Dr. Brownrigg*, p. 235.

South's Remark on the Quaker Principle of Non-resistance.

"AS for those," says SOUTH (vol. 7, p. 79), "who by taking from mankind all right of self-preservation, would have them still live in the world as naked as they came into it; I shall not wish them any hurt; but if I would, I could scarce wish them a greater, than that they might feel the full effect and influence of their own opinion."

John Howe's Notion of the Kingdom of the Saints.

"THE notion of the Saints' reign, because we find it in the Holy Bible, is not to be torn out, but must have its true sense assigned it. And if there be a time yet to come wherein it shall have place, it must mean that a more general pouring forth of the Spirit shall introduce a

supervening sanctity upon Rulers, as well as others: not to give every man a right to rule (for who should then be ruled?) but to enable and incline them that shall duly have a right, to rule better. And so the kingdom will be the Saints', when it is administered by some, and for others, who are so."—JOHN HOWE.

Little Things of the Church.

"FOR my own part," says SOUTH, "I can account nothing little in any Church, which has the stamp of undoubted authority, and the practice of primitive antiquity, as well as the reason and decency of the thing itself, to warrant and support it. Though if the supposed littleness of these matters should be a sufficient reason for the laying of them aside, I fear our Church will be found to have more little men to spare, than little things."—*Dedication to the Second Volume of his Sermons.*

Owen's Primer—ordered by the Parliament.

"I HAD almost forgot J. Owen's Primer, that would never suffer the letters to be ranged under the conduct of a Cris-cross. For having of his own head disbanded the Lord's Prayer, he was commissioned by authority of Parliament to cashier, or at least new-model the Cris-cross-row; and what reformation he wrought in the several squadrons of vowels, mutes, semivowels, &c., I shall not here relate. But as for the poor Cross, that was without any mercy turned out of all service; not because it kept always so close to the Loyal or Malignant party; but because it was a mere symbolical ceremony, set there on purpose to transform a plain English alphabet into a Popish Cris-cross-row. A great and pious work! worthy the pains of so great a divine, and the wisdom of so long a Parliament."—BISHOP PARKER'S *Reproof to The Rehearsal Transformed*, p. 190.

Assurance.

"ASSURANCE," says SOUTH, "is properly that persuasion, or confidence, which a man takes up of the pardon of his sins, and his interest in God's favour, upon such grounds and terms as the scripture lays down. But now, since the scripture promises eternal happiness and pardon of sin, upon the sole condition of faith and sincere obedience, it is evident, that he only can plead a title to such a pardon, whose conscience impartially tells him that he has performed the required condition. And this is the only rational assurance, which a man can with any safety rely or rest himself upon.

"He who in this case would believe surely, must first walk surely; and to do so is to walk uprightly. And what that is, we have sufficiently marked out to us in those plain and legible lines of duty, requiring us to demean ourselves to God humbly and devoutly, to our Governors obediently; and to our neighbours justly; and

to ourselves soberly and temperately. All other pretences being infinitely vain in themselves, and fatal in the consequences."—Vol. 1, p. 376.

Arbitrary Power under Cromwell.

"WHAT a noise was there of arbitrary power in the reign of the two last kings," says SOUTH, "and scarce any at all during the usurpation of Cromwell! Of which I know no reason in the world that can be given but this—that under those two princes there was no such thing, and under Cromwell there was nothing else. For when arbitrary power is really and indeed used, men feel it, but dare not complain of it."—Vol. 4, p. 246.

Conscience often to be set right by the Physician.

"IT is not to be questioned," says SOUTH, "but many repair to the divine, whose best casuist were an apothecary; and endeavour to cure and carry off their despair with a promise, or perhaps a prophecy, which might better be done with a purge. Poor self-deluding souls! often misapplying the blood of Christ, under those circumstances in which a little effusion of their own would more effectually work the cure; and Luke as a physician give them a much speedier relief, than Luke as an evangelist."—Vol. 3, p. 455.

King and Country.

"King and Country," says SOUTH, "are hardly terms of distinction, and much less of opposition; since no man can serve his country without assisting his king, nor love his king without being concerned for his country. One involves the other, and both together make but one entire, single, undivided interest. God has joined them together, and cursed be that man, or faction of men, which would disjoin, or put them asunder."—Vol. 4, p. 252.

Hypocrisy of the Puritan Fasts.

"THEY talk of reforming," says SOUTH, "and of coming out of Egypt (as they call it); but still, though they leave Egypt, they will be sure to hold fast to their flesh-pots. And the truth is, their very fasts and humiliations have been observed to be nothing else but a religious epicurism, and a neat contrivance of luxury; while they forbear dinner, only that they may treble their supper; and fast in the day, like the evening wolves, to whet their stomachs against night."—Vol. 6, p. 219.

Employments of Women.

"IOW praye thou for soure profit, quath Peare to the Ladyes,
That somme sewe the sak, for shedynge of the wete;

And se worthy women wit soure longe
fynge,
That se on selk and samdel to sewen, wenne
tyme ys,
Chesybles for Chapelayns, churches to honore :
Wywes and widowes, wolle and flax spynneth ;
Conscience counsaileth you, cloth for to make
For profit of the poure and pleasaunce of zow
selve."

Whitaker's Pears Plouhman, p. 128.

The Catholic Heaven open to the Rich.

"FEAR not the guilt if you can pay for't well ;
There is no Dives in the Roman Hell.
Gold opens the strait gate and lets him in ;
But want of money is a mortal sin :
For all besides you may discount to Heaven,
And drop a bead to keep the tallies even."

DEYDEN.

Quick and Slow Writers.

"THE diversity of brains in devising," saith
WILLIAM BALDWIN to the Reader, "is like the
sundryness of beasts in engendering : for some
wits are ready and dispatch many matters
speedily, like the coney which littereth every
month ; some other are slow like the olyphant,
scarce delivering any matter in ten years. I
dispraise neither of these births, for both be
natural ; but I commend most the mean, which
is neither too slow nor too swift, for that is
lion-like and therefore most noble. For the
right poet doth neither through haste bring
forth swift feeble rabbits, neither doth he weary
men in looking for his strong jointless olyphants :
but in reasonable time he bringeth forth a per-
fect and lively lion, not a bear-whelp that must
be longer in licking than in breeding. And
yet I know many that do highly like that lump-
ish delivery. But every man hath his gift."—
Mirror for Magistrates, vol. 2, p. 247.

Elizabeth's Eye upon the Universities.

"I CAN never forget with what a gusto that
brave Sir William Boswell was wont to relate
this among the infinite more observable pas-
sages in the happy reign of Queen Elizabeth ;
that she gave a strict charge and command to
both the Chancellors of both her Universities, to
bring her a just, true and impartial list of all
the eminent and hopeful students (that were
graduates) in each University ; to set down
punctually their names, their colleges, their
standings, their faculties wherein they did emi-
nere, or were likely so to do. Therein her
Majesty was exactly obeyed, the Chancellor
durst not do otherwise ; and the use she made
of it was, that if she had an Ambassador to
send abroad, then she of herself would nominate
such a man of such an House to be his Chap-
lain, and another of another House to be his
Secretary, &c. When she had any places to
dispose of, fit for persons of an academical

education, she would herself conaign such per-
sons as she judged to be *pures acrotis*. Sir
William had gotten the very individual papers
wherein these names were listed and marked
with the Queen's own hand, which he carefully
laid up among his *receptula*."—*Appendix to the
Life of Joseph Mede*, p. 76.

Subscription.

"To that old complaint (now newly dressed
up and followed with such noises and hubbubs),
Is it not great pity that men should be silenced
and laid aside only for their not subscribing ?—
the answer of that moderate, learned and wise
man Joseph Mede was, So it is great pity that
some goodly fair houses in the midst of a popu-
lous city should take fire, and therefore must
of necessity be pulled down, unless you will
suffer the whole town to be on a flame and
consume to ashes."—*Appendix to the Life of
Joseph Mede*, p. 74.

*Discouragement of Learning during our
Anarchy.*

"WHO is there that in this *interstitium* will
dispose a son to a college life, in whom he sees
any nobility of wit and after hopes, whereas but
bare common, and perhaps a country cure, or
a petty mastership of a House, is the top of
that ladder which he may climb to ?"—WATER-
HOUSE'S *Apology for Learning*, 1653, p. 91.

Dominion of the Saints.

"THERE was one in Cambridge to whom
Mr. Mede had shewn favour, in lending him
money at a time of need ; but he being put in
mind of his engagement, instead of making due
payment, repaid Mr. Mede only with undue
words to this effect, that upon a strict and
exact account he had no right to what he
claimed. No right ? answered he. No ; no
right, it was told him, because he was none of
God's children ; for that they only have right,
who are gracious in God's sight. The story
was related by Mr. Mede upon the occasion of
some intelligence received from London, that
there was at that time a more strict examina-
tion there of those who came to take orders,
concerning that strange position, *Dominium
temporale fundatur in gratia* ; at which one
then in company being astonished, as supposing
none would be so impudent as to assert it, Mr.
Mede replied that he had particular experience
of the evil effect and consequence of such doc-
trine, as in the fore-mentioned story."—*Life of
Joseph Mede prefixed to his Works*, p. 40

Horsemanship.

"El principal de los ejercicios que per-
tencen a un señor, es la razon de mandar un
cavallo ; porque en la paz es gallardia y deleite,
y en la guerra provecho y necesidad. El po-

noso bien en cualquiera de las dos sillas, como gusto y respeto; el ponerlo mal desprecia y ríe. A los que acaen con mangre muy ilustre, y mucha riqueza, antes (si pudieran ser) les avian de enseñar á andar á cavallo, que á andar; pues se han de servir mas de los pies del bruto, que de los suyos. Pero, pues no es posible, en pudiendolo aprender, se les deve enseñar; porque lo que se ha de hazer siempre, seria grande mengua estarlo errando siempre. Y en esta materia qualquiera imperfeccion es muy de camandar, porque como es accion que se pone en alto, ningun defecto se le encubre.”—ZAVALETA, *Teatro del Hombre*,—*El Hombre*, p. 9.

Inspiration of Sermons.

“En la celda del religioso que ha de predicar de allí á un mes, esta Dios preveniendo remedios contra los vicios de los que desde allí á un mes han de oírle. El predicador no sabe con quise ha de hablar, quando piensa el sermón; pero Dios, que lo sabe, le gobierna de suerto el pensamiento, que dispone doctrinas individuales para los que han de oírle. Para qualquiera de los que le oyen, se hizo el sermón y no piensa nadie que es acaso lo que se le dijo.”—ZAVALETA, *El Dia de Fiesta*, p. 266.

Arbitration in Parishes.

In Newway “there is in every parish a Commission of Conciliation, before which every cause must be stated previous to its going into a court of justice; and it is the office of the Commissioners to mediate between the parties, and, if possible to compromise matters. The party refusing to abide by their opinion is condemned to all the costs, if it do not afterwards appear upon trial that he was in the right.”—DR. CLARKE'S *Travels*, vol. 10, p. 393.

Rents in Kind in Russia.

“I NEVER put my hands into any purse for any thing,” said a Russian nobleman, ‘but to purchase foreign wines, and articles for my wife's dress.’ He was provided with every thing he wanted from his estate and his slaves.”—DR. CLARKE'S *Travels*, vol. 11, p. 394, note.

What the Pope is.

“El Papa, pues, es nuestro visible Monarcha, y Emperador en lo espiritual y temporal; el Dios vivo en la Tierra, o Vicario de Dios, con quien en la Tierra constituye un solo Tribunal; y como dióo agudamente un autor,

Papa stupor mundi, qui maxima rerum
Nec Deus est, nec homo, quasi neuter inter
utrumque.”

P. FR. JUAN FRANCISCO DE SAN ANTONIO,
*Chronicas de Religiosos Descalzos de N. S.
P. S. Francisco en las Islas Philipinas, &c.*
—Manilla, 1738, tom. 1, p. 259.

Corruption of Justice.

“We laugh at the Indians,” says DR. FEATLEY (*Clavis Mystica*, p. 46), “for casting in great stores of gold yearly into the river Ganges, as if the stream would not run currently without it. Yet when the current of justice is stopt in many courts, the wisest solicitor of suits can find no better means than such as the Indians use, by dropping in early in the morning gold and silver into Ganges to make it run.”

Corruption of Manners.

“DOTH any desire to know how it cometh to pass that our gold is not so pure, our silver so bright, our brass and iron so strong as heretofore? that is, the honour of our Nobility, the riches of our Gentry, the virtue and strength of our Commonalty is much empaired. If I and all Preachers should be silent, our loud sins would proclaim it; Blasphemy would speak it, Profaneness swear it, Pride and Vanity point and print it, Usury and Bribery tell it, Luxury vent it, Gluttony and Drunkenness belch it out. St. Peter's argument were now of no force, these men are not drunk, seeing that it is but the third hour of the day; for all hours of day, yea and night too, are alike to many of our drunkards.”—FEATLEY'S *Clavis Mystica*, p. 89.

The Pope called God at Rome at this time.

“—WHEN I heard them one day call the Pope God, and heard this title defended by the most learned men of Rome, who told me that he merits such a title, because he has power not only upon the earth, but likewise over purgatory, and in heaven, and because whatever the Pope resolves in the earth is absolved in heaven, and that they call the Pope God upon earth, on account of his power to sanctify and to beatify,—when I heard such arguments as these I understood Paul's words, ‘He as God sitteth in the temple of God, shewing himself that he is God:’ and I could no longer abstain from protesting against an idolatrous opinion, and exclaimed, The Pope is a man as I am; the Pope is dust of the earth as I am!”—*Missionary Journal and Memoir of THE REV. JOSEPH WOLFF*, p. 30.

Church of Rome founded upon Traditions.

“THE argument from a scriptural reason is this: that church that is built more on traditions and doctrines of men, than on the word of God, is no true church, nor religion. But the Church of Rome is built more upon traditions and doctrines of men, than on the word of God. Ergo, the foundations of the true church of God is Scripture; and are built upon the foundation of the apostles and prophets.¹ But if you look upon what the whole frame of Popery is built, you will find it upon a sand of human

¹ Eph. ii. 20.

tradition. That the pope is head of the church; that he pardons sin; rules over princes: where find you this in Scripture? they are but points of the cursed inventions of men. That priests can sing souls out of purgatory; that the service of God should be in an unknown tongue; that the priests can change the bread into God; and generally the whole rabble of their Romish religion, hath not so much as any one underpinning of Scripture warrant, but all founded upon the rotten trash of human inventions, and self ends."—LIGHTFOOT, vol. 6, p. 45.

Self-ignorance well illustrated.

"I REMEMBER it was a wonder to me, before I knew this city, to hear of families living so near together all their lives, as but one chimney back between them, and yet their doors opening into several streets, and the persons of those families never knowing one another, or who they were. And methought that passage of Martial was a strange one, when I first met with it,—*Nemo est tam prope tam proculque nobis*: and that observation of the Jews remarkable,—that sometimes two verses in Scripture be joined as close together for place as close can be, and yet as distant for sense and matter as distant may be: and that relation of Seneca wondrous, if I miss not my author,—that a man through sickness did forget his own name: and that of the naturalist, as wondrous,—that there is a beast, that as he was eating his meat if he did but once turn his head from it, he forgets it. But now a sad experience within mine own self hath lessened these wonders, and doth make a thousand of such strangenesses as these seem nothing; for I and my heart were born together grew up together, have lain together, have always been together,—and yet have had so little acquaintance together, as that we never talked together nor conversed together; nay, I know not my heart, I have forgotten my heart. Ah! my bowels, my bowels, that I could be grieved at the very heart, that my poor heart and I have been so unacquainted! And is not the same case yours too? I appeal to your own hearts, if they but speak; and I beseech you to put them to it."—LIGHTFOOT, vol. 6, p. 112.

Boast of what the Clergy have done in aid of the Rebellion.

"'COMMUNE with your own hearts' what the ministry of England hath done for you. My warrant for the moving of this unto you, besides your gratitude, I may show from divers of your own orders and expressions. For in how many of your addresses and desires to the City or Country for the raising of moneys, men, and horses, have you still laid much upon the hands and fidelity of the Ministers: to promote the work, and to stir up their several congregations to do it? And I beseech you now 'commune with your own hearts,' how they have dis-

charged that trust, and performed your injunctions: and in your thoughts take up an account, how they have behaved themselves in that matter, and whether they have not been exceeding faithful.

"Have not these trumpets and these poor pitchers had their share, and a good share too, in bringing down the walls of Jericho, and the camp of Midian? Have not they, like that story in Ezekiel xxxvii. 10, if I may so express it, prophesied you up an army?"—LIGHTFOOT, vol. 6, p. 121.

Confession that they have given occasion for innumerable Heresies.

"WE vowed against error, heresy and schism, and swore to the God of truth and peace, to the utmost of our power to extirpate them, and to root them out. These stones, and walls, and pillars were witnesses of our solemn engagement. And now, if the Lord should come to enquire what we have done according to this vow and covenant, I am amazed to think what the Lord would find amongst us: would he not find ten schisms now for one then; twenty heresies now for one at that time; and forty errors now for one when we swore against them? Was there ever more palpable walking contrary to God, or more desperate crossing of a covenant? If we had sworn, to the utmost of our power, to have promoted and advanced error, heresy, and schism, could these then have grown and come forward more than now they have done, though we swore against them?"—LIGHTFOOT, vol. 6, p. 123.

The Cloud which led the Israelites cleared the Way.

"THE Jews fancy concerning the cloud that conducted Israel through the wilderness, that it did not only show them the way, but also plane it; that it did not only lead them in the way which they must go, but also fit them the way to go upon; that it cleared all the mountains, and smoothed all the rocks; that it cleared all the bushes, and removed all the rubs. No less preparatives were required for our Saviour's coming, to make way for him in the entertainment of men, or to make way for men to the entertaining of him."—LIGHTFOOT, vol. 6, p. 137.

The Law successively Abridged, till brought into one Precept.

"The Jews, in the Talmud, have this saying: 'The whole law was given to Moses at Sinai, in six hundred and thirteen precepts. David, in the fifteenth Psalm, brings them all within the compass of eleven. Isaiah brings them to six, Isa. xxxiii. 15. Micah to three, Micah vi. 8. Isaiah, again, to two, Isa. lvi. Habakkuk to this one, The just shall live by faith, Hab. ii. 4.'"—LIGHTFOOT, vol. 6, p. 201.

Good of the Civil War—in Lightfoot's Sermon.

"I MIGHT show you how the Church hath been increased, the gospel propagated, God glorified, atheists converted and the enemies confounded, even by the devil's persecution: but I need not go far for examples and experiences in this kind: look at home, in these times and distractions, where the devil is so busy; and as we may sadly see him raging, and let loose in these doleful wars so may we as visibly see Christ doing good to this poor kingdom out of this evil. For,

"First: How many rotten hearts, and how many rotten members, hath the devil—or God rather, out of the devil's activity—discovered in this nation in these troubles, which, like a moth and corruption, were devouring a poor kingdom, and she knew not who hurt her. What juntas of hell have been found out, what plots discovered, what cabinets of letters detected, what actions described, what hearts anatomized! Popery, prerogative protestations, plotters, prelates—all come to light, and sound desperate and devilish, and all this done by the great business of the devil; God overpowering him and making him to prove a telltale of his own counsels, and, as it were, a false brother to his own hell and fraternity.

"Secondly: How have these troubles beaten men and the kingdom out of their fooleries and superstitions, their trumperies and ceremonies, customs and traditions! which how hard it would have been to have got off from them, if they had not been thus brayed in this mortar, the great tenaciousness of them with divers, even in this mortar, is evidence sufficient: this dross would never have been got away, if it had not passed such a furnace; and our Israel would never have shaken hands with Egyptian idolatry, if it had not been beaten out of it by Egyptian affliction. So that let me take up the manner of speech of our Saviour, with some inversion: O England! England! Satan hath desired to winnow thee as wheat, and he hath winnowed away a world of his own chaff.

"Thirdly: How many profane and ungodly wretches hath this war out off, Papists, atheists, epicures, devils incarnate, that would not only have lain in the way, as so much rubbish to hinder the work of the temple, but that would have proved Sanballats, Tobiahhs, Geshems, and such Samaritans, utterly to oppose it with all their might! It is a sad thing to see so many of Israel perish in the matter of Beal-peor! yet there is this comfort in it—that the entering into the land of promise will be the speedier, when these untowardly and ungracious ones are taken away."—LIGHTFOOT, vol. 6, page 180-1.

The Civil Power to effect what the Ministry cannot.

"CHRIST's power which he hath committed to ministers and magistrates; the two hands of

Christ, whereby he visibly conquers the devil in the sight of men; the Jonathan and his armour-bearer; the priests with trumpets, and the gathering host, that one after another destroy those Philistines, and that both together help to lay the walls of the city of hell flat. Upon this subject do I especially look in the exercise of these two offices; that they have not to fight against flesh and blood, but principalities and powers. And this consideration is some satisfaction to me, and helpeth to settle me about that matter which is now so much controverted, namely, about church power: for to me it seemeth, the acting of these two offices to be thus: the ministry to cast the devil out where it may be done, and the magistrate to bind the devil where he cannot be cast out; and 'ubi desinit philosophus, ibi incipit medicus;' where the power of the one ceaseth, the other taketh at it, and finisheth the work. The ministry, by the preaching of the word and by prayer, striveth to cast the devil out; and, if it do it, well;—but, if it cannot do it, it can go no farther; and then the magistracy cometh in, and bindeth him, that he trouble not others, though the ministry cannot cast him out from vexing the party himself. It is needless to show how Christ overpowereth the devil by both these; the matter is so apparent and conspicuous, I shall not need to go about to show it: it is enough to say, that the ministry of the gospel overthrew the idolatry of the heathen, and that the magistracy can hang a witch."—LIGHTFOOT, vol. 6, p. 185.

Misconduct of their own Party.

"BUT it is not the enemy only that hath done us this displeasure that we feel, for then we could better have borne it, or hid ourselves from him; but it is some of our own party, some of our friends, of our familiars, with whom we have taken counsel together, and have gone with them to the house of God as friends, which do prove devils to us, or at least raise up devils among us, that ruin and undo us, that help on our sorrows, augment our miseries, bind on those plagues that the desert of our sins hath brought upon us. Our own quarters are become as the land of Gadarenes, where two possessed parties, as I may so say, or rather two possessing devils, are so exceeding fierce, that none may pass by them, none can be quiet near them. And these two are, injustice in oppression and erroneousness in opinion.

"These are they that lose you friends, procure you enemies, and keep off neutrals—that undo at home and exasperate abroad—that lose you more hearts than all your armies can subdue persons, and do more mischief to your holy and honourable cause, than all the other devils of hell can do, than all your enemies on earth have done. Our sad case at this time, is like the case of the four lepers under the walls of Samaria in the Book of Kings; if they went into the city they went upon famine: if they went from the

city they went upon the enemy: if we go to the enemy's quarters, there the devil of their cruelty devours us; if we abide among our own, one or other of these devils is ready to destroy us; so that as it was with them of old, it is with us at this day, 'Abroad the sword devoureth, and at home is death.'

"First, 'We look for justice, but, behold a cry' (for give me leave to use the words of the prophet, and to speak of bitter things in the bitterness of my spirit): the people of your own party expected judgement, equity, and comfort, from your sitting, and from your counsels; and they concluded with themselves, much like as Micah did, in another case—'Now will it be well with us, now we have such a parliament to take care for us, to defend us, and to advise in our behalf:' but, behold, instead of their expectation, injuries, oppressions, wrongs, injustice, violence, and such complainings and cryings out in all quarters and parts even of your own party, that 'let it not be told in Gath nor published in the streets of Ascalon, lest the uncircumcised triumph, and exult over us in it.' Mistake me not, it is far from me to charge your honourable Court with any such thing; for I may say in this as he or she did in another case, 'My lord David knows it not;' but it is too many that act under you that cause this complaining, and that do this mischief; yet I cannot but say withal, that the injustice will become yours, if it be not remedied.

"Now, O, that England's grief, in this particular, were thoroughly weighed, and her calamity and complaints were laid in the balances together! Oh! that the cries of all the oppressed, in this kind, might meet here this day together in your ears, as we desire our cries and prayers might meet this day in the ears of the Lord! What sad complainings, lamentings, grievings and cryings out would come almost from all parts and places in your own quarters! I will not take upon me to particularize in any; only, might I have but the quarter of that time and patience at your bar, that I have here, and but some preparation for it, as I had for this exercise—to do the message of mine own country as I now do the message of the Lord—I doubt I could tell you so sad a story, as would make your ears to tingle."—LIGHTFOOT, vol. 6, p. 190–1.

Growth of Heresies.

"How sad and doleful is it to consider,—and for God's sake take it seriously to heart,—that so glorious a Church as this was but a while ago, should now be so overgrown with these cursed weeds as it is, and is more and more every day, as is no reformed church under heaven. That God should be so blasphemed, his truth so polluted, the moral law so despised, repentance and begging pardon for sin so pleaded against, the immortality of the soul written against, duty cried down, and I know not what

¹ 1 Kings, i. 11, 12.

so cried up, as is in the erroneous opinions that are among us,—what a misery is this in the midst of other miseries!

"A canker, a gangreen, hath seized upon the land and devours insensibly, but it devours desperately and devilishly: and '*Aut tu illam aut ille te*,' either bind this devil, or this devil will have all in his power and kingdom of darkness, before we are aware. How he gets ground, and grows, and devours, and destroys, —who is there that sees not? And for Sion's sake, who can hold his peace? Souls lie a bleeding by this as well as bodies by the enemy; the church is undone by this as the land by them; this spoils our truth, as they do our peace; and when these are gone whither shall we go?"—LIGHTFOOT, vol. 6, p. 193.

A Turpid Conscience.

"That inward peace in the conscience, doth not infer having peace with God.—By inward peace in the conscience, I mean the opposite to pangs, troubles, storms of conscience. And this peace is the common temper of the most consciences in the world; they have no disquiet at all. Who hath used to visit the sick on their dying beds,—hath he not found it too common, that conscience hath been in this temper? 'I thank God, nothing troubles me; all is quiet in my conscience.'—As Elisha upon Hazael, upon foresight of his mischievousness to come, so could I weep over such a poor soul, to see it get out of the world with such a delusion as this in its right hand.

"Ah! say not 'Peace, peace,' when there is no peace. For here, indeed, is neither peace with God, nor peace of conscience, properly so called. But if you will have the Spirit of God to word it, it is 'the spirit of slumber;' it is an impenitent heart; it is *ἀπληγῶς*, past feeling; in a word, it is a Nabal's heart, dead within him. And that such a conscience should be quiet it is no wonder; for '*mortui non moriuntur*.' But it would be a wonder, if such a peace in the conscience should be a sign of peace with God. Into such a peace let not my soul, my conscience, enter.

"It was a strange request of him that said to his father, 'Smite me, I pray thee.' But I hardly know a more pertinent request that a sinner can put up to God, and it must be mine continually; and I know, that all that know what belongs to the right frame of consciences, will pray with me, 'Lord, smite me, I pray thee; wound me, lash my conscience, and spare it not, rather than suffer me to lie and die and perish under such peace of conscience as this is;' if such stupidity may be called peace."—LIGHTFOOT, vol. 6, p. 251.

Likeness between the Jew and Romanist.

"Yoke-fellows, indeed, are the Jew and Romanist above all people of the world, in a deluded fancying their own bravery and privi-

lege above all the world besides. He that comes to read the Jewish writings, especially those that are of the nature of sermons, will find this to be the main stuffing of them, almost in every leaf and page: 'How choice a people is Israel! how dearly God is in love with Israel! what a happy thing it is to be of the seed of Abraham! how blessed the nation of the Jews above all nations!' And such stuff as this all along. And is not the style of the Romanists the very same tune? 'How holy the Church of Rome! what superiority and pre-eminence hath the Church above all churches! and all the men in the world are hereticks and apostates and cast-aways if they be not Romanists.' Whereas if both the nations would but impartially look upon themselves, they would see that there are such brands upon them two, as are upon no nation under heaven, now extant."—LIGHTFOOT, vol. 6, p. 386.

Party Statements in History.

"THE WORST is, that in matters of fact, all relations in these times are relations; I mean, much resent of party and interest to the prejudice of truth. Let me mind the reader to reflect his eye on our quotations (the margin in such cases being as material as the text, as containing the authors), and his judgement may, according to the credit or reference of the author alledged, believe, or abate from the reputation of the report. Let me add, that though it be a lie in the clock, it's but a falsehood in the hand of the dial, when pointing at a wrong hour, if rightly following the direction of the wheel which moveth it. And the fault is not mine if I truly cite what is false on the credit of another."—FULLER, *Church History*, book 9, p. 195.

Erasmus and Augustine upon Celibacy.

ERASMUS in vindicating his Colloquies, says, "Mirum verò si prociis amans laudat nuptias, dicitque castum conjugium non multum abesse à laude virginitatis, quum Augustinus patriarcharum polygamiam anteponat nostro calibatu."—*Epistola*, lib. 29, epist. 19, p. 1736.

Cardinal Truchses' Device of the Pelican.¹

"IL CARDINALE d'Angusta, Mons. Otto Truchses, nobilissimo barone, porta anch' egli una honorata impresa, oh' è il Pelicano: il motto liberamente confesso di non saperlo, per non haverlo veduto, ne udito mai dire; ma si dee credere, che sia ingegnoso, e conveniente al suo eccelsissimo intelletto. La intenzione di così virtuoso e ottimo prelado credo che sia questa: eh' essendo la natura del Pelicano tanto amorevole e pietosa verso i suoi figliuoli, che trovandogli morti da fiera, o da alcuno altro uccello, col becco s'apre il proprio petto, e spruzzandogli del suo sangue gli ritorna in vita; esso ha

¹ Cramer.

voluto mostrare anchora, che tale è l'amore e la carità di lui verso i suoi figliuoli spirituali commessi al governo di lui, che per salvarla loro volontariamente spenderebbe la propria vita. Santissimo invero, e pio proponimento die pastore e prelado."—DOMENICHI, *Dialoghi*, p. 161.

Sir Thomas More not scrupulously Veracious.

SIR THOMAS MORE may have been deceived concerning Bilsley's death, or he may have thought it a pious fraud, and therefore meritorious, to spread a false account of his recantation. That he was not scrupulous concerning veracity in little things we know from one of his own letters: "*Postea quàm à nobis digressus es Erasmus charissime, tunc omnino literas ab te recepi: si toties dicam rescripisses, fidei fortasse mihi non es habiturus, etiam si sanctissimè mentiar; præsertim cum ipse me tam probè noveras, et ad scribendas epistolas pigrum, neque tam superstitiosè veracem, ut mendaciorum usque quoque vellet patricidium abominer.*"—ERASMI *Epistole*, lib. 2, epist. 16, p. 117.

Luther's Complaint of his Friends for publishing his Crude Thoughts.

IN THE Preface to *Concinnula Quædam*, LUTHER good-naturedly complains of his friends for having published these little effusions without his leave. *Rogo tamen* (he says) *per Christum, pios meos fures* (scio enim id eos facere candido et sincero animo) *ne faciles sint ad edendum, neque me vivo, neque mortuo, siquid, vel per insidias me vivo furati fuerint mearum cogitationum, vel me mortuo habuerint jam antea communicatum.* Quando enim sustinere cogor personam talem ac tantam, præsertim tali tempore, necesse est me dies et noctes astuare et abundare cogitationibus mirabilibus, quas memoria imbecillitas (infinita enim sunt) cogit in cartam duobus aut tribus verbis signare, velut inde chaos, aliquando, si opus esset, formandum. *Hæc autem, furto aliquo vel dono ablatas, edere, certè ingrati et inhumani ingentiæ esset.* Sunt in eis, ut sumus homines, quæ humana, imò et carnem sapiunt. Dum enim soli sumus et disputamus, sapius etiam irascimur. Deus ridet nostras istas egregias sapientias, quibus coram eo gesticulamur, crede quòd et delectetur istis suis morionibus cum regere docentibus, id quod ego non rarò feci, et adhuc facio sæpe. Sed si in publicum proderetur, na ego fabula pulcherrima ferem omnium fabularum totius mundi. Non quòd impia et mala sint quæ sic ardens cogito, sed quòd præ nimia sapientiâ stulta sunt, etiam me ipso iudice, post refrigeratum calorem inventionis, qualia sunt multa quæ in principio causæ meæ fervens scripsi. Quare iterum oro, ut sine me nihil meum edat ullus amicus, aut ipse subeat onus et periculum operis, testimonio aperto. Hoc et Caritas et Justitia requirit. Dei enim gratiâ, ego per me ipsum, etiam optimis scriptis, potui et possum me onerare periculis, invidia oneribus,

pluquam satis, ut nullo mihi in hac re sit opus adiutore. Christus Jesus toleret nos, et liberet nos, tandem etiam à nobis ipsis quoque. Amen!—LUTHER, vol. 7, p. 248.

Luther's Reply to Henry.

"Quod autem ad me attinet privatum, agnosco ingenii virumque mearum modulum, agnosco quam sim miser, quam multis peccatis et infirmitati sim obnoxius. Interea, sint hostes mei vel ipsis Angelis sanctiores (bene quidem ipsis, si esse poterunt), non impedio. Ego verò ut Christo et piis Ecclesiæ membris me, ut debeo, peccatorem profiteor; ita contra impiis me esse peccatorem planè pernego, adeoque, si civilis vitæ innocentiam spectes, ut illos vix dignos censeam qui mihi calceamenti corrigiam solvant. Hanc civilis probitatis estimationem audacter et bonâ conscientiâ mihi ausum arrogare; neque ipsos hostes mihi quidquam objicere posse (si candidè vellent judicare) quod aut charitatis officii aut privatæ vitæ puritatem desideret, quod ego tamen illis, sine injuria, possum objicere."—*Ad Maledicti et Contumeliosi Scripti Regis Angliæ Titulum, Responsio Martini Lutheri.*—LUTHER, vol. 2, p. 494.

Crimes of the Monks.

THESE ugly works—

Mark from what hearts they rise, and where they bide:

Violent, despair'd; where Honour broken is,
Fear lord, Time death; where Hope is misery,
Doubt having stopt all honest ways to bliss,
And Custom shut the windows up of shame.

LORD BROOKE'S *Mustapha*.

Romish Gynophobia.

HIERONYMUS VERVEUS left an injunction that no woman should be allowed to touch his corpse. Upon which ERASMUS, writing to the brother of the deceased, observes, "Si sibi metuebatur, planè fuit idcirco deor; si mulieribus, plurimum fragilitatis tribuit illi sexui." He adds, "Abest autem ut existimemus illum fuisse *μωόγυνον*, quem Dominus peccatricis faminac contactum non horruerit."—*Epistola*, lib. 27, epist. 4, page 1493.

Prohibited Degrees.

FOUR reasons are assigned for the prohibition of marriage on the score of consanguinity. "La première raison est l'honneur de nostre sang. La seconde, la fréquente occasion que nous avons avec nos proches. La troisième, que si ces conjonctionnelles estoient permises, on seroit privé des alliances et amitiés des estrangers. La quatrième, que l'affection du sang dans le mariage feroit trop d'exces d'amour, qui blesseroit la chasteté qui doit être entre les conjoints, comme a voulu Saint Thomas en sa *Secunda Secundæ*, quest. 154, art. 1.

The third of these reasons must have had considerable weight in the age of private wars. The fourth savours of the cloister, and arose in that pruriency of imagination which monkish morality produces.

I find them in a curious book entitled *Les Manieres Admirables pour decouvrir toutes sortes de Crimes et Sortileges. Avec l'Instruction solide pour bien juger un proces criminel. Ensemble l'Espece des Crimes, et la punition d'iceux, suivant Les Loix, Ordonnances, Canons et Arrests. Brievement traité par le Sieur BOUVET, Prevost General des Armées du Roy en Italie, et de son Altesse Royale de Savoye.*—Paris, 1659. The author continues thus. "Aussi la confiscation est toujours faite des biens de ceux qui contractent Noces incestueuses. Et la peine de cet infame crime est toujours suivie de la mort."—P. 277. Marriages between cousins-german, or of sponsor with god-child, are included by him under the head of Incest as thus punishable with confiscation and death.

The Gabelle and the Jubilee.

MADAME DE SEVIGNE tells a good story of the Bretons. "M. Boucherat me contoit l'autre jour qu'un curé avoit reçu devant ses paroissiens une pendule qu'on lui envoyoit de France, car c'est ainsi qu'ils disent: ils se mirent tous à crier en leur langage que c'étoit la Gabelle, et qu'ils le voyoient fort bien. Le curé habile leur dit sur le même ton; Point du tout mes enfans, ce n'est point la Gabelle, vous ne vous y connoissez pas, c'est le Jubilé: en même temps les voilà à genoux."—Tom. 3, p. 334.

Augustine's Caution with regard to Women.

THUS ERASMUS says of St. Augustine. *Jam sobrietatis et vigilantia comes est castitas, quæ præcipuum est Episcoporum decus et ornamentum. Hujus illi tanta cura fuit, ut nec sororem, licet Deo dicatam, nec propinquo gradu cognatas feminas, ad domesticum admitteret contubernium: et collegia mulierum, quæ instituerat, rarè admodum inviseret; nec omnino cum ullâ faminâ misceret colloquium, nisi præsentibus clericis, aut aliis matronis, nisi fortè quid esset arcani, quod aliis auribus esset committendum.*—ERASMI *Epistolæ*, lib. 28, epist. 1, p. 1573.

Sir Thomas More's Hatred of Heretics.

SIR THOMAS MORE describes himself in his own epitaph as neque nobilibus inivisus, nec injucundus populo; furibus autem, homicidis, hæreticisque molestus: and of the latter part of this self commendation, he speaks thus to Erasmus: *Quod in Epitaphio profiteor hæreticis me fuisse molestum, hoc ambitiosè feci. Nam omnino sic illud hominum genus odi, ut illis ni respiciant tam inivisus esse velim quam cui maxime, quippe quos indies magis ac magis experior tales, et mundo ab illis vehementer metuum.*—ERASMI *Epistolæ*, lib. 27, epist. 10, p. 1511

Augustine's Concubine, and Erasmus's Remarks upon the Clergy of his day.

WHEN ERASMUS in his prefatory Epistle to the Archbishop of Toledo, sketches the life of St. Augustine, he says, "*Adolescens habuit concubinam, quod humana permittit leges, et hæc non repudiata sed crepta, ascivit alteram. Verum utrique servavit conjugii fidem, quam probitatem hodie non temerè reperias in sacerdotibus vel abbatibus.*"—ERASMI Epist., lib. 28, op. 1, p. 1572.

Erasmus's Defence of Sir Thomas More for Persecution.

ERASMUS thus endeavours to excuse Sir Thomas More for his conduct toward the reformers. "*Quod jactant de carceribus an verum sit nescio. Illud constat, virum naturâ mitissimum nulli fuisse molestum, qui monitus voluerit à sectarum contagio resipiscere. An isti postulanti, ut summus tanti regni Juxta nullos habeat carceres? Odit ille seditiosa dogmata, quibus nunc miserè consucitur orbis. Hoc ille non dissimulat, nec cupit esse clam, sic addictus pietati, ut si in alterutram partem aliquantulum, inclinet momentum, superstitioni quam impietati vicinior esse videatur. Illud tamen eximia cujusdam clementia satis magnum est argumentum, quod sub illo Cancellario nullus ob improbata dogmata capitis penam dedit, quum in utrâque Germania, Galliâque tam multi sint affecti supplicio. An non clementer odit impio, qui quum habeat jus occidendi, ita studet mederi vitiis, ut homines ipsi sint incolumes? Num illud postulanti, ut Regis vices gerens adversus Regis et Episcoporum sententiam faveat seditiosa novitati? Fingamus illum non prorsus abhorruisse à novis dogmatibus, quod longè secus est: tamen aut minus quod susceperat erat deponendum, aut dissimulandus ille favor. Postremò, ut omittamus hic contentionem de dogmatibus, quis nescit, quam multi leves ac seditiosi sub hæc umbrâ parati sint ad omnium scelerum licentiam, nisi gliscientem temeritatem cohibeat magistratum severitas? Et indignantur hoc à summo regni Judice factum in Angliâ, quod in civitatibus qua religionem innovârunt, interdum facer: cogitur senatus? Quod in factum esset, jamdudum pseudoangelici in cellas et in crinia divitum irrupissent, et papista fuisset: quisquis haberet aliquid. At plurimorum tanta est audacia, tam effrenis malitia, ut ipsi quoque qui novorum dogmatum sunt auctores ac propugnatores, acriter in istos strigant calanum. Et supremum Angliæ Judicem volebant convivere, donec impunè talis colluvies inundaret in regnum, et opibus, et ingenis et religione cum primis florens.*"—Epistola, lib. 27, epist. 8, p. 1505.

Churchyard's Praise of English Poetry.

"Nox acorn not mother-tongue, O babes of English breed!
I have of other language seen, and you at full may read,

Fine verses trimly wrought and couch'd in comely sort,
But never I, nor you, I trow, in sentence plain and short,
Did yet behold with eye, in any foreign tongue, A higher verse, a statelier style, that may be read or sung,
Than in this day indeed our English verse and rhyme,
The grace whereof doth touch the Gods and reach the clouds sometime."

CHURCHYARD.

Soldier-Adventures.

"I CANNOT blame them I,
If they at bar have once held up their hand,
And smelt the smoke which might have made them fry,
Or learn'd the leap out of their native land;
Methinks if then their cause be rightly scann'd,
That they should more delight to follow drums,
Than bide at home to come in hangmen's thumbs.

"But holla yet, and lay a straw thereby!
For whiles they scape for one offence or twain,
They go so long to school with felony,
And learn such lessons in the soldier's train,
That all delays are dalted but in vain;
For commonly at their home-come they pay
The debt which hangman claimed erst many a day."

GASCOIGNE, *Fruits of War*, stan. 82-3.

Pay and Fine of the Assembly of Divines.

"THERE was a motion about forfeiture of six or twelve-pence, or the whole day's pay, for absence. This I spake against, in regard of my constant necessity of absence every Monday: but this I condescended to, that at the payment of our wages, the whole should be subducted, or that the like course may be taken in return of those who have been absent hitherto. At last, it was ordered, that the absent should have twelve-pence subducted at the payment of our monies; and the late comers, and the goer before we rise, should lose also six-pence."—LIGHTFOOT, vol. 13, p. 295.

Sins enumerated by the Assembly.

"THE first work this day was, the committee appointed yesterday brought in what they conceived the causes of our present misery:—as, 1. The sins of the Assembly; as, neglect of the service,—as in slackness in coming, and departing at pleasure: 2. By absenting from prayers: 3. Manifesting a neglect in the time of debate, and neglecting committees: 4. Some speaking too much, some too little: 5. By irreverent carriage: 6. By heats in debating: 7. Driving on parties: 8. Not serious examination of ministers. II. Of the *Assemblies*: 1. Emulation: 2. Want of ministers: 3. Swearing, gaming, drinking, &c.: 4. Want of discipline

in the army. III. Of Parliament: 1. Not tendering the covenant to all in their power: 2. Not active in suppressing Anabaptists and Antinomians: 3. Not seeking religion in the first place: 4. Not suppressing stage-plays, taverns, profaneness, and scoffing of ministers: 5. Not a free publishing of truths, for fear of losing a party: 6. Oppression by committees: 7. Not debts paid: 8. Remissness in punishing delinquents: 9. Private end aimed at: 10. Delays in relieving the army: 11. Church lands not sold for the maintenance of ministers. When this was read over, we fell upon debate of them: and, first, Mr. *Henderson* moved, that our private failings here might not be published to the world: which was thought most rational by divers: only we sadly convinced ourselves of them here amongst ourselves: and while we were about this, Mr. *Ross* came in, and told us of a clause in a diurnal, which is said there to be a vote of the House of Commons, against imposition of hands; which the House, he said, never made, and desired we would not believe it, till we heard from the House. Then went we on the sins of the Armies; which held us a good while in canvassing: which being finished, the chairman of the committee reported the sins of the People:—1. Profaneness, scorn of God's hand on us: 2. Duties of humiliation disgraced; 3. Our hearts not humbled upon humiliation: 4. Divisions in opinion and affection among professors: 5. Jealousies and sidings: 6. Unthankfulness for God's mercies: 7. Neglect of personal and family reformation: 8. Carnal confidence and general security. Then went we on with the sins of the Parliament; which before we had gone through, it was grown late, and so we adjourned till afternoon.”

—LIGHTFOOT, vol. 13, p. 309.

Their Debates concerning Burial.

“DESIRED, that our Directory for burial might be hastened. Whereupon we fell upon that business: and, first, there was some motion made for consideration of the place where to bury: and some moved against burial in the Church: But Mr. *Vines*, Mr. *Marshall*, and divers others, were of another mind: but it was thought fit not to meddle with this. Then fell we upon the question, Whether we should have funeral sermons? The Scots commissioners mightily opposed it; but the most of the Assembly held for them, and that upon these two grounds:—1. Because it cannot be proved that they are unlawful: 2. Because the laying down of them may breed a dangerous effect in this land by so great an alteration. When we had done all, we were glad to lay it by again till Monday.

“We speedily fell upon the business about burial, as soon as we were set: and the matter was, Whether to have anything spoken at the burial *omnino*, dead. Dr. *Temple* moved, that ‘something might be said at the very interment of the body:’ but this was thought not fit to give any rule for, but rather to pass it over in

silence, and so the minister left something to his liberty. Dr. *Temple* moved again, Whether a minister, at putting the body in the ground, may not say, ‘We commit the body to the ground,’ &c. And it was conceived by the Assembly that he might, and the words ‘without any ceremony more,’ do not tie him up from this. Then fell our great controversy about funeral sermons: and here was our difficulty, how to keep funeral sermons in England for fear of danger by alteration, and yet to give content to Scotland, that are averse from them. It was the sense of the Assembly in general, that funeral sermons may be made, if a minister be called on for it; and the debate was, how to find terms to fit and suit with both parties. At last we fixed on this;—‘That the people should take up thoughts and conferences concerning death, mortality, &c., and the minister if he be present, shall put them in mind of that duty.’ Here I excepted at the last word ‘duty;’ for that a little speech would put them in mind of the duty of meditating and conferring spiritually: therefore, I moved an alteration, which was much backed by divers, and it was changed ‘of their duty.’ The mind of the Assembly was, that these words give liberty for funeral sermons. And thus had we done the Directory for burial.”

—LIGHTFOOT, vol. 13, p. 339.

A Wild Vineyard.

“THE small elms along this valley were bending under the weight of innumerable grape vines, now loaded with ripe fruit, the purple clusters crowded in such profusion as almost to give a colouring to the landscape. On the opposite side of the river was a range of low sand hills, fringed with vines, rising not more than a foot or eighteen inches from the surface. On examination, we found these hillocks had been produced exclusively by the agency of the grape vines arresting the sand as it was borne along by the wind, until such quantities had been accumulated as to bury every part of the plant, except the end of the branches. Many of these were so loaded with fruit, as to present nothing to the eye but a series of clusters, so closely arranged as to conceal every part of the stem. The fruit of these vines is incomparably finer than that of any other, native or exotic, which we have met with in the United States. The burying of the greater part of the trunk, with its larger branches, produces the effect of pruning, inasmuch as it prevents the unfolding of leaves and flowers on the parts below the surface, while the protruded ends of the branches enjoy an increased degree of light and heat from the reflection of the sand. It is owing undoubtedly to these causes, that the grapes in question are so far superior to the fruit of the same vine in ordinary circumstances. The treatment here employed by nature to bring to perfection the fruit of the vine may be imitated; but without the same peculiarities of soil and exposure, can with difficulty be carried to the

more magnificent extent. Here are hundreds of acres covered with a moveable surface of sand, and abounding in vines, which left to the agency of the sun and the winds, are by their operation placed in more favourable circumstances than it is in the power of man, to so great an extent to afford."—EDWIN JAMES, *Expedition to the Rocky Mountains*, vol. 2, p. 316.

Migration of the Ardea Canadensis.

"THE migrations of the *Ardea Canadensis* afford one of the most beautiful instances of animal motion we can anywhere meet with. These birds fly at a great height and never in a direct line; but wheeling in circles, they appear to float without effort on the surface of an aerial current, by whose eddies they are borne about in an endless series of revolutions. Though larger than a goose, they rise to so great an elevation as to appear like points, sometimes luminous and sometimes opaque, as they happen to intercept or reflect the rays of the sun: but never so high but their shrill and incessant clamours may be heard."—EDWIN JAMES, *Expedition to the Rocky Mountains*, vol. 3, p. 186.

Angelic Militia.

LADY MORGAN in 1819 saw a procession of *Milizia Angelica* at Vercelli, which she says, "considerably added to the bustle of its streets. This confraternity, instituted in honour of St. Thomas the Angelic Doctor, is one of great reverence and celebrity; and the *Sagro Cingolo*, or girdle of the Saint (which appears not to have been the cinctus of Venus) is among the most precious relics in the treasury of the cathedral of Vercelli."—*Italy*, vol. 1, p. 69.

University Dresses derived from the Pagans.

PEIRESK, "being upon one day to receive the doctorall ornaments from his uncle (in the University of Aix), and resolving to confer them himself the next day upon his brother, searched for such things as might be requisite to explain the original and antiquity of these doctorall ensigns and badges.—It would peradventure be tedious, if I should but briefly run over the heads of the things which, with large testimony of his learning, he discoursed in those several acts which he performed for his degree. Let it suffice to say, that he carried himself with so much alacrity and vigour, that he did not only ravish all the by-standers with admiration, but he seemed also to Pacius even very much to exceed himself. Two days after, when he was to confer the doctorall ornaments upon his brother, it cannot be expressed with what sweet content he filled the minds of his hearers. For, from a certain statue of Metrodorus with his hat, Arcadian cap and labels, with his philosopher's cloak, and ring on his left hand; also from certain statues of Hippocrates with the

like cloak, and an hood upon it; from a certain inscription of Eubulus Marathonius; and a statue with labels not about his neck, but his head; from the like statues of Plato, Theophrastus, Phavorinus, and others; out of certain Gothic pieces, upon which there were naitres not much unlike caps; in a word, out of innumerable other monuments; he shewed how the use of these ornaments came from the Greeks to the Latins, and so down to us; and how from the Philosophers and ancient Priests, it was by degrees introduced among the Professors of several sciences in our modern Universities: all which he confirmed by frequent citations of Councils, Fathers, Poets, Historians, and Orators."—*Life of Peiresk* by GASSENDUS, translated by W. Rand, 1657, p. 77.

Peiresk's Dream.

PEIRESK "happened to dream a dream, which as often as he related to me," says GASSENDUS, "which was divers times, he would always premise, that if another should have related it unto him, he could not have believed it. There was in his company Jacobus Rainerius, a citizen of Aix, who was wont to lodge in the same chamber with him, and their lodging was at the White Inn, between Montpellier and Nismes. Now Peiresk was in a dream, and talked to himself obscurely of I know not what strange business, whereupon Rainerius awaked him, asking him what was the matter? To whom he replied, Alas and well away, what a sweet and a pleasant dream have you robbed me of! I dreamt I was at Nismes, and that the goldsmith offered to sell me a golden piece of Julius Cæsar's coin for four cardeenes: and I was just ready to give him the money that I might have the piece; whereas by your unreasonable waking of me, the goldsmith vanished out of my sight, and the piece of coin out of my hands. Soon after, not thinking of the dream, he went to Nismes, and while dinner was making ready, he walked about the town.

"Now it happened wonderfully that he hit upon a goldsmith, and asking him if he had any rarities, he answered that he had a Julius Cæsar in gold. He asked him what he would take for it; he said, four cardeenes. Whereupon he presently gave him the money, took his Julius Cæsar, and so was his dream wonderfully and most happily fulfilled. Wonderfully, I say: for he might easily think upon Nismes, whither he was to go the following day; he might well dream of that piece of coin of Julius Cæsar, which waking he had often desired, and that he might meet with it in that city wherein there were so many reliques of Roman antiquity; and he might dream of a goldsmith, for to men of that trade, such pieces are commonly brought by them which dig them up. He might dream of an indifferent price, such as goldsmiths rather than antiquaries are wont to set upon such commodities: he might have thought of four cardeenes, with which as a

moderate price a goldsmith might be content. Finally, a goldsmith, and at Nismes, might have such a piece at such a price. But that all these should concur, and that the event should answer to the dream, is altogether wonderful. Yet Peireskius was not the man that would conclude that this dream did therefore proceed from any preternatural cause. If such dreams had often happened, he might peradventure have thought so: but knowing the sport which fortune is wont to make, he reckoned this accident only among those rare cases which are wont to amaze the vulgar."—*Life of Peiresk by GASSENDUS, translated by W. Rand, 1657, p. 139.*

Whitaker on Building and Repairing Churches.

"But how, it may be asked, are our dilapidating churches to be rebuilt, or how restored?—Certainly not with a puerile affectation of what is called Gothicism, while it really consists in nothing more than piked sash windows, which every other feature of the place belies. This, as it costs little, and makes one step to meet ancient prejudice, is perpetually attempted in the most frugal ecclesiastical works.

"But I am no advocate for what is called modern Gothic of a more expensive and elaborate kind.—The cloven foot *will* appear; for modern architects have an incurable propensity to mix their own absurd and unauthorized fancies with the genuine models of antiquity. They want alike taste to invent and modesty to copy. Neither am I so superstitiously addicted to what however I extremely venerate, the *forms* of our ancient churches, as to maintain that they ought not in any case to be abandoned. No modern, even though a good Catholic, perhaps, would go all the length of Durand, who can discover a spiritual sense in nave, side-aisles, choir, columns, and arches; nay, who can find types in mullions, and mysteries in the weather-cock.¹ But so much is surely due to ancient prejudice, that where there is no powerful reason to the contrary, the old distribution of parts ought to be adhered to. How many from the want of these have found their piety damped, and have contracted an incurable aversion to modern churches!

"But to be more distinct:—

"What I recommend upon a small scale is precisely what was done upon a large one at the rebuilding of St. Paul's, which by the judicious adoption of the form of a cross, instead of becoming an Heathen temple remained a Christian cathedral. And whoever wishes to see the same reverence for antiquity in the form, united with unavoidable modernism in the manner, and

that upon an imitable scale, may turn to Dr. Plott's two views of the churches of Ingestree and Okeover, in Staffordshire, restored in the reign of Charles the Second. In such erections how much of the old effect is preserved by round arches, broken surfaces, and variety of light and shade!

"The case of repairs is next to be considered.

"Awakened by the remonstrances of their ecclesiastical superior, a parish discover that, by long neglect, the roof of their church is half rotten, the lead full of cracks, the pews falling down, the windows broken, the mullions decayed, the walls damp and mouldy. Here it is well if the next discovery be not the value of the lead. No matter whether this covering have or have not given an air of dignity and venerable peculiarity to the church for centuries. It will save a parish assessment.

"However, the work of renovation proceeds—the stone tracery of the windows which had long shed their dim religious light is displaced, and with it all the armorial achievements of antiquity, the written memorials of benefactors, the rich tints and glowing drapery of Saints and Angels. In short another Dowraing seems to have arisen. But to console our eyes for these losses, the smart luminous modern sash is introduced: and if this be only pointed at top, all is well; for all is Gothic still. Next are condemned the massy oaken stalls, many of which are capable of repair, and as many want none. These are replaced by narrow, slender deal pews, admirably contrived to cramp the tall, and break down under the bulky. Next, the fluted woodwork of the roof, with all its carved enrichments, is plastered over. It looked dull and nourished cobwebs. Lastly, the screens and lattices, which, from a period antecedent to the Reformation, had spread their light and perforated surfaces from arch to arch, are sawn away; and, in the true spirit of modern equality, one undistinguishing blank is substituted to separations which are yet canonical, and to distinctions which ought yet to be revered.

"Whereas, if these works were conducted with a proper regard for antiquity, the failing parts restored on the same model, and with the same materials as those which remain, and no feature of either concealed or removed, posterity would thank us, not only for transmitting to them with fidelity many venerable remains of ancient art, but those in a state more durable, and less likely to become burdensome to them selves, than the frail and unskilful substitutions of the present day."—WHITAKER'S *History of Craven*, p. 500.

¹ This is no exaggeration. 'Gallus supra ecclesiam positus predicatoris significat. Virga ferrea in qua gallus sedet rectum representat predicatoris sermonem, ut non loquatur ex spiritu hominis, sed Dei.' But this is nothing to Durand's account of sand and gravel used in church-building. 'Calx charitas fervens est, que sibi conjungit sabulum—Id est terrenum opus,' &c. Yet is his work styled a *Rationale*!

Legend concerning the Bison's Revivescence.

"MANY of the Minnatarees believe that the bones of those bisons which they have slain and divested of flesh, rise again, clothed with renewed flesh and quickened with life, and become

fat and fit for slaughter the succeeding June. They assert that some of their nation, who were formerly on a hunting excursion, lost one of their party, a boy, and returned to the village, lamenting his loss, and believing him to have been killed by the Sioux nation, with whom they were then at war. Sometime afterward a war-party assembled, and departed to revenge the supposed murder of the boy. During their journey they espied a bison, which they pursued and killed. When lo! on opening the abdomen of the animal, what was their astonishment to observe the long-lost boy alive and well, after having been imprisoned there one entire year. Relieved from his animated prison-house, he informed them, that when he left his hunting companions, he proceeded onward a considerable distance, until he was so fortunate as to kill this bison. He removed the flesh from one side of the animal; and as a rainy inclement night was approaching, he concluded to take shelter within the body of the animal, in place of the viscera which he had taken out. But during the night whilst he slept, the flesh of the bison that he had cut off grew over the side again, and effectually prevented his getting out; and the animal being restored to life, he had thus been pent up ever since."—EDWIN JAMES, *Expedition to the Rocky Mountains*, vol. 1, p. 257.

Peiresk's Enquiry concerning the Position of Churches toward the East.

PEIRESK desired Selden "that, if but for his sake, he would observe the situation of the English churches, whether, to such as entered, they stood East, and whether they look towards the Equinoctial, or either Solstice. For he accounted it a thing worth the enquiry, that he might find out (as I suppose) whether our ancestors worshipped towards the winter sunrise, or some other way: because according to the ancient tradition of the Church, our Lord Christ, who is termed the East or Sunrise, was born when the sun was in the winter tropic. He had already sped well at Paris in this enquiry; for Jacobus Allemlus, a famous mathematician, having examined the matter, found that all the ancient churches did decline from the equinoctial to the winter sun-rise, that of St. Victorina only excepted, which declined toward the summer sun-rise. As for the St. Benedictine church he made no reckoning thereof, which he conceived was termed *bistornata* because it had been twice turned, or ill-turned."—*Life of Peiresk* by GASSENDUS, translated by W. Rand, 1657, p. 207.

Bishop Watson (Landaff) against trusting the Catholics with political Power.

"No man," says BISHOP WATSON (*Memoirs*, vol. 1, p. 253), "will suspect me of a want of toleration in religious matters; yet I own I have looked upon the concessions which have been made to the Catholics both here and in

Ireland, with a jealous eye; and I shall ever continue to think that Protestant Government is unwise which trusts power to the Catholics, till it shall be clearly proved, that if they had the opportunity they would not use it to the oppression of the Protestants. There are some enlightened gentlemen among the Catholics; but the persecuting spirit of the Roman Church remains in the hearts of the generality of its members; and whilst it does remain, Popery must be watched, intimidated, restrained."

Sir George Mackenzie's Theory that Prophecy may belong to the Soul of Man.

"FROM this divine principle, that Man's soul is made after God's image, I am almost induced to believe, that *Prophecy* is no miraculous gift bestowed upon the soul at extraordinary occasions only, but is a natural (though the highest) perfection of our Human Nature. For if it be natural for the stamp to have impressed upon it all the traits that dwell upon the face of the seal, then it must be natural to the soul, which is God's *impressa*, to have a faculty of foreseeing; since that is one of God's excellencies. Albeit I confess, that that stamp is here infinitely bedimmed and worn off; as also we know by experience, that men upon a death-bed, when the soul begins (being detached by sickness from the body's slavery) to act like itself, do foresee and foretell many remote and improbable events. And for the same reason, I do think predictions by dreams, not to be extraordinary revelations, but rather the products natural of a rational soul. And if sagacious men can be so sharp-sighted in this state of glimmering as to foresee many events which fall out; why may we not say, that Man, if he were rehabilitated in the former state of pure nature, might, without any extraordinary assistance, foresee and prophesy? For there is not such a distance betwixt that foresight and prophecy, as is betwixt the two states of Innocency and Corruption, according to the received notions which men have settled to themselves of that primitive state of Innocency."—SIR GEORGE MACKENZIE, *The Virtuoso*, p. 66.

Fanatics and the Old Testament.

"THE bigots in the second place proceed to fancy, that they who differ from them are enemies to God, because they differ from God's people; and then the old Testament is consulted for expressions denouncing vengeance against them; all murders become sacrifices by the example of *Phineas* and *Ehud*; all rapines are hallowed by the *Israelites* borrowing the earrings of the *Egyptians*; and rebellions have an hundred for'd texts of Scripture brought to patronize them. But I oftentimes wonder where they find precedents in the Old Testament for murdering and robbing men's reputation, or for lying so impudently for what they think the good old cause; which God foreseeing,

has commanded us not to lie, even for his sake.” —SIR GEORGE MACKENZIE, *Essay on Reason*, p. 430.

Arts of Factions.¹

“THEY who enter into a Faction, do not properly reason weakly; but desert reason altogether, as one does who leaves his own to go into another country, whereof the laws, customs and language are different. The design and centre of Faction is to drive on such a project, and adhere to those who prosecute it. And therefore nothing must be allowed or argued but with respect to these. Hence it is, that in vain you reason with them; for one may transubstantiate as soon as convert them: all that their friends say is unanswerable, and they counteran and scora what is said by their adversaries when they cannot answer it; there is no crime they dare not commit, for the guilt seems but small when divided amongst so many bearers; they warm themselves by clubbing into a kind of belief, and they vote themselves into a shadow of infallibility; whilst they cry out against others as slaves to the Government, they become really slaves to the Faction, their liveries and chains being seen by all, except themselves. But the great salary with which their bondage is to be rewarded, is applause from their friends, or it may be the mob, to whom naturally their appeal lies; and the getting into the Government, where they will be abhorred for practising every thing they formerly decried, and so have that reputation for which they toiled, blasted by their own old arguments.” —SIR GEORGE MACKENZIE, *Essay on Reason*, p. 441.

Heresies Swarming like Vermin.

“INVASIT præsertim animos invasura gentem effigies barbariei, et monstri infandi horrenda facies, in prædia nostra et nos prædam avidè inhiantis et assidue. Monstrum illud certè, cui academia cibus, atque esca dilaniatorum cadavera collegiorum. Bellua multorum capitum, at certè nullius. Fex tota erratica, hæretica, vertiginosa, blasphema; quæ nihil novit nisi ignorare, nihil valet nisi malè velle. Monstra, quæ olim non credit Anglia sibi se peperisse. At non partus tuus hæc reptilia, ô dulcis natalis solum, sed tua phthiriasis; nam non tam ex utero genita, quàm ex ulceribus, ex statu tuo languido, exsangui, et decoloro. Prout è corpore tabescente ebulliunt vermes, et aqualor sorditiesque pediculescunt.” —LIGHTFOOT, vol. 5, p. 392.

Danger to the Universities.

“NON fingere nobis, idque mœstis tremulisque animis, non potuimus, qualis futura Anglia erutis oculis, Academicis et Clero: qualis futura Cantabrigia abeque Cantabrigiâ; quale spec-

trum emortuae academici, sceleton exarnificatorum collegiorum, Musarum fusus, et defunctos cadaver literaturæ.” —LIGHTFOOT, vol. 5, p. 391.

“—SCIAMUS nobile et Academicum esse, ab ignobili facie hominum, à læsi cerebri turbæ, impeti, odio haberi, periclitari. Ego te non amareca, alma mater, ni odissem tales; et speciosa non esses, si non sorderes apud sordidos, si non esses odiosa odiosa.” —LIGHTFOOT, vol. 5, p. 393.

Danger to Religion.

“EN quibus ab his nos laboramus paradoxorum paroxisimis! Tollantur, inquit, ecclesie, ut floreat religio; et ut viget veritas, tollantur hæreses. Ut crescat concordia gentia, crescant schismata; et ut augeatur communio sacra, reprimatur sacramentum communionis. Diruantur academici, ut orientur idonei concionatores; et extinguantur bonæ literæ atque eruditio, ut apti fiant homines ad populum erudiendum. O signum Orci, atque oraacula Inferorum.” —LIGHTFOOT, vol. 5, p. 393.

A Papist's Faith.

“A PAPIST's faith upon this article,” says LIGHTFOOT (vol. 6, p. 37), “comes to this, *Credo in ecclesiam sanctam Romanam Catholicam*—I believe in the holy Roman Catholic church. In which they speak *impiety*, to believe in men; *falsehood*, to call the Roman church holy; and *nonsense*, to call that particular church the church Catholic or universal.”

Joy at the Restoration.

“IT is a gospel mercy, that Christians are set up to be kings, rulers, and judges among Christians.—We need not go far for proof of this; for the flourishing condition of England both in church and state, under such government and governors, gives evidence and example sufficient in this case. *And vox populi*, the universal joy and acclamations of all the nation upon the happy restoring of his sacred Majesty, speaketh sense and attestation of the whole nation, nay, of the three nations, unto the truth, and their sensibleness, of this mercy. ‘The shout of a king,’ of a most Christian king, was among them.” —LIGHTFOOT, vol. 6, p. 266.

Festival of the Assumption in Heaven and Hell.

“SI vera loquitur Hildephonsus, festivitas illa in terrâ cælo et inferno celebratur. Sic enim in quinto de Assumptione sermone ejus anniversariam festivitatem prædicit: ‘Universus mundus hunc diem festum celebrat. Die enim qui Matris Dei assumptæ honori dicatus est, Angeli gaudent, virginæ ipsi gratulantur, patriarchæ et prophætæ Deum collaudant, apostoli et evangelistæ salutant, matres gloriantur, papæ, confessores, et doctores Catholici exultant. Si licitum est, plus dicam; et dicam id ex certâ præsum-

¹ Excellently applicable at this time—July, 1837.

time; dicam id cum sanctâ stultitiâ; universus mundus letatur, et debito júbilo gaudet, inferno excepto, qui ejulat, murmurat et lamentatur, quod hujus diei festivitas et lætitia iis qui infernalibus claustris detinentur, aliquod solamen apportet. Censeo enim inferni potentatibus eo die illicitum esse captivos suos ullo modo vexare."—LIGHTFOOT, vol. 8, p. 307.

The Bone Luz.

"HADRIAN (whose bones may they be ground, and his name blotted out!) asked R. Joshua Ben Hananiah, How doth a man revive again in the world to come? He answered and said, From *Luz*, in the back-bone. Saith he to him, Demonstrate this to me. Then he took *Luz*, a little bone out of the back-bone, and put it in water, and it was not steeped; he put it into the fire, and it was not burnt; he brought it to the mill, and that could not grind it; he laid it on the anvil, and knocked it with a hammer, but the anvil was cleft, and the hammer broken."—LIGHTFOOT, vol. 12, p. 352.

Selden on Episcopal Ordination.

"MR. SELDEN: 'By the laws of England none can ordain but only a Bishop, with some presbyters. In Edward VI.'s time an act did so enable: being repealed in Queen Mary's time: in the 1st, 8th, and 13th of Queen Elizabeth it was revived again: and this law is neither against the law of God, nor null'd yet in our state. And whereas our Covenant swears out the *regimen Ecclesie*, this that we have in hand is not *regimen Ecclesie*; and we have sworn to preserve the laws of the kingdom, of which this is one.'—This speech of his caused a great deal of debate, and had many answers given it: and among other things, Mr. Henderson, and the Lord Macdonald after him, took it to heart, and expressed their resenting of it, that there had been too much boldness with the Covenant."—LIGHTFOOT's *Journal of the Assembly*, vol. 13, p. 121.

T. L. upon 1666.

DR. WORTHINGTON says in a letter to Lightfoot (Feb'y. 13, 1665-6), "I suppose you have seen, or heard of, some small pieces of one T. L., as *The Voice out of the Wilderness*, and *An Exposition of Revelation C. 12 and 13*, with other tracts about the downfall of Rome in 1666 (though I think he will prove to be mistaken therein). He lived in Queen Elizabeth's reign, and at last he took himself to a shepherd's life. It is said that he was a Shropshire man by birth, and that T. L. stands for Toby Littleton."—LIGHTFOOT's *Works*, vol. 13, p. 434.

All Devotion False that does not rest upon Humility.

"TOUTE dévotion est fautive, qui n'est point

fondée sur l'humilité chrétienne, et la charité envers le prochain: ce n'est souvent qu'un orgueil de philosophe chagrin, qui croit, en méprisant le monde, se venger des mépris et des mécontentemens qu'il en a reçus."—ROCHEFOUCAULD.

An Argument for Virtue from the Esteem in which those are held who practise it.

"AN EXCESS in bodily pleasures," says DEAN SHERLOCK, "as fond as most men are of them, is universally infamous, which proves that they are not our last and highest happiness, wherein there can be no excess. Who was ever reproached for being too wise and good? Who ever thought it possible to exceed in these things, or that it was infamous to do so? Nay, who was ever reproached for despising bodily pleasures, for great abstinence and continency, and almost an utter disregard of the body? Not only Superstition is apt to saint such men, but the wiser part of mankind do as much reverence such a perfect conquest over the body, as they despise and abhor the slavery and servitude of brutish lusts. It would be impossible for a soul which is nothing but body and matter itself, thus to raise itself above the body, and to contradict and subdue its bodily appetites and inclinations. And were not mankind conscious to themselves of some diviner principle in them than matter, and of some diviner pleasures, more honourable and becoming than the pleasures of the body, it is impossible they should so universally admire those men who despise the body and all its delights. And yet thus it hath been, not only among Christian ascetics, but even among Pagan philosophers themselves; not as a part of their Pagan superstition, but for the love of wisdom, which gave them a true contempt of bodily pleasures."—*Of the Immortality of the Soul*, p. 97.

Brutes give no indication of Immortality.

THE unbeliever's argument from the mortality of the souls of brutes, is well confuted by DEAN SHERLOCK. "For though we allow them to be immaterial, they have no natural indications of immortality; they have no happiness or pleasures but what result from, and depend on, their bodies: and therefore however God disposes of them after death, as far as we can judge, they are not capable of any life or sensation when they are separated from this body."—*Of the Immortality of the Soul*, p. 112.

Happiness and Prosperity compatible with Salvation.

"EXCEPTING the case of persecution, a good man may be very rich and honourable, and enjoy all the delights and pleasures of this life, as much as it becomes a man to enjoy them. For the world was made to be enjoyed; and a good

man who observes the rules of virtue, may enjoy this world as far as God made it to be enjoyed; and therefore may be as happy as this world was intended to make him. Which is very fit to be observed, to prevent any unreasonable prejudices against the laws of our Saviour, as if we could not save our souls without renouncing all the ease and pleasures and comforts of this life; whereas, in ordinary cases, we may enjoy all the happiness this world was made for, and all the happiness which we were made to enjoy in this world, and go to Heaven when we die."—DEAN SHERLOCK, *Of the Immortality of the Soul*, p. 574.

Liturgy not duly impressed upon the People in its Use.

THE writer of that Life of George Herbert which is prefixed to his Remains, says, "The chief aim of Master Ferrar and this Author was, to win those that disliked our Liturgy, Catechism, &c., by the constant, reverent and holy use of them: which surely had we all imitated, having first imprinted the virtue of these prayers in our own hearts, and then studied with passionate and affectionate celebration (for voice, gesture, &c.) as in God's presence, to imprint them in the minds of this people (as this book teaches), our prayers had been generally as well beloved as they were scorned. And for my part I am apt to think, that our prayers stood so long was a favour by God granted us at the prayers of these men (who prayed for these prayers as well as in them); and that they fell so soon was a punishment of our negligence (and other sins), who had not taught even those that liked them well to use them aright, but that the good old women would absolve, though not so loud, yet as confidently as the minister himself."

Liturgy to be the more liked because taken from the Mass-book.

"THE sophism used to make people hate our church prayers," says the author of George Herbert's Life, "was a solid reason to make men of understanding love them,—namely, because taken out of the Mass-book;—taken out, but as gold from dross, the precious from the vile."

Stapleton's Examples of Christian Zeal.

STAPLETON tells us that the Emperor Justinus defended the Council of Chalcedon "with such Christian zeal, that he caused Severus the schismatical Bishop of Antioch to have his tongue cut out, for the daily blasphemies he uttered against that Council. Justinian also, his successor, caused all the heretical books and writings of the said Severus and others to be burned, and made it death to any that kept or used any such books."—*Epistle Dedicatory to his Translation of Bede's History of the Church of England*, 1622, p. 18.

Stapleton ascribes Henry's Victories to the Persecution of the Lollards.

STAPLETON ascribes Henry V.'s victories to his appeasing what he calls the rebellion of Sir John Oldcastle. "By this speedy diligence of that gracious prince, both that heresy was then quailed, and (as Polidore noteth) the noble victories of that valiant prince ensued; God undoubtedly prospering his affairs, who had preferred the quarrell of him before his own prepared voyage."—*Epistle Dedicatory to his Translation of Bede's History of the Church of England*, 1622, p. 24.

Infallibility ultimately referred to the Pope.

"WHEN they have said all, and set it out with great pomp and ostentation of words, for the infallibility of the Church and Council, it is all but a mere collusion, a very mask, under which they cover and convey the Pope's Infallibility into the hearts of the simple. Try them seriously who list, sound the depth of their meaning, and it will appear, that when they say, the Church is infallible, General Councils are infallible, the Pope is infallible, they never mean to make three distinct infallible judges in matters of faith, but one only Infallible, and that one is the Pope.

"This to be their meaning, sometimes they will not let to profess. 'When we teach,' said Gretzer,¹ 'that the Church is the (infallible) judge in causes of faith, per *Eccliesiam intelligimus Pontificem Romanum*, we by the Church do mean the Pope for the time being, or him with a Council.' Again,² 'They object unto us, that by the Church we understand the Pope; *non abnuo*, I confess we mean so indeed.' This is plain dealing: by the Church they mean the Pope. So Gregory de Valentia,³ 'By the name of the Church we understand the Head of the Church, that is, the Pope.' So Bozius, 'The Pope *universorum personam sustinet*, sustaineth the person of all Bishops, of all Councils, of all the whole Church; he is instead of them all. As the whole multitude of the faithful is the Church *formally*, and the general Council is the Church *representatively*, so the Pope also is the Church *virtually*, as sustaining the person of all, and having the power, virtue and authority of all, both the formal and representative Church; and so the Church's or Council's judgement is the Pope's judgement; and the Church's or Council's infallibility is, in plain speech, the Pope's infallibility.'—CRAKANTHORP'S *Vigiliæ Dormitane*, p. 173.

This system brought to its height by the Lateran Council under Leo the Tenth.

"UNDER LEO-X. they held the same doctrines which they did before, but they held them now

¹ Def. Ca. 10, lib. 3, De Verb. Del, § Jam, p. 1450.

² Ibid. § Alt, p. 1451.

³ In Lib. 3, Disp. 1, q. 1.

upon another foundation. For then they cast away the old and sure foundation, and laid a new one of their own in the room thereof, the Pope's word instead of God's, and Antichrist's instead of Christ's. For although the Pope long before that time had made no small progress in Antichristianism, first in usurping an universal authority over all Bishops, next in upholding their impious doctrines of Adoration of Images and the like, and after that in exalting himself above all Kings and Emperors, giving and taking away their crowns at his pleasure; yet the height of the Antichristian mystery consisted in none of these; nor did he ever attain unto it, till by virtue of that Lateran decree he had jostled out Christ and his word, and laid himself and his own word in the stead thereof, for the Rock and Foundation of the Catholic faith. In the first the Pope was but Antichrist nascent, in the second Antichrist crescent, in the third Antichrist regnant; but in this fourth he is made Lord of the Catholic faith, and Antichrist triumphant, set up as God in the Church of God, ruling, nay tyrannizing, not only in the external and temporal estates, but even in the faith and consciences of all men, so that they may believe neither more, nor less, nor otherwise than he prescribeth, nay that they may not believe the very Scriptures themselves, and word of God, or that there are any scriptures at all, or that there is a God, but for this reason, *ipse dixit*, because he saith so: and his saying, being a transcendent principle of faith, they must believe for itself, *quia ipse dixit*, because he saith so. In the first and second he usurped the authority and place but of Bishops; in the third, but of Kings; but in making himself the Rock and Foundation of faith, he intrudes himself into the most proper office and prerogative of Jesus Christ. *For other foundation can no man lay than that which is laid, Jesus Christ.*"—CRAKANTHORP'S *Vigilius Dormitans*, p. 185.

Origin and Propriety of the word Papist.

"BELLARMINÉ¹ glorieth of this very name of Papists, that it doth attestari veritati, give testimony to that truth which they profess. Truly we envy not so apt a name unto them: only the Cardinal shows himself a very unskilful herald in the blazonry of this coat, and the descent of this title unto them. He fetcheth² it forsooth from Pope Clement, Pope Peter, and Pope Christ! Phy, it is of no such antiquity, nor of so honourable a race. Their own Bristo³ will assure him that this name was never heard of till the days of Leo X. Neither are they so called as the Cardinal fancieth, because they hold communion in faith with the Pope, which for six hundred years and more all Christians did, and yet were not Papists, nor ever so called; but because they hold the Pope's judgement to be supreme

and infallible, and so build their faith on him, as on the foundation thereof, which their own Church never did till the time of Leo X. It is not, then, the Lion of the Tribe of Judah, but the Lion of that Laterane synod, who is the first godfather of that name unto them, when he had once laid the Pope as the foundation of faith instead of Christ: they who then builded their faith upon this new foundation, were fitly christened with this name of Papists, to distinguish them and their present Roman Church from all others who held the old, good and sure foundation."—CRAKANTHORP'S *Vigilius Dormitans*, p. 186.

What the Fathers did not know and did not do.

"If you please to believe it, all the doctrines of the Romish Church are no other than such as have been handed to them from the Apostles by all the ancient Fathers in an uninterrupted succession. I believe I could instance in twenty several articles of the Romish Church for which they have no colour of authority from any of the Fathers. But this may suffice for a specimen of that respect which the Papists have for the Fathers, when they do not comply with their humours. The Fathers were so ignorant for a thousand years together that they did not understand, or so negligent that they did not instruct their people in, that great mystery of Transubstantiation (than which none was more necessary to be taught, because none more difficult to believe). The Fathers were so hard-hearted and cruel that they would suffer souls to fry in Purgatory for hundreds of years together, whom they might certainly have released by the help of Indulgences. The Fathers were so indiscreet that they allowed their hearers to read the Scriptures, and have them in a vulgar tongue; but now it is not fit to be granted, saith Sixtus Senensis. The Church of Rome hath got a monopoly of all knowledge, fidelity, tender-heartedness (which you will wonder at), discretion, and all good qualities, and Infallibility into the bargain."—POOLE'S *Nullity of the Romish Faith* p. 52.

Bellarminé's Passage.

"If the people owe an absolute subjection of their faith to their teachers, the teachers have an absolute dominion over the faith of the people."—This sottish doctrine of an implicit faith must needs be apocryphal so long as the Epistle to the Galatians is canonical, and especially Gal. i. 8, 'Though he or an angel from Heaven preach any other gospel—let him be accursed.' And he is not contented with a single assertion; but adds, as we said before so say it over again, Let him be accursed. Which if the reader compare with that abominable passage of Bellarminé's, 'If the pope should err, in commanding vices and forbidding virtues, the Church were

¹ Lib. de Not. Ecc., c. 4.

² *Papista deducitur à Papà, qualis fuit Petrus, et Christus ipse.* Ibid.

³ Demand. 8.

¹ He has just quoted St. Paul, Not that we have dominion over your faith. 3 Cor. i. 24.

bound to believe: vices to be good and virtues to be evil; he will be able to judge whether the faith of the present Romish Church be the same with that of the Apostle's days or not; and whether they who are so liberal in dispensing their anathemas to all that differ from their sentiments, do not justly fall under the anathemas here denounced."—POOLE's *Nullity of the Romish Faith*, p. 93.

"WHEN Bellarmine delivers that desperate doctrine that if the Pope should command us to sin we are bound to obey him; and when others have said that if the Pope should lead thousands to Hell we must not reprove him; their followers mollify the harshness of those assertions with this favourable construction, that the propositions are only hypotheticalal, depending upon such conditions as by reason of the promise of Infallibility can never be fulfilled; for, say they, the Pope cannot command sin, and cannot lead men to Hell: and this, if true, were a plausible evasion."—POOLE's *Nullity of the Romish Faith*, p. 243.

Variations of the Romish Church.

"As for the points between the Jesuits and Dominicans, how material they are we will take their own judgements: if we may believe either one or other of them, the points are of great moment. If you ask the Jansenists or Dominicans their opinion of the Jesuitical doctrine, they tell you that it is 'the very poison of the Pelagian heresy, yea it is worse than Pelagianism; that they are contemners of Grace,—such as rob God of his honour, taking half of it to themselves; that it is here disputed whether God alone be God, or whether the will of man be a kind of inferior, yet in fact an Independent Deity.' And for the Jesuits, they are not one jot behind-hand with them in their censure of the Dominican doctrine, which (say the Jesuits) brings back the stoical paradox, robs God of the glory of his goodness, makes God a liar and the author of sin. And yet when we tell them of these divisions, the breach is presently healed; these savages are grown tame, their differences trivial and only some school niceties wherein faith is not concerned. And now both Stoics and Pelagians are grown orthodox; and the grace, glory, sovereignty and holiness of God, are matters but of small concernment; and so it seems they are to them, else they durst not so shamelessly dally with them. But it is usual with them to make the greatest points of faith like counters, which in computation sometimes stand for pounds, sometimes for pence as interest and occasion require. And it is worth observation, these very points of difference when they fall out among Protestants, between Calvin and Arminius, are represented by our adversaries as very material and weighty differences; but when they come to their share they are of

no moment."—POOLE's *Nullity of the Romish Faith*, p. 161.

Growth of her Corruptions.

"As Jason's ship was wasted, so Truth was lost one piece after another. *Nemo repensit fit turpissimus*. We know very well, *posito uno absurdo sequuntur multa*, one error will breed an hundred, yet all its children are not born in one day. St. Paul tells us, *the mystery of iniquity began to work in his days*;—he tells us that heresy *eats like a canker or gangrene*, by degrees, and is not worst at first, but *increaseth to more ungodliness* (2 Tim. ii. 16, 17). As that cloud which, at first appearance, was no bigger than a man's hand, did gradually outspread the whole face of the heavens, so those opinions which at first were only the sentiments of the lesser part, might by degrees improve and become the greater, or at least by the favour of princes, or power and learning of their advocates, become the stronger, until at last, like Moses's rod, they devoured the other rods; and monopolizing to themselves the liberty of writing and professing their doctrines, and suppressing all contrary discourses and treatises, their doctrines being proposed by them as Catholic doctrines, and the doctrines of their own and former ages (which are frequently pretended by several heretics), and this proposition not contradicted by considerable persons (which in some ages were few, and those easily biassed), or the contradiction being speedily suppressed (which is very possible, and hath been usual), it could not probably fall out otherwise but that their opinion should be transmitted to their successors for the Faith of their age; Rome was not built in a day, neither in a civil, nor in a spiritual notion."—POOLE's *Nullity of the Romish Faith*, p. 165.

Relics of Transubstantance.

"A SYNOD of bishops in Italy decreed that when the true flesh of Christ and his true blood appears at the celebration of the Sacraments in their proper kind, both the flesh and the blood should be reserved in the midst of the altar for especial relics. Now I would know of you, sir priest, what rhyme or reason you have to make a relic of your God? Of the relics of Saints I have heard some talk; but of the relics of God, or rather that God himself should be kept for a relic, I think never man heard but out of a Papist's mouth."—*Work for a Mass Priest*, § 8.

Fasting, how explained by the Casuists.

"THEIR casuists, as far as I can find, are agreed in these things.

"1. That a man may eat a full meal of what is not forbidden, and yet not break the Church's precept of Fasting, provided vespers be first said. And the later casuists blame Coverru-

¹ These are Mr. White's words in his *Some Doctrines, Quæst. Theolog. in Epis.*, and in par. 7.

vis for making any scruple about it. If a man's excess comes to be a mortal sin, yet for all that, saith Reginaldus,¹ he shall not be judged as a breaker of his fast. Nay Lessius² goes farther, and saith, He doth not lose the merit of fasting. *Quamvis aliquis multum excedit non solvit jejunium*, saith Card. Tolet.³ And Paulus Zacchias⁴ saith this is the common opinion; and he thinks the intention of the Church is sufficiently answered. And so doth Pasqualigus⁵ in his Praxis of Fasting.

"2. A man may drink wine, or other drink, as often as he pleaseth, without breaking his fast. He may *toties quoties bibere*, saith Diana.⁶ Zach. Pasqualigus⁷ who hath written most fully on this subject, shews, that it is the general opinion that no quantity of wine or other drink, though taken without any necessity, is a violation of the precept of fasting; no, not although the wine be taken for nourishment, because the Church doth not forbid it. But this last, he saith, is not the general, but the more probable opinion.

"3. A man may eat something when he drinks, to prevent its doing him hurt. Besides his good meals, he may take what quantity he pleases of sweetmeats or fruit: he may have a good refectation at night, and yet not break this strict precept of fasting. For the eating as often as one drinks, it is the common opinion, saith the same casuist⁸ (who was no Jesuit), that it is not forbidden, because it is taken by way of a medicine; and he quotes a great number of their casuists for it. A collation at evening is allowed, saith he.⁹ And Lessius¹⁰ saith, there is no certain rule for the quantity of it. And Card. Tolet.¹¹ saith, very large ones are allowed at Rome by the Pope's connivance; even in the court of Rome, saith Reginaldus.¹² And now I leave the reader to judge of the severity of fasting required in the Church of Rome."—*Doctrines and Practices of the Church of Rome truly Represented*, 1686, p. 128.

Titles of the Pope.

"I HAVE read in your books that your Pope is called *Caput universalis Ecclesie, Pater Ecclesie, Filius Ecclesie, Sponsus Ecclesie, Mater Ecclesie*: the Head of the Catholic Church, the Father of the Church, the Son of the Church, the Spouse of the Church, the Church our Mother. Now I would know of you, how he can be the Church herself, and yet Head of the Church, and the Church's Husband? how he can be Father to the Church, and yet Son of the Church? how the Father may marry his daughter, the brother may marry his sister, the

son may marry his mother."—*Work for a Mass Priest*, § 14.

Purgatory. Cruelty of the Pope to leave any Soul there.

"§ 16. I READ in your books that your Pope, for delivering of souls out of Purgatory, prescribes sometimes no more but the saying of a mass at such an altar in such a church, or the saying of a Pater-noster twice or thrice, &c. Now I would know with what justice God could keep him in such horrible torments as are in Purgatory for want of the saying of a mass, or two or three Pater-nosters, whom in mercy he means to deliver upon the saying of a mass or two or three Pater-nosters?

"§ 17. And seeing I read in your books that your Pope hath power to empty Purgatory at once, and if the saying of a mass and a Pater-noster will help to empty it, I would know how you can excuse your Pope from unspeakable uncharitableness and hard-heartedness, in that he himself saith no more masses nor Pater-nosters for Christian souls than he doth, nor setteth more of his priests on that work?"—*Work for a Mass Priest*.

A Papist playing the Puritan.

"I REMEMBER," says CRAKANTHROP, "a narration, not unworthy observing, which long since a man of great gravity and judgement in law, and now one of the chief Judges in this realm, related unto me; how one of the most notorious traitors in the time of our late Queen of happy memory, having by solemn vow, by oath, by receiving the holy sacrament, bound himself to murder his sovereign, returned home from Italy, but with such a share of zeal towards our religion, our state, and his sovereign—that in open Parliament (being chosen a Burgess) he made a very spiteful and violent invective against Recusants, and especially against Jesuits. His paymasters and friends of Rome expostulating with him then about the matter, 'Oh, quoth he, it was needful I should thus do; now all fear, all suspicion of me is quite removed; I have by this my open speech gained trust and credit with the Prince, with the Council, and the whole State. I have now made an easy and free access to perform that holy work.' And if God had not watched over Israel and his anointed, many times without suspicion and danger he might have done, and had done it indeed."—*Vigilius Dormitans*, p. 488.

Effects of the Doctrine of Infallibility.

"HAVING once set down this transcendent principle, the foundation of all which they believe, that the Pope's judgment in causes of faith is infallible, they do by this exclude and utterly shut out all manifestation of the truth that can possibly be made unto them. Oppose whatever you will against their error, Scrip-

¹ Reginald. Praxis l. 4, c. 14, n. 163.

² Less. de Justit. l. 4, c. 2, dub. 2, n. 10.

³ Instruct. Sacral. l. 6, c. 2, n. 4.

⁴ P. Zach. Qu. Medicol-legales, l. 5, tit. 1, qu. 1, pp. 20, 26, 31.

⁵ Pasqual. Decis. l. 190, n. 5.

⁶ Dian. Sam. v. Jejun. n. 7.

⁷ Praxis Jejunii Eccles. Decis. 116, n. 3, Dec. 117, n. 1, 2, 3.

⁸ Decis. 86, n. 2, 4.

⁹ Ubi supra.

¹⁰ Decis. 119, n. 2.

¹¹ Ubi supra, n. 11.

¹² Ubi supra, n. 185.

tures, Fathers, Councils, reason and sense itself, it is all refuted before it be proposed: seeing the Pope, who is infallible, saith the contrary to that which you would prove, you in disputing from those places do either mis-cite them, or mis-interpret the scriptures, fathers, and councils; or your reason from them is sophistical; and your sense of sight, of touching, of tasting, is deceived; some one defect or other there is in your opposition: but an error in that which they hold, there is, nay there can be none, because the Pope teacheth that, and the Pope in his teaching is infallible. Here is a charm which causeth one to hear with a deaf ear whatever is opposed: the very head of Medusa if you come against it, it stuns you at the first, and turns both your reason, your sense, and yourself also, into a very stone. By holding this one fundamental position, they are pertinacious in all their errors, and that in the highest degree of pertinacy which the art of man can devise; yea and pertinacious before all conviction, and that also though the truth should never by any means be manifested unto them. For by setting this down, they are so far from being prepared to embrace the truth, though it should be manifested unto them, that hereby they have made a fundamental law for themselves, that they never will be corrected nor ever have the truth manifested unto them. The only means in likelihood to persuade them that the doctrines which they maintain are heresies, were, first to persuade the Pope who had decreed them to be orthodoxal, to make a contrary decree that they are heretical. Now although this may be morally judged to be a matter of impossibility, yet if his Holiness could be induced hereto and would so far stoop to God's truth as to make such a decree, even this also could not persuade them, so long as they hold that foundation. They would say either the Pope were not the true Pope; or that he defined it not as Pope, and *ex cathedra*; or that by consenting to such an heretical decree, he ceased *ipso facto* to be Pope; or the like; some one or other evasion they would have still: but grant the Pope's sentence to be fallible, or heretical whose *infallibility* they hold as a doctrine of faith, yea as the *foundation* of their faith, they would not. Such and so unconquerable pertinacy is annexed, and that essentially, to that one position, that so long as one holds it (and whensoever he ceaseth to hold it he ceaseth to be a member of this Church) there is no possible means in the world to convict him, or convert him to the truth."—CRAKANTHORP's *Vigilius Dormitans*, p. 211.

Consequences of the Pope's shaking off the Imperial Authority.

"So long as the Emperor, being Christian, retained his dignity and imperial authority, no heresy could long take place, but was by the synodal judgement of œcumenical Councils manfully suppressed; the faction of no bishop, no,

not of the Pope, being able to prevail against that sovereign remedy. But when once Gregory II., Zachary, and their succeeding Popes to Leo III., had by most admirable and unexplicable fraud and subtlety clipt the wings and cut the sinews of the Eastern Empire; themselves first seizing upon the greatest parts of Italy by the means of Pipin, and then erecting a new empire in the West; the imperial authority being thus infringed, the Eastern Emperor not daring, the Western, in regard of the late courtesy received from the Pope, being not willing, and neither of them both being able now to match and juggle with the Pope; this which was the great let and impediment to the Pope's faction, and the discovering of the Man of Sin, being now removed, there was no means to keep out of the Church the heresies which the Pope affected. Then the cataracts of heresies being set open, and the depths of the earth, nay of the infernal pit being burst up, heresies rushed in, and came with a strong hand into the Church; and those heretical doctrines which in six hundred years and more could never get head, passing as doubtful and private opinions among a few, and falling but as a few little drops of rain, grew now unto such an height and outrage, that they became the public and decreed doctrines in the Western Church. The Pope once having found his strength in the cause of Images (wherein the first trial was made thereof), no fancy nor dotage was so absurd for which he could not after that command, when he listed, the judgement of a General Council. Transubstantiation, Proper Sacrifices, the Idol of the Mass (to which not Moloch nor Baal is to be compared), their Purgatorian fire, their five new-found proper sacraments, Condignity of Works, yea Supererogation, and an army of like heresies, assailed, and prevailed against the truth. The Imperial authority being laid in the dust, and trampled under the sole of the Pope's foot, no means was left to restrain his enormous designs, or hinder him in Councils to do and define even what he listed."—CRAKANTHORP's *Vigilius Dormitans*, p. 313.

Puritans increased by Injudicious Opponents.

"As we could wish our brethren and their lay followers, by their uncouth and sometimes ridiculous behaviour, had not given profane persons too much advantage to play upon them, and through their sides to wound even Religion itself; so we could wish also that some men by unreasonable and unjust, other some by unreasonable and indiscreet scoffing at them, had not given them advantage to triumph in their own innocency, and persist in their affected obstinacy. It cannot but be some confirmation to men in error, to see men of dissolute and loose behaviour, with much eagerness and petulancy and virulence to speak against them. We all know how much scandal and prejudice it is to a right good cause to be either followed

for the choice which should be kept and which not, that was wholly in her power and at her discretion."—*Preface to Fourteen Sermons.*

The Worthless Poor.

"NOT every one that begs is poor; not every one that wanteth is poor; not every one that is poor, is *poor indeed*. They are the poor whom we private men in charity, and you that are magistrates in justice, stand bound to relieve, who are old, or impotent and unable to work; or in these hard and depopulating times [1623] are willing, but cannot be set on work; or have a greater charge upon them than can be maintained by their work. These and such as these are the *poor indeed*: let us all be good to such as these. Be we that are private men as brethren to these poor ones, and shew them mercy; be you that are magistrates as fathers to these poor ones, and do them justice. But as for those idle stubborn professed wanderers, that can and may and will not work, and under the name and habit of poverty rob the *poor indeed* of our alms and their maintenance, let us harden our hearts against them, and not give to them; do you execute the severity of the law upon them, and not spare them. It is St. Paul's order,—*may it be the ordinance of the Holy Ghost, and we should all put to an helping hand to see it kept, he that will not labour let him not eat.* These ulcers and drones of the commonwealth are ill worthy of any honest man's alms, of any good magistrate's protection."—SANDERSON'S *Fourteen Sermons*, p. 107.

Dissenters and James the Second.

"THE late King, for reasons obvious and evident enough, was pleased to issue out a free toleration to all his loving subjects of what persuasion ever; and though the Dissenters, if they had but half the understanding of a humble-bee, might have easily perceived the drift and meaning of that indulgence, yet they either really were, or what is full as stupid, pretended to be altogether insensible of the design. You cannot imagine how dutifully they swallowed this bait, though it scarce served to cover the hook. Every Gazette was so crowded with the fulsome addresses, that a man, unless he had a particular interest at court, could scarce prevail to get a strayed horse, or a deserting apprentice, into the advertisements. You'd almost have sworn it had rained compliments for a twelvemonth together, as Livy says it rained stones before the Punic war; and such indeed these compliments were, for they proved as fatal to the deluded prince, as the brickbats did to St. Stephen. No young flattering coxcomb ever desired his mistress after so prodigal a rate; no hungry poet ever squandered away so much nauseous flattery and rhetoric upon a liberal patron, as they did upon the liberal monarch for his no-gift of toleration. In short, if they had had all Arabia in their hands, it would not have furnished them

with incense enough upon this occasion. By their frequent correspondence with the other party, they were got into their dialect, and so talked of nothing else but oblations and sacrifices. And what were those sacrifices? Even those goodly things called Lives and Fortunes."—THOMAS BROWN'S *Dialogues*, p. 287.

Consequence of requiring Scripture Authority for Everything.

"WHEN this gap was once opened, 'What command have you in scripture, or what example, for this or that?' *una Eurusque Notusque*; it was like the opening of Pandora's box, or the Trojan horse. As if all had been let loose, swarms of sectaries of all sorts broke in, and as the frogs and lice in Egypt, overspread the face of the land. Not so only but (as often it happeneth) these young striplings soon outstript their leaders, and that upon their own ground; leaving those many parasangs behind them, who had first shewed them the way and made entrance for them. For as those said to others, What command or example have you for kneeling at the communion? for wearing a surplice, &c.? for Lord Bishops? for a penned Liturgy? for keeping holy days, &c.? and there stopt; so these to them, Where are your Lay Presbyters, your Classes, &c. to be found in scripture? where your Steeple Houses? your National Church? your Tithes and Mortuaries? your Infant Sprinklings? nay, where your Metre Psalms? your two Sacraments? your observing a weekly Sabbath? (for so far, I find, they are gone, and how much farther I know not, already, and how much farther they will hereafter, for *erranti nullus terminus*, God only knoweth). Shew us, say they, a command or example for them in scripture.

Fugerunt trepidi vera et manifesta loquentem.
Stoicidæ. Juv. Sat. 2.

Thus do these pay them home in their own metal; and how the pay can be honestly refused, till they order their mintage better, I yet understand not."—SANDERSON'S *Preface to his Sermons*.

Want of Charity in Puritans and Papists.

"MARVEL not that I call them *brethren* though they will by no means own us as such; the more unjust and uncharitable they. And in this uncharitableness (such a coincidence there is sometimes of extremes) the Separatists and the Romanists, consequently to their otherwise most distant principles, do fully agree; like Samson's foxes tied together by the tails to set all on fire, although their faces look quite contrary ways. But we envy not either these or those their uncharitableness, nor may we imitate them therein. But as the Orthodox Fathers did the wayward Donatists then, so we hold it our duty now, to account these our uncharitable brethren (as well of one sort as of the other) our brethren still, whether they will thank us for it or no, *velint*,

by persons open to just exceptions, or maintained with slender and unsufficient reasons, or prosecuted with unseasonable and indiscreet violence. And I am verily persuaded that as the increase of Papists in some parts of the land hath occasionally sprung (by a kind of antiperistasis) from the intemperate courses of their neighbour Puritans; so the increase of Puritans in many parts of the land, oweth not so much to any sufficiency themselves conceive in their own grounds, as to the disadvantages of some profane, or scandalous, or idle, or ignorant, or indiscreet opposers."—SANDERSON'S *Fourteen Sermons*, p. 20.

Advocates Pleading a Bad Cause.

BISHOP SANDERSON in one of his sermons, (vol. 1, p. 361) touches upon "the great advantage or disadvantage that may be given to a cause, in the pleading, by the artificial insinuations of a powerful orator. That same *Alexandris Pitho*," he says, "and *suade medulla*, as some of the old Heathens termed it, that winning and persuasive faculty which dwelleth in the tongues of some men, whereby they are able not only to work strongly upon the affections of men, but to arrest their judgement also, and to incline them whether way they please, is an excellent endowment of nature, or rather (to speak more properly) an excellent gift of God. Which whosoever hath received, is by so much the more bound to be truly thankful to him that gave it, and to do him the best service he can with it, by how much he is enabled thereby to gain more glory to God, and to do more good to human society than most of his brethren are. And the good blessing of God be upon the heads of all those, be they few or many, that use their eloquence aright, and employ their talent in that kind for the advancement of justice, the quelling of oppression, the repressing and discountenancing of insolency, and the encouraging and protecting of innocency. But what shall I say then of those, be they many or few, that abuse the gracefulness of their elocution (good speakers, but to ill purposes) to enchant the ears of an easy magistrate with the charms of a fluent tongue, or to cast a mist before the eyes of a weak jury, as jugglers make sport with country people; to make white seem black, or black seem white; or setting a fair varnish upon a rotten post, and a smooth gloss upon a coarse cloth; as Protagoras sometimes boasted that he could make a bad cause good when he listed? By which means judgement is perverted, the hands of violence and robbery strengthened, the edge of the sword of justice abated, great offenders acquitted, gracious and virtuous men molested and injured. I know not what fitter reward to wish them for their pernicious eloquence, as their best deserved fee, than to remit them over to what David hath assigned them (Ps. 120): 'What reward shall be given, or done, unto thee, O thou false tongue? Even mighty and sharp arrows, with hot burning coals!'"

Why so much was retained at the Reformation.

"I RELIEVE," says SANDERSON, "all those men will be found much mistaken, who either measure the Protestant religion by an opposition to Popery, or account all Popery that is taught or is practised in the Church of Rome. Our godly forefathers to whom (under God) we owe the purity of our religion, and some of whom laid down their lives for the defence of the same, were, sure, of another mind, if we may from what they did, judge what they thought. They had no purpose (nor had they any warrant) to set up a new religion, but to reform the old, by purging it from those innovations which on tract of time (some sooner, some later) had mingled with it, and corrupted it both in the doctrine and worship. According to this purpose they produced, without constraint or precipitancy, freely and advisedly, as in peaceable times, and brought their intention to a happy end, as by the result thereof contained in the articles and liturgy of our Church, and the prefaces thereunto, doth fully appear. From hence chiefly, as I conceive, we are to take our best scanning, whereby to judge what is, and what is not, to be esteemed popery. All those doctrines then held by the modern Church of Rome, which are either contrary to the written word of God, or but superadded thereto, as necessary points of faith to be of all Christians believed under pain of damnation; and all those superstitions used in the worship of God, which either are unlawful as being contrary to the Word; or being not contrary, and therefore arbitrary and indifferent, are made essentials, and imposed as necessary parts of worship: these are, as I take it, the things whereunto the name of popery doth properly and peculiarly belong. But as for the ceremonies used in the Church of Rome which the Church of England at the Reformation thought fit to retain, not as essential or necessary parts of God's service, but only as accidental and mutable circumstances attending the same, for order, comeliness and edification's sake; how these should deserve the name of popish I so little understand, that I profess I do not yet see any reason why, if the Church had then thought fit to have retained some other of those which were then laid aside, she might not have lawfully so done; or why the things so retained should have been accounted popish. The plain truth is this: the Church of England meant to make use of her liberty and the lawful power she had (as all the churches of Christ have, or ought to have) of ordering ecclesiastical affairs here; yet to do it with so much prudence and moderation that the world might see by what was laid aside that she acknowledged no subjection to the See of Rome; and by what was retained, that she did not secede from the Church of Rome out of any spirit of contradiction, but as necessitated thereto for the maintenance of her just liberty. The number of ceremonies was also then very great, and thereby burdensome, and so the number thought fit to be lessened. But

adist, fratres sunt. These our brethren, I say, of the Separation are so violent and peremptory in unchurching all the world but themselves, that they thrust and pen up the whole flock of Christ in a far narrower pingle than ever the Donatists did; concluding the Communion of Saints within the compass of a private parlour or two in Amsterdam.

"And it were much to be wished, that some in our own Church, who have not yet directly denied us to be their brethren, had not some of the leaven of this partiality hidden in their breasts. They would hardly else be so much swelled up with an high opinion of themselves, nor so much soured in their affections towards their brethren, as they bewray themselves to be, by using the terms of *brotherhood*, of *profession*, of *Christianity*, the *Communion of Saints*, the *Godly Party*, and the like, as titles of distinction to difference some few in the Church (a disaffected party to the government and ceremonies) from the rest. As if all but themselves were scarce to be owned either as *brethren*, or *professors*, or *Christians*, or *Saints*, or *Godly men*. Who knoweth of what ill consequences the usage of such appropriating and distinctive titles (that sound so much like the Pharisee's 'I am holier than thou,' and warp so much towards a separation) may prove, and what evil effects they may produce in future? But however it is not well done in any of us in the meantime, to take up new forms and phrases, and to accustom ourselves to a garb of speaking in Scripture language, but in a different notion from that wherein the Scriptures understand it. I may not, I cannot judge any man's heart; but truly to me it seemeth scarce a possible thing for any man that appropriateth the name of brethren (or any of those other titles of the same extent) to some part only of the Christian Church, to fulfil our Apostle's precept here of *loving the brotherhood*, according to the true meaning thereof; for whom he taketh not in, he must needs leave out."—SANDERSON'S *Sermons*, p. 63, preached in 1633.

Conforming Puritans.

"Those of the Separation," says SANDERSON (*Sermons*, vol. 1, p. 167), "must needs think very jollily of themselves, and their own singular way, when they shall find those very grounds whereon they have raised their schism, to be so stoutly pleaded for by some who are yet content to hold a kind of communion with us. Truly I could wish it were sufficiently considered by those whom it so nearly concerneth (for my own part, I must confess, I could never be able to comprehend it), with what satisfaction to the conscience any man can hold those principles without the maintenance whereof there can be nothing colourably pretended for inconformity in point of Ceremony and Church Government, and yet not admit of such conclusions naturally issuing thence, as will necessarily enforce an utter separation. *Va munda* saith our Saviour, Woe

unto the world because of offences! It is one of the great trials wherewith it is the good pleasure of God to exercise the faith and patience of his servants whilst they live upon the earth, that there will be divisions and offences; and they must abide it. But *ne homini* though;—without repentance, woe to the man by whom the occasion cometh! Much have they to answer for the while, that cannot keep themselves quiet when they ought and might; but by restless provocations trouble both themselves and others, to the great prejudice and grief of their brethren, but advantage and rejoicing of the common enemy."

Use of Dreams.

"THERE is to be made," says BISHOP SANDERSON, "a lawful, yea and a very profitable use, even of our ordinary dreams, and of the observing thereof; and that both in physic and divinity. Not at all by foretelling particulars of things to come; but by taking from them, among other things, some reasonable conjectures in the general, of the present estate both of our bodies and souls. Of our bodies first: for since the predominancy of choler, blood, phlegm, and melancholy, as also the differences of strength and health, and diseases and distempers, either by diet or passion or otherwise, do cause impressions of different forms in the fancy, our ordinary dreams may be a good help to lead us into those discoveries; both in time of health, what our natural constitution, complexion and temperature is; and in times of sickness, from the rankness and tyranny of which of the humours the malady springeth. And as of our bodies, so of our souls too. For since our dreams, for the most part, look the same way which our freest thought incline; as the voracious beast dreameth most of pleasures, the covetous wretch most of profits, and the proud or ambitious most of praises, preferments, or revenge; the observing of our ordinary dreams may be of good use for us unto that discovery, which of these three is our Master Sin (for unto one of the three every other sin is reduced), the lust of the flesh, the lust of the eyes, or the pride of life."—*Fourteen Sermons*, p. 324.

Papist and Puritan Doctrines.

"—UPON this point we dare boldly join issue with our clamorous adversaries on either hand, Papists I mean, and Disciplinarians, who do both so loudly, but unjustly, accuse us and our religion; they, as carnal and licentious; these, as popish and superstitious. As Elijah once said to the Baalites, 'That God that answereth by fire, let him be God,' so may we say to either of both, and when we have said it, not fear to put it to a fair trial, 'That church whose doctrine, confession and worship is most according to Godliness, let that be the Church.' As for our accusers, if there were no more to be instanced in but that one cursed position alone

wherein (notwithstanding their disagreements otherwise) they both consent; that lawful sovereigns may be by their subjects resisted, and arms taken up against them, for the cause of religion; it were enough to make good the challenge against them both. Which is such a notorious piece of ungodliness as no man, that either feareth God or king as he ought to do, can speak of, or think of, without detestation; and is certainly (if either St. Peter or St. Paul, those two great apostles, understood themselves) a branch rather of that other great mystery (2 Thes. ii.), the mystery of Iniquity, than of the great mystery here in the text, the mystery of Godliness. There is not that point in all Popery besides (to my understanding) that maketh it savour so strongly of Antichrist, as this one dangerous and desperate point of Jesuitism doth: wherein yet those men that are ever bawling against our ceremonies and services as Antichristian, do so deeply and wretchedly symbolize with them. The Lord be judge between them and us, whether our Service or their Doctrine be the more Antichristian!"—SANDERSON'S *Sermons*, vol. 1, p. 189.

Advantage given to Irreligious Scoffers by the Puritans.

"—MEN that have wit enough, and to spare, but no more religion than will serve to keep them out of the reach of the laws, when they see such men as pretend most to holiness, to run into such extravagant opinions and practices as in the judgment of any understanding men are manifestly ridiculous, they cannot hold but their wits will be working; and whilst they play upon them, and make themselves sport enough therewithal, it shall go hard but they will have one fling among, even at the power of religion too. Even as the Stoics of old, though they stood mainly for virtue, yet because they did it in such an uncouth and rigid way as seemed to be repugnant not only to the manners of men, but almost to common sense also, they gave occasion to the wits of those times, under a colour of making themselves merry with the paradoxes of the Stoics, to laugh even true virtue itself out of countenance."—SANDERSON'S *Sermons*, vol. 1, p. 221.

Itinerant Puritans.

"THE consciousness of an ill cause," says SANDERSON, "unable to support itself by the strength of its own goodness, driveth the worldling to seek to hold it up by his art, industry, and such like other assistances; like a ruinous house, ready to drop down, if it be not shored up with props, or stayed with buttresses. You may observe it in law-suits; the worse cause ever the better solicited. An honest man that desireth but to keep his own, trusteth to the equity of his cause, hopeth that will carry when it cometh to hearing; and so he retaineth coun-

sel, giveth them information and instructions in the case, getteth his witnesses ready, and then thinketh he need trouble himself no farther. But a crafty companion that thinketh to put another beside his right, will not rest so content; but he will be dealing with the jury (perhaps get one packt for his turn), tampering with the witnesses, tempting the judge himself, it may be, with a letter, or a bribe; he will leave no stone unmoved, no likely means, how indirect soever, unattempted, to get the better of the day, and to cast his adversary. You may observe it likewise in church affairs. A regular minister sitteth quietly at home, followeth his study, doth his duty in his own cure, and teacheth his people truly and faithfully to do theirs; keepeth himself within his own station, and meddleth no farther. But schismatical spirits are more pragmatikal; they will not be contained within their own circle, but must be flying out; ἀλλοτριοεγκλοκοποι, they must have an oar in every boat; offering, yea thrusting themselves into every pulpit, before they be sent for; running from town to town, from house to house, that they may scatter the seeds of sedition and superstition at every table and in every corner. And all this (so wise are they in their generation) to serve their own belly, and to make a prey of their poor seduced proselytes; for by this means the people fall unto them, and thereout suck they no small advantage."—SANDERSON'S *Sermons*, vol. 1, p. 306.

Sanderson on Physic, Law, and Divinity.

"WE may puzzle ourselves," says SANDERSON, "in the pursuit of knowledge, dive into the mysteries of all arts and sciences, especially ingulph ourselves deep in the studies of those three highest professions of Physic, Law, and Divinity; for Physic, search into the writings of Hippocrates, Galen and the Methodists, of Avicenna and the Emperics, of Paracelsus and the Chemists; for Law, wrestle through the large bodies of both laws civil and canon, with the vast tomes of Glosses, Repertories, Responses and Commentaries thereon, and take in the Reports and Year-books of our Common Law to boot; for Divinity, get through a course of Councils, Fathers, Schoolmen, Casuists, Expositors, Controversers of all sorts and sects: when all is done, after much weariness to the flesh, and (in comparison hereof) little satisfaction to the mind (for the more knowledge we gain by all this travel, the more we discern our own ignorance, and thereby but increase our own sorrow), the short of all is this; and when I have said it, I have done; you shall evermore find, try it when you will,

Temperance the best Physic,
Patience the best Law,
and

A Good Conscience the best Divinity."

SANDERSON'S *Sermons*, vol. 1, p. 189.

Change in the Dissenters.

"THERE are none of the Dissenters," says THOMAS BROWN, "that make any tolerable pretence to their ancient austerity but the Quakers, and even they begin to decline by degrees from their primitive institution. They still make a shift to retain their distinguishing garb, their little cravats, broad-brimm'd hats, short hair, and coats without pockets before. But as for the rest of the Separatists, they have clearly lost all their ear-marks. You may meet with twenty and twenty of 'em in the streets, and yet not be able to distinguish 'em from the profane part of mankind by any exterior appearances. And to say the truth, their forefathers are to be blamed for it: they wore their hypocrisy, as they say a Welshman wears a shirt, till it dropt off from their shoulders. They did not leave hypocrisy, but hypocrisy left them."—*Dialogues*, p. 297.

Differences in Religious Opinion no ground for Irreligion.

"THERE are men in the world (who think themselves no babes neither) so deeply possessed with a spirit of Atheism, that though they will be of any religion (in shew) to serve their turns and comply with the times, yet they are resolved to be (indeed) of none, till all men be agreed of one; which yet never was, nor is ever like to be. A resolution no less desperate for the soul, if not rather much more, than it would be for the body, if a man should vow he would never eat till all the clocks in the city should strike twelve together. If we look into the large volumes that have been written by Philosophers, Lawyers, and Physicians, we shall find the greatest part of them spent in disputations, and in the reciting and confuting of one another's opinions. And we allow them so to do, without prejudice to their respective professions; albeit they be conversant about things measurable by sense, or reason. Only in Divinity great offence is taken at the multitude of controversies; wherein yet difference of opinions is by so much more tolerable than in other sciences, by how much the things about which we are conversant are of a more sublime, mysterious, and incomprehensible nature than are those of other sciences."—SANDERSON'S *Sermons*, vol. 1, p. 182.

Abuse of Scripture by those who require there a Warrant for Everything.

"ALL Errors, Sects, and Heresies, as they are mixed with some *inferior truths* to make them the more passable to others, so do they usually owe their original to some *eminent truths* either misunderstood or misapplied, whereby they become the less discernible to their own teachers: whence it is that such teachers both deceive and are deceived. To apply this, then, to the business in hand. There is a most sound and eminent truth, justly maintained in our own,

and other Reformed Churches, concerning the perfection and sufficiency of the holy Scriptures; which is to be understood of the revelation of supernatural truths, and the substantial of God's worship, and the advancing of moral and civil duties to a more sublime and spiritual height by directing them to a more noble end, and exacting performance of them in a holy manner; but without any purpose thereby to exclude the belief of what is otherwise reasonable, or the practice of what is prudential. This orthodox truth hath, by an unhappy misunderstanding, proved that great stone of offence, whereat all our late Sectaries have stumbled. Upon this foundation (as they had laid it) began our Anti-Ceremonians first to raise their so often renewed models of reformation: but they had first transformed it into quite another thing; by them perhaps mistaken for the same, but really as distant from it as falsehood from truth; to wit this, that *nothing might lawfully be done or used in the Churches of Christ, unless there were either command or example for it in the Scriptures*: whence they inferred that whatsoever had been otherwise done or used, was to be cast out as popish, antichristian, and superstitious. This is that unsound corrupt principle wherof I spake; that root of bitterness, whose stem in process of time hath brought forth all these numerous branches of sects and heresies, wherewith this sinful nation is now so much pestered."—SANDERSON'S *Preface to his Sermons*.

Advantage given by the Puritans to the Papists.

"I RESEARCH them," says SANDERSON, "to consider, whether that ἀμετρία τῆς ἀνθροπότητος which many times marreth a good business, hath carried them; and how mightily (though unwittingly, and I verily believe, most of them unwillingly) they promote the interest of Rome, whilst they do with very great violence (but not with equal prudence) oppose against it; so verifying that of the historian poet spoken in another case,

Omnia dat qui justa negat.—Lucan.

I mean in casting out not Ceremonies only, but Episcopacy also, and Liturgy and Festivals, out of the Church, as Popish and Antichristian—*Hoc Ilhacus velit*. If any of these things be otherwise guilty, and deserve such a relegation upon any other account (which yet is more than I know), farewell they! But to be sent away packing barely upon this score, that they are Popish and Antichristian, this bringeth in such a plentiful harvest of proselytes to the Jesuit, that he doth not now, as formerly, *gaudere in tus et in sinu*, laugh in his sleeve, as we say, but γυμνῇ τῇ κεφαλῇ, openly and in the face of the sun triumph gloriously, and in every pamphlet proclaim his victories to the world. If you shall say that the scandal is taken by him, not given by you, it is, to all but yourselves, as much as nothing, whilst the contrary is demonstrable, and that there is in these very preten-

sions, a proper, and as I may say, a natural tendency to produce such effects as we see to have ensued thereupon."—SANDERSON'S *Preface to his Sermons*.

Organs in Ale-houses.—Proposal for Fining them.

"ONE Mr. Stephens, a Poultry author, very lately proposed to the Parliament, to have the beginning or pledging of a health, punished with the same penalty which he sets upon swearing, which is the precise sum of twenty shillings; and in case of disability, to have those notorious offenders put in the stocks and whipt. So likewise, for any one that should presume to keep an organ in a public house, to be fined 20*l*. and made incapable of being an Aledraper for the future. But Mr. Stephens did not think this punishment was sufficient for 'em; so he humbly requested to have them excommunicated into the bargain, and not to be absolved without doing public penance."—THOMAS BROWN'S *Dialogues*, p. 297.

Armada and Gunpowder Plot.

"Two great deliverances in the memory of many of us," says SANDERSON, preaching in 1624, "hath God in his singular mercy wrought for us of this land; such as I think, take both together, no Christian age or land can parallel: one formerly from a foreign invasion abroad; another since that from a hellish conspiracy at home; both such as we would all have thought, when they were done, should never have been forgotten. And yet, as if this were *Terra Oblivionis*, the land where all things are forgotten, how doth the memory of them fade away, and they by little and little grow into forgetfulness! We have lived to see 88 almost quite forgotten, and buried in a perpetual amnesty (God be bless'd who hath graciously prevented what we feared herein!). God grant that we, nor ours, ever live to see November's fifth forgotten, or the solemnity of that day silenced!"—SANDERSON'S *Fourteen Sermons*, p. 307.

Obedience of the Episcopal Clergy to the Commonwealth.

"—MANY of the Episcopal, that is to say the true English Protestant divines, who sadly resent the voting down of the Liturgy, festivals, and ceremonies of the Church, by so many former laws established, heartily desired heretofore the continuance, and as heartily still wish the restitution, and are (by God's help) ready with their tongues, pens, and sufferings, to maintain and justify the lawful use of the same; do yet so far yield to the sway of the times, and are persuaded they may with a good conscience so do, as to forbear the use thereof in the public worship, till it shall seem good to those that are

in place of authority, either to restore them to their former state (as it is well hoped, when they shall have duly considered the ill consequences of that vote, they will), or at leastwise and in the meantime to leave them arbitrary, for men according to their several different judgements, to use or not to use,—which seemeth but reasonable, the like favour and liberty in other kinds having been long allowed to almost all other sorts of men, though of never so distant persuasions one from another."—SANDERSON'S *Preface to his Fourteen Sermons*.

Practices of the Romish Church.

"METHINKS," says SANDERSON, "the Church of Rome should blush (if her forehead, died red with the blood of God's Saints, were capable of any tincture of shame) at the discovery of her manifold impostures, in counterfeiting of relics, in coining of miracles, in compiling of legends, in gelding of good authors by expurgatory indexes, in juggling with magistrates by lewd equivocations, &c.; practices warrantable by no pretence; yet in their account but *pia fraudes*, for so they term them, no less ridiculously than falsely, for the one word contradicteth the other. But what do I speak of these, but petty things, in comparison of those her louder impieties? breaking covenants of truce and peace; dissolving of lawful, and dispensing for unlawful marriages; assailing subjects from their oaths and allegiance; plotting treasons and practising rebellions; excommunicating and dethroning kings; arbitrary disposing of kingdoms; stabbing and murdering of princes; warranting unjust invasions; and blowing up of Parliament Houses. For all which and divers other foul attempts, their Catholic defence is, the advancement (forsooth) of the Catholic cause: like his in the Poet, *quocumque modo rem*, in their resolution: by right or wrong, the state of the Papacy must be upheld. This is their *unum necessarium*; and if Heaven favour not, rather than fail, help must be had from Hell to keep Antichrist on his throne."—*Fourteen Sermons*, p. 38.

Judaism and Popery alike.

"WERE there ever two nations, two churches under heaven; so besotted with traditions, and the doctrines of men, as the Jew and Roman? Weigh them well together; and is not that as true of the Roman to every tittle, that our Saviour speaks of the Jew; That they made the commandment of God of none effect by their traditions, and that they taught for doctrines the commandments of men.

"He that shall seriously compare their doctrines together, about '*opus operatum*,' 'sin venial,' 'the merit of works,' 'purgatory,' 'free will,' 'the point of justification,'—and multitudes of other points in religion and divine worship,—will see the Romanist has gone to school to the Jew: and indeed, the scholar is not a

¹ Reflections upon the Miscarriages of the Navy.—Printed by J. Harris.

whit behind the master."—LIGHTFOOT, vol. 6, p. 267.

Romanists Catching at Straws.

"WHEN I read these men's annotations on the Scripture, they often mind me of Benhadad's servants with ropes about their necks, catching at any word that fell from the king of Israel's mouth, that might be for any advantage to their forlorn and lost cause and condition. These men's Popish cause hath had the rope about its neck now a long time, and been in a lost and forlorn case; and I cannot tell whether I should laugh or frown to see what pitiful shifts and shameful scrambling they make for it by catching at any word or syllable in the Scripture or Fathers, and wresting and twining it to any seeming or colourable advantage to their condemned cause, to save it from execution."—LIGHTFOOT, vol. 6, p. 33.

Saints Manufactured from the mere Names in Scripture.

"THERE is hardly one named in the New Testament with any credit, or without a brand,—but in ecclesiastical story, he is made either a planter of religion in some country, or a bishop, or a martyr, or all. See Dorotheus' Synopsis, and other histories of those times; and you will find this so. Now this is not true; neither is it ignorance, nor indeed from their believing it was so, who first asserted it; but from officiousness to do these men honour, that they might have more than bare naming in the New Testament. There is a particular fabulousness in ecclesiastical History, that I know not whether to refer to ignorance or this, or to make it a mongrel of both. Such as that, that Christ laid in a manger betwixt an ox and an ass, because it is said (Isa. i. 3.), 'The ox knoweth his owner, and the ass his master's crib.' And that, that the wise men (Mat. ii.) were three kings,—because it is said (Psal. lxxii. 10), 'The kings of Tarshish and of the Isles shall bring presents: the kings Sheba and Seba shall offer gifts.' Whether this was the effect of ignorance, or officiousness, or both, its father was an Amorite, and its mother a Hittite."—LIGHTFOOT, vol. 7, p. 4.

Tutclary Gods and Saints.

"THOUSANDS of such relations, thus tainted, might be produced. Hence are more martyrs in the calendar, than ever were in the world; and more miracles than ever men of reason, especially that know Scripture, did or well can believe. But to pitch near the case in hand: How hath it ever been a partiality and *studium* set, in countries and cities, to father their original upon some transcendent person or other,—the heathens on some deity. So Livy: *Datur hæc venia antiquitati, ut miscenda humana divinis, primordia urbium augustiora flant.* Christian cities or countries have the like ambition to

refer their religion to some chief apostle, saint, or martyr."—LIGHTFOOT, vol. 7, p. 5.

Ireland.

"'To reform that nation,' said Sir Walter Mildmay [Elizabeth's Chancellor of the Exchequer], 'by planting therein religion and justice, which the enemies labour to interrupt, is most godly and necessary; the neglecting whereof hath and will continue that people in all irreligion and disorder, to the great offence of God, and to the infinite charge of this realm.'"—*Parliamentary History*, vol. 1, p. 818.

Philosophy of Psalm-singing.

"As God requires outward and inward worship, so a spiritual frame for inward worship may be forwarded by the outward composure. Gazing drowsiness hinders the activity of the soul, but the contrary temper fathers and helps it. Singing calls up the soul into such a posture, and doth, as it were, awaken it: it is a lively rousing up of the heart. Secondly; This is a work of the most meditation of any we perform in public. It keeps the heart longest upon the thing spoken. Prayer and hearing pass quick from one sentence to another; this sticks long upon it. Meditation must follow after hearing the word, and praying with the minister—for new sentences still succeeding, give not liberty in the instant, well to muse and consider upon what is spoken; but in this you pray and meditate. God hath so ordered this duty, that, while we are employed in it, we feed and chew the cud together. 'Higgaion,' or 'Meditation,' is set upon some passages of the Psalms, as Psal. ix. 16. The same may be writ upon the whole duty, and all parts of it,—viz. 'Meditation.' Set before you one in the posture to sing to the best advantage: eyes lifted to heaven, denote his desire that his heart may be there too: he hath before him a line or verse of prayer, mourning, praise, mention of God's works; how fairly now may his heart spread itself to meditation on the thing, while he is singing it over! Our singing is measured in deliberate time, not more for music than meditation. He that seeks not, finds not this advantage in singing psalms,—hath not yet learned what it means."—LIGHTFOOT, vol. 7, p. 37.

Gunpowder Traitors.

"I HAVE heard it, more than once and again, from the sheriffs that took all the powder traitors, and brought them up to London, that, every night, when they came to their lodging by the way, they had their music and dancing a good part of the night. One would think it strange, that men in their case should be so merry. And was it, think you, because God had prevented their shedding so much innocent blood, as David once rejoiced for such a pre-

vention by the council of Abigail? No, it was because they were to suffer for such an undertaking, accounting they should die as martyrs in such a cause."—LIGHTFOOT, vol. 7, p. 88.

Regard to a Vow exemplified in Irreligious Men.

"MEN generally think there is some weight and awe and terror in a vow; and even the profanest of men stand in fear of breaking of foolish and rash vows: Prov. vii. 14, the whore there speaks, This day have I paid my vows. I have known, where a wicked fellow having made a vow, that he never would go in at his neighbour's door, durst not, for his vow's sake, go in at the door; but would be content to creep in at the window. And another, that having made a vow that he would not go into such an alehouse of so long a time, durst not, for his vow's sake, go into it; but could be content to be carried in. Now, however these wretches dallied with God and trifled with their vows, and their own souls,—yet they showed that there is some awe of a vow, even upon an ungodly heart, and that that stands over them, as with a whip and scourge."—LIGHTFOOT, vol. 7, p. 162.

Difficulty of the Scriptures.

"THE difficulty of Scripture doth so much require study, that none but by serious study can perceive its difficulty:—as the philosopher could not so much as imagine how hard it was to define God till he set seriously to study upon the matter; and then he found it. The farther you go in Ezekiel's waters, the deeper you go; and the more you study the Scriptures seriously, the more cause you will still find to study them seriously. And it is not the least cause of their error, that hold the explaining of Scripture is so very easy, that they have not attained to so much skill in the study of the Scriptures as to see their hardness. And I doubt not, but I could show them scores, nay hundreds, of very hard and obscure places, which they had never the eyes to see; and I doubt as little, that they would find as little eyesight to resolve them if they saw them."—LIGHTFOOT, vol. 7, p. 208.

This no reason why they should not be studied.

"MEN indeed have made an obscure Bible, but God never did. As Solomon speaks, God made man righteous, but they found out sundry inventions: So God made the Bible plain as to the main of it; but men have found out inventions of allegorizing, scepticizing, cavilling, that would turn light into darkness, but that 'the light shineth in darkness, and the darkness comprehends it not.' That which God hath sanctified, do not thou call common; and that which God hath made plain, do not thou darken; nay do not thou say, it is dark. How plain, as to the general, is the history in Scripture! How plain the commands, exhortations,

threatenings, promises, comforts, that are written there. Take a sunbeam and write, and is it possible to write clearer? And what! must not the laity and unlearned meddle with Scripture, because it is too obscure? I doubt their meaning indeed is, Because it is too clear, and will discover too much.

"2. These difficulties that are in Scripture, which indeed are not few,—are not a '*noli tangere*,' to drive us from the study of the Scriptures, as the inference would be made,—but they are of another kind of aim and tendency. They are not unriddleable riddles, and tiring-irons never to be untied, but they are divine and majestic sublimities; not to check our study of Scripture, or of them, but to check our self-confidence of our own wit or wisdom. They are not to drive us from the holy ground, where God shines in majesty in the flaming bush,—but to teach us to put off our shoes at the holy ground; not to stand upon our own skill or wisdom, but strike sail to the divine wisdom and mysteriousness that shineth there; not to dishearten us from the study of the mysteries of God, but to teach us in all humility, to study them the more."—LIGHTFOOT, vol. 7, p. 214.

Drayton concerning Dedications.

DRAYTON says in his Dedication to his worthy and dearly esteemed friend, Master James Huish, "It is seated by custome (from which we are now bold to assume authority) to bear the names of our friends upon the fronts of our bookes, as gentlemen use to set their armes over their gate. Some say this use began by the heroes and brave spirits of the old world, which were desirous to be thought to patronize learning; and men in requital honour the names of those brave princes. But I think some after put the names of great men in their bookes, for that men should say there was something good, onely because indeed their names stood there. But for mine owne part (not to dissemble) I find no such virtue in any of their great titles to do so much for any thing of mine, and so let them passe."

Drayton, of his own Poetry.

"OUR interchanged and deliberate choice,
Is with more firm and true election sorted
Than stands in censure of the common voice,
That with light humour fondly is transported.
Nor take I pattern of another praise
Than what my pen may constantly avow,
Nor walk more public, nor obscurer ways
Than virtue bids, and judgement will allow."

DRAYTON, *Dedication of The Barons'*
Wars to Sir Walter Aston.

"My wanton verse ne'er keeps one certain stay,
But now at hand, then seeks invention far,
And with each little motion runs astray,
Wild, madlening, joound and irregular:

Like me that list; my honest merry rhymes
Nor care for critic, nor regard the times."

DRAYTON, *Second Sonnet to the Reader.*

"Into these Loves who but for passion lookes,
At this first sight here let him lay them by,
And seeke elsewhere in turning other bookes,
Which better may his labour satisfie.
No far-fetched sigh shall ever wound my breast,
Love from mine eye a teare shall never bring,
Nor in ah-meas my whyning sonnets drest;
(A libertine) fantastickely I sing:
My verse is the true image of my minde,
Ever in motion, still desiring change,
To choice of all varietie inclinde;
And in all humours sportively I range;
My active muse is of the world's right straine,
That cannot long one fashion entertaine."

DRAYTON.

Drayton's Schooling in Love.

"THINK eyes taught me the alphabet of love,
To know my cross-rowe ere I learned to spell,
For I was apt, a scholar like to prove;
Gave me sweet lookes when as I learned well:
Vowes were my vowels, when I then begunne,
At my first lesson in thy sacred name;
My consonants the next when I had done,
Words consonant, and sounding to thy fame;
My liquids then, were liquide christall teares;
My cares my mutes, so mute to crave reliefe;
My dolefull diphthongs were, my life's despair;e;
Redoubling sighes the accents of my griefe;
My love's schole-mistresse now hath taught
me so.

That I can read a story of my woe."

DRAYTON.

Equivocation.

"I CANNOT but admire the impudency as well as abhor the wickedness of the Jesuits' doctrine of equivocation: a doctrine that hath put on a whore's forehead, a brazen face, and the devil's impudency itself, before men as well as it hath clothed itself with horrid abominableness before God. It is a doctrine that teacheth men to lie, and yet will maintain they lie not. And by their doctrine there can be no lying, forswearing or deceiving in the world, though they lie, forswear, and deceive never so deeply. A trick beyond the devil's: he turns truth into a lie; these can turn a lie into a truth. A popish priest or Jesuit is brought before a Protestant magistrate. He puts him to his oath; Are you a Popish priest or a Jesuit? They will swear No roundly, and make no bones of it; having this reserve in their mind, I am not a priest to you, or, I am not a priest of the English Church; or, I am not a Jesuit to tell you, or be your confessor;—or some such lurking reserved thought in his mind. This man hath not told a lie, though he speaks not a word true: he hath not taken a false oath, though he has sworn falsely."—LIGHTFOOT, vol. 1. p. 191.

Perfectionists

"THERE is a generation among us, that talk of their perfection, Pharisaically boast that they are perfect: in which you can hardly tell, whether they bewray more ignorance or folly; folly,—in that they think they pay such absolute perfection, which it is impossible for poor sinful man to pay; and ignorance,—in that they do not know that God does not require such perfection as they dream of, and talk of in their dreams."—LIGHTFOOT, vol. 5, p. 361.

Sand of the Sabbatical River.

"As to the Sabbatical River, I heard it from my father, saith Menasseh Ben Israel (and fathers do not use to impose upon their sons), that there was an Arabian at Lisbon in Portugal, who had an hour glass filled with the sand taken out of the bottom of this River, which ran all the week till the Sabbath, and then ceased; and that every Friday in the evening, this Arabian would walk through the streets of that city and shew this glass to the Jews who counterfeited Christianity, saying, Ye Jews, shut up your shops, for now the Sabbath comes!—I should not speak of these glasses, saith he, but that the authority of my father has great power over me, and induces me to believe that the miracle is from God."—R. B.'s *Memorable Remarks concerning the Jews*, p. 46.

Agitators begin with the Church.

"THEY that desire innovations in the State," said the Lord Chancellor Finch, 'most commonly begin the attempt upon the Church. And by this means it comes to pass that the peace of the Church is so often disturbed, not only by those poor mistaken souls who deserve to be pitied, but by malicious and designing men who deserve to be punished.'"—*Parliamentary History*, vol. 4, p. 808.

What Popery has taken from the Pharisees.

"THE JEWS," says LIGHTFOOT (vol. 3, p. 404), "partly the unbelieving, and partly the apostatized, were the first part of Antichrist, 'The mystery of Iniquity' that was then working when the Apostle wrote; and we may observe how they continued bodied together, as a corporation of iniquity in Judea, till the times of Constantine the Great, where the succession of their schools is plainly to be read. And when they wanted there, then did they flourish in their three universities in Babylonia, and the succession of the schools and names of the learned men known there, not only till the signing of this Babylon Talmud (which was about the year of Christ 500); but even till the other part of the 'mystery of iniquity,' the papal Antichrist, arose at Babylon in the West. And as these two parts make one entire body of Antichrist, and as the latter took at the first to do

the work that they had done, to deface the truth and oppose it, and that under the colour of religion,—so did it, in great measure, take his pendeat of errors from these his predecessors. Traditions, false miracles, legends, ceremonies, merit, purgatory, implicit faith, and divers other things, are so derived from this source, as if left by legacy from one to the other.”

Traditions, Jewish and Papal.

“AMONGST all the commandments, there is not one commandment that is parallel to the learning and teaching of the law; but that is equal to all the commandments put together.”—The written law is narrow; but the traditional is longer than the earth, and broader than the sea.”—“The words of the scribes are lovely, above the words of the law: for the words of the law are weighty and light; but the words of the scribes are all weighty.”—“The Bible is like water, the Mishna like wine: he that has earned the Scripture, and not the Mishna, is a blockhead.”—“Whosoever scorns the words of the wise men, shall be cast into boiling dung in hell.”—LIGHTFOOT’S *Works*, vol. 1, p. xlix.

“The Papist saith, Scripture is not sufficient to instruct all things of religion. True; not of the Romish religion. For the rags that patch that, you must go to some broker; for the divine wardrobe of Scripture hath none such; viz. the orders of monks and friars, pilgrimages, single life of the clergy, salt, oil, spittle in baptism, tapers at the communion, processions, praying to and for the dead, and a thousand other trinklements and trumperies.—Scripture never knew such base ware; we must go to some other kind of shop for it. And that pedler, with them, is Tradition.”—LIGHTFOOT’S *Works*, vol. 6, p. 55.

Objectors to our Church Worship.

“THEY that will pay nothing to our churches—that will not come to our churches—nay, will not abide to be buried in our churchyards,—do they see any abominable thing in the service of our churches, worse than the corruptions that were crept into the Jewish religion; worse superstitions, worse will-worship, worse corruptions? If they do, let them show it: if they do not, why do they so despise our church, and the worship there, when Christ himself refused not to be present at the temple, and to contribute to maintain the service there? Let me ask them and the negligent owners to church (though they do not quite refuse it), do they think that our Saviour ever let a sabbath-day pass in all his time while here but he was present at the public service, either in the temple or in the synagogue? Look the gospel through, and see, by the current of the story there, whether ever he absented himself from the public congregation on the sabbath-day.”—LIGHTFOOT’S *Works*, vol. 5, p. 343.

Capital employed in Trade in Queen Anne’s Reign.

“OUR foreign trade for forty years last past, in the judgement of the most intelligent persons, has been managed by a stock not less than four, and not exceeding eight millions, with which last sum they think it is driven at this time, and that it cannot be carried much farther, unless our merchants shall endeavour to open a trade to Terra Australis Incognita, or some place that would be equivalent.”—*Guardian*, no. 76.

Honesty of African Traders.

“If a *tobe* or *twakadee* purchased here, is carried to Borneo or any other distant place without being opened, and is there discovered to be of inferior quality, it is immediately sent back as a matter of course, the name of the *dylala*, or broker being written inside every parcel. In this case the *dylala* must find out the seller, who, by the laws of Kano, is forthwith obliged to refund the purchase money.”—CAPTAIN CLAPPERTON’S *Discoveries*, p. 53.

Jewish Repentance.

“WHAT a kind of repentance they mean, we may observe by such-like passages as these: ‘All the commandments of the law, be they preceptive or prohibitive, if a man transgress against any of them, either erring or presuming, when he repents and turns from his sin, he is bound to make confession. Whosoever brings a sin or trespass-offering for his error, or presumption, his sin is not expiated by his offering, until he make a verbal confession. And whosoever is guilty of death, or of whipping, by the Sanhedrim, his sin is not expiated by his whipping, or his death, unless he repent and make a confession. And because the scape-goat is an atonement for all Israel, the high-priest maketh confession for all Israel over him. The scape-goat expieth for all transgressions mentioned in the law, be they great or little.’

“This their wild doctrine, about repentance and pardon, being considered in which they place so much of the one and the other in such things, as that the true affectedness of the heart for sin, or in seeking of pardon, is but little spoken of, or regarded,—we may well observe, how singularly pertinent to the holding out of the true doctrine of repentance, this word is, which is used by the Holy Ghost, which calleth for ‘change of mind’ in the penitent, and an alteration in the inward temper, as wherein consisteth the proper nature and virtue of repentance; and not in any outward actions or applications, if the mind be not thus changed.”—LIGHTFOOT, vol. 5, p. 158.

Harrington upon a National Religion.

“MAN,” says HARRINGTON, in his Political

Aphorisms, "may rather be defined a religious, than a rational creature, in regard that in other creatures there may be something of reason, but there is nothing of religion.

"The prudence, or government, that is regardless of religion, is not adequate or satisfactory to man's nature.

"While the government is not adequate or satisfactory to man's nature, it can never be quiet, nor perfect.

"The major part of mankind gives itself up in the matter of religion to the public leading.

"That there may be a public leading there must be a national religion."

He goes on to show how "that there may be liberty of conscience, there must be a national religion; and that there may be a national religion, there must be an endowed clergy."

Harrington upon a Landed Clergy.

THE following positions of the republican Harrington will not be disputed by those who understand the British Constitution, and regard it with due veneration.

"Absolute monarchy, being sole proprietor, may admit of liberty of conscience to such as are not capable of civil or military employment, and yet not admit of the means to assert civil liberty: as the Greek Christians under the Turk, who, though they enjoy liberty of conscience, cannot assert civil liberty, because they have neither property, nor any civil or military employments.

"Regulated monarchy, being not sole proprietor, may not admit naturally of liberty of conscience, lest it admit of the means to assert civil liberty; as was lately seen in England by pulling down the Bishops, who, for the most part, are one half of the foundation of regulated monarchy.

"A landed clergy attaining to one third of the territory, is aristocracy, and therefore equally incompatible with absolute monarchy and with democracy; but to regulated monarchy for the most part is such a supporter, as in that case it may be truly enough said that, No bishop, no king.

"A clergy well landed is to regulated monarchy a very great glory; and a clergy not well stipendiated is to absolute monarchy, or to democracy, as great an infamy."—*System of Politics*.—HARRINGTON'S *Works*, p. 474-5, edit. 1771.

Therapeutæ.

"They are called Therapeutæ and Therapeutides (saith Philo), either because they profess a physic better than that professed in cities, —for that health bodies only, but this diseased souls; or because they have learned from nature, and the holy laws, to serve 'him that is.' Those that betake themselves to this course, do t not out of fashion, or upon any one's exhorta-

tion; but ravished with a heavenly love (even as the Bacchantes and Corybantes have their rapture), until they behold what they desire.

"Then, through the desire of an immortal and blessed life, reputed themselves to die to this mortal life, they leave their estates to sons and daughters, or to other kindred, voluntarily making them their heirs; and to their friends and familiars, if they have no kindred. When they are thus parted from their goods, being taken now by no bait, they fly irrevocably, leaving brethren, children, wives, parents, numerous kindreds, societies, and countries, where they were born and bred. They flit, not into other cities; but they make their abode without the walls, in gardens or solitary villages, affecting the wilderness, not for any hatred of men, but because of being mixed with men of different conditions; which thing they know is unprofitable and hurtful. This kind of people are in many parts of the world; but it abounds in Egypt, through every one of those places, that are called 'Nomi,'—especially about Alexandria. Now, out of all places, the chief or best of the Therapeutæ are sent into a colony (as it were into their country), into a most convenient region beside the Marian lake, upon a low, gentle rising bank, very fit both for safety and the wholesome air. The houses of the company are very mean, affording shelter in two most necessary respects,—against the heat of the sun, and the coldness of the air. Nor are they near together like houses in a city, for such vicinity is trouble and displeasing to such as love, and affect solitude. Nor yet far asunder; because of that communion which they embrace, and that they may help one another, if there be any incursion of thieves. Every one of them hath a holy house, which is called a chapel and monastery; in which they, being solitary, do perform the mysteries of a religious life; bringing in thither neither drink nor meat, nor any other necessities for the use of the body; but the law and the oracles given by the prophets, and hymns and other things whereby knowledge and religion are increased and perfected. Therefore they have God perpetually in their mind; insomuch, that in their dreams, they see nothing but the beauty of the divine powers; and there some of them, by dreaming, do vent excellent matters of philosophy. They use to pray twice every day, morning and evening, at sun-rising and sun-setting; and all the time between, they meditate and study the Scriptures; allegorizing them, because they believe, that mystical things are hid under the plain letter: they have also many commentaries of their predecessors of this sect to this purpose. They also make psalms and hymns to the praise of God. Thus spend they the six days of the week, every one in his cell, not so much as looking out of it. But on the seventh day, they meet together, and sit down, according to their age, demurely, with their hands within their coats,—the right hand betwixt their breast and their skin,—and the left on their side.

Then steps forward one of the gravest and skillfullest in their profession, and preacheth to them; and the rest hearken with all silence, only nodding their heads, or moving their eyes. Their place of worship is parted into two rooms, one for the men, and the other for the women. All the week long they never taste meat, nor drink, any day before sun-setting,—because they think the study of wisdom to be fit for the light, and the taking ease of their bodies for the dark. Some hardly eat above once in three days, some in six; or on the seventh day, after they have taken care of the soul they refresh the body. Their diet is only bread and salt, and some add a little hyssop; their drink, spring water; their clothes mean, and only fit to keep out heat and cold. At the end of every seven weeks they feast together, honouring much the number seven. Old women are present at their feasts; but they are such as are virgins upon devotion. When they first meet together, they first stand and pray that the feast may be blessed to them: then sit they down, the men on one side, and the women on the other. Some of their young scholars wait on them; and their diet is but as at other times, bread and salt for their meat, hyssop for sauce, and water for drink. There is a general silence all the meal; save that one or other asketh or resolveth questions, the rest holding their peace; and they show, by their several gestures, that they understand, or approve, or doubt. Their interpretations of scripture are all allegories. When the president hath satisfied the things proposed, they give a general applause; and then he singeth a psalm, either of his own making, or of some of the ancients. And thus do the rest in their course. When all have done, the young men take away the table: and then they rise and fall to a dance, the men apart and the women apart, for a while; but, at last, they join and dance all together: and this is in representation of the dance upon the shore of the Red Sea. Thus spend they the night: when sun riseth, they all turn their faces that way, and pray for a happy day, and for truth and understanding; and so they depart every one to their cells.”—*LIGHTFOOT*, vol. 8, p. 266–9.

Whether Peter were at Rome.

“If Peter were at Rome in the sense and extent that the Romanists will have it, then hath the scripture omitted one of the greatest points of salvation that belongeth to Christianity. For how many main points of faith hath Popery drawn out of this one conclusion, that Peter was bishop of Rome; as, the primacy of the pope; the infallibility of his chair; his absolute power of binding and loosing; no salvation out of the church of Rome; and divers other things, which all hang upon the pin fore-named. And it is utterly incredible: 1. That the Holy Ghost, that wrote the Scriptures for man’s salvation, should not express or mention a thing that containeth so many points of salvation. 2. That

Luke, that undertook to write the acts of the Apostles, should omit this one act of Peter, which is made of more consequence than all the actions of all the Apostles beside. It is above all belief, that he that would tell of Philip’s being at Azotus, and going to Casarea, chap. viii. 40; Saul’s going to Tarsus, chap. ix. 30; and Barnabas’s going thither to him; and divers other things of small import in comparison,—should omit the greatest and most material, and of the infinitest import that ever mortal man’s journey was (for to that height is the journey of Peter to Rome now come), if there had ever been such a thing at all.”—*LIGHTFOOT*, vol. 8, p. 274.

Worship of the Heavenly Bodies.

MR. WOOD says, that when travelling in the deserts, he found himself so struck with the beauty of the starry firmament, that he could hardly suppress a notion that these bright objects were animated beings of some high order, and were shedding important influence on this earth. From this effect upon himself, he was sure that in all times the minds of men in those countries must have had a tendency to that species of superstition.

Laws—their Mean.

“‘In making of laws,’ said the Lord Keeper Finch, ‘it will import us to consider, that too many laws are a snare, too few are a weakness in the government: too gentle are seldom obeyed, too severe are as seldom executed; and sanguinary laws are, for the most part, either the cause or the effect, of a distemper in the state.’” — *Parliamentary History*, vol. 4. p. 676.

Lord Chancellor Finch on the Mischief of Agitating Questions.

THE speech of Lord Keeper Finch on opening the Session of 1675 contains passages which are as worthy of attention now as they were when they were delivered. “We are newly gotten out of an expensive war,” said he, “and gotten out of it upon terms more honourable than ever. The whole world is now in peace with us, all ports are open to us, and we exercise a free and uninterrupted traffic through the ocean.—Our Constitution seems to be so vigorous and so strong, that nothing can disorder it but ourselves. No influences of the stars, no configurations of the heavens are to be feared, so long as these two houses stand in a good disposition to each other, and both of them in a happy conjunction with their Lord and Sovereign. Why should we doubt it? Never was discord more unseasonable. A difference in matters of the Church would gratify the enemies of our religion, and do them more service than the best of their auxiliaries. A difference in matters of state would gratify our enemies too,

the enemies of our peace, the enemies of this parliament; even all those, both at home and abroad, that hope to see, and practise to bring about, new changes and revolutions in the government. They understand well enough that the best health may be destroyed by too much care of it; an anxious scrupulous care, a care that is always tampering, a care that labours so long to purge all ill humours out of the body, that at last it leaves neither good blood nor spirits behind. In like manner there are two symptoms which are dangerous in every state, and of which the historian hath long since given us warning. One is where men do *quieta movere*, when they stir those things or questions which are, and ought to be, in peace: and like unskilful architects think to mend the building, by removing all the materials which are not placed as they would have them. Another is '*cum res parve magnis motibus aguntur*,' when things that are not of the greatest moment are agitated with the greatest heat, and as much weight is laid upon a new and not always very necessary proposition, as if the whole sum of affairs depended upon it. Who doth not see that there are in all governments difficulties more than enough, though they meet with no intestine divisions; difficulties of such a nature that the united endeavours of the state can hardly struggle with? But after all is done that can be, they will still remain insuperable. This is that which makes the crowns of princes, when they are worn by the clearest and the noblest title, and supported with the mightiest aids, yet at the best but wreaths of glorious thorns. He that would go about to add to the cares and solitudes of his prince, does what in him lies to make those thorns pierce deeper, and sit closer to the royal diadem than ever they did before. No zeal can excuse it; for as there may be a religious zeal, a zeal for God, which is not according to knowledge, so there may be a state-zeal, a zeal for the public, which is not according to prudence, at least not according to the degree of prudence which the same men have when they are not under the transport of such a fervent passion."—*Parliamentary History*, vol. 4, p. 676-7.

What is Peace in a State.

"It is a great and a dangerous mistake," said Lord Chancellor Finch, "in those who think that peace at home is well enough preserved, so long as the sword is not drawn; whereas in truth nothing deserves the name of peace but unity; such an unity as flows from an unshaken trust and confidence between the king and his people; from a due reverence and obedience to his laws and to his government; from a religious and an awful care not to remove the ancient landmarks, not to disturb those constitutions which time and public convenience hath settled; from a zeal to preserve the whole frame and order of the government upon the old foundations; and from a perfect detestation

and abhorrence of all such as are given to change: whatever falls short of this, falls short of peace too. If, therefore, there be any endeavours to renew, nay if there be not all the endeavours that can be to extinguish the memory of all former provocations and offences, and the occasions of the like for the future; if there be such divisions as beget great thoughts of heart; shall we call this peace, because it is not war, or because men do not yet take the field? As well we may call it health, when there is a dangerous fermentation in the blood and spirits, because the patient hath not yet taken his bed.'"—*Parliamentary History*, vol. 4, p. 309.

Religion not Easy.

"Those that aver Religion to be in all respects an easy thing, know not what they say. Did they know what it were to be under the sense of God's displeasure, and under violent, painful distempers for many months together, and yet to wait and be satisfied with that Providence that thinks fit to continue on them long pains, and terrible fears, they would find it is not such an easy matter to be truly religious."—TIMOTHY ROGERS, *A Discourse concerning Trouble of Mind*, p. 119.

Care Everywhere.

"Look into the country fields, there you see toiling at the plow and scythe; look into the waters, there you see tugging at oars and cables; look into the city, there you see a throng of cares, and hear sorrowful complaints of bad times and the decay of trade; look into studies, and there you see paleness and infirmities, and fixed eyes; look into the court, and there are defeated hopes, envyings, underminings, and tedious attendance: all things are full of labour, and labour is full of sorrow; and these two are inseparably joined with the miserable life of man."—TIMOTHY ROGERS, *A Discourse concerning Trouble of Mind*, p. 322.

Cares of Knowledge.

"KNOWLEDGE is the greatest ornament of a rational soul; and yet that hath its troubles, Eccles. i. 18. *For in much wisdom there is much grief, and he that increaseth wisdom increaseth sorrow.* It is not to be attained without great pains and difficulties, without laborious and diligent search, and vast perplexities;—whether we consider the blindness of our understandings; or the intricacy of things themselves, the many dark recesses of Nature, the implication of causes and effects, besides those accidental difficulties which are occasioned by the subtlety and entanglement of error;—the variety of intricate opinions, the many involutions of controversies and disputes, which are apt to whirl a man about with a vertigo of contradictory probabilities; and instead of settling, to amuse and distract the mind;—so that much study is a wear-

someones to the flesh;—and besides, it makes a further trouble to the soul, in regard the more a man knows, the more he sees there is yet to be known; as a man, the higher he climbs, sees more and more of the way he is to go: and then, he that is versed in the knowledge of the world sees abundance of mistakes and disorders which he cannot remedy, and which to behold is very sad; and by knowing a great deal, is liable to abundance of contradiction, and opposition from the more peevish and self-willed and ignorant part of mankind, that are vexed because he will not think and say as they do, and they are very prone to censure and condemn the things they do not understand, for it is most easy so to do; whereas to pierce into the reasons of things, requires a mighty labour, and a succession of deliberate and serious thoughts, to which the nature of man is averse; and lazily and hastily to judge, requires no trouble: and were it not that it is a man's duty to know, and that his soul, if it have anything of greatness and amplitude in its faculties, cannot be satisfied without it, it were a much safer and quieter course to be ignorant. Study and painful enquiries after knowledge do oftentimes exhaust and break our spirits, and prejudice our health, and bring upon us those diseases to which the careless and unthinking seldom are obnoxious. *Eccles. i. 13, 14, 15. I have seen all the works that are done under the sun, and behold, all is vanity and vexation of spirit; that which is crooked cannot be made straight, and that which is wanting cannot be numbered.*—TIMOTHY ROGERS, *A Discourse concerning Trouble of Mind*, p. 329.

Use of the Literal Superstition of the Jews concerning the Scripture Text.

"In the tenth of Numbers, and the thirty-fifth verse, in these words, 'And when the ark went forward,' the letter Nun is written wrong way, or turned back, 'to show (say the Hebrews) the loving turning of God to the people.' And in the eleventh chapter, and first verse, in these words, 'And the people became as murmurers,' &c., the letter Nun is again written wrong, or turned back, 'to show (say they) the perverse turning of the people from God:' and thus are these two places written in every true Bible in the world. If the Jews do not here give any one satisfaction, yet do they (as Erasmus speaks of Origen) set students on work to look for that which, else, they would scarce have sought for. Such strange passages as these, in writing some words in the Bible out of ordinary way (as, some letters above the word, some letters less, and some bigger than other), observed constantly by all copies and books, cannot sure be for nothing: if they show nothing else, yet this they show us, that the text is punctually kept, and not decayed; when these things (that, to a hasty, ignorant beholder, might seem errors) are thus precisely observed in all Bibles."—LIGHTFOOT, vol. 4, p. 19.

"ADMIRABLE is their pains, to prove the text uncorrupt, against a gainsaying Papist. For they have summed up all the letters in the Bible to show, that one hair of that sacred head is not perished. Eight hundred eight-and-forty marginal notes are observed and preserved, for the more facility of the text: the middle verse of every book noted: the number of the verses in every book reckoned: and (as I said before) not a vowel that misseeth ordinary grammar, which is not marked. So that, if we had no other surety for the truth of the Old Testament text, these men's pains, methinks, should be enough to stop the mouth of a daring Papist."—LIGHTFOOT, vol. 4, p. 20.

Text of the Keys explained.

"HERR I spake, and granted that in all ages the learned have held that the keys do mean the government of the Church; but that for mine own part I held the keys were only given to Peter, viz., to open the gospel to the Gentiles, which is meant by the kingdom of heaven: and to this Peter speaks, Acts xv. 7, that is, from this promise given to him; but admitting the phrase in a common sense. I said, the phrase 'to bind and to loose' is a Jewish phrase, and most frequent in their writers; and that it belonged only to the teachers among the Jews 'to bind and to loose,' and that it is to be showed that when the Jews admitted any one to be a preacher, they used these words, 'Take thou liberty to teach what is bound and loose.' Then Dr. Temple gave many arguments to prove the same thing in hand, viz. that the keys were not given to the Church, but to the Apostles. The like did Mr. Gattaker."—LIGHTFOOT, vol. 13, p. 31.

A Fast Day.

"THIS day we kept solemn fast in the place where our sitting is, and no one with us but ourselves, the Scotch commissioners, and some parliament-men. First Mr. Wilson gave a picked psalm, or selected verses of several psalms, agreeing to the time and occasion. Then Dr. Burgess prayed about an hour: after he had done, Mr. Whittacre preached upon Isa. xxxvii. 3, 'This day is a day of trouble,' &c. Then having had another chosen psalm, Mr. Goodwin prayed; and after he had done, Mr. Palmer preached upon Psalm xxv. 12. After whose sermon we had another psalm, and Dr. Stanton prayed about an hour; and with another psalm, and a prayer of the prolocutor, and a collection for the maimed soldiers, which arose to about £3 15s., we adjourned till the morrow morning."—LIGHTFOOT, vol. 13, p. 19.

Traditions.—Conformity between the Jews and Papists.

"Whoso nameth the Talmud, nameth all

Judaism,—and whose nameth *Misna* and *Gemara*, he nameth all the Talmud: and so saith *Levita*, 'Hattakud nebbhak,' &c. 'The Talmud is divided into two parts; the one part is called *Misna*, and the other part is called *Gemara*; and these two together are called the Talmud.' This is the Jews' Council of Trent; the foundation and ground-work of their religion. For they believe the Scripture, as the Talmud believes; for they hold them of equal authority: 'Rabbi Tanchum, the son of Hamlai, saith, Let a man always part his life into three parts: a third part for the Scriptures, a third part for *Misna*, and a third part for *Gemara*.' Two for one,—two parts for the Talmud, for one for the Scripture. So highly do they, Papist-like, prize the vain traditions of men. This great library of the Jews is much alike such another work upon the Old Testament, as Thomas Aquinas's '*Catena Aurea*' is upon the New. For this is the sum of all these doctors' conceits and descants upon the Law, as his is a collection of all the fathers' explications and comments upon the Gospels. For matter, it is much like Origen's books of old, '*ubi bene, nemo melius*,' &c., where they write well, none better, and where ill, none worse.

"The word 'Talmud' is the same in Hebrew, that 'doctrine' is in Latin, and 'doctrinal' in our usual speech. It is (say the Jews) a commentary upon the written law of God. And both the law and this (say they) God gave to Moses; the law by day, and by writing,—and this, by night, and by word of mouth. The law was kept by writing still,—this still by tradition. Hence comes the distinction so frequent in Rabbins, of 'Torah she baccatubh,' and 'Torah she begal peh,' 'the law in writing, and the law that comes by word of mouth.' 'Moses,' say they, 'received the law from Sinai' (this traditional law, I think they mean), 'and delivered it to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the great synagogue.' And thus, like Fame in Virgil, 'crevit eundo,'—like a snow-ball it grow bigger with going. Thus do they father their fooleries upon Moses, and elders, and prophets, who (good men) never thought of such fancies; as the Romanists, for their traditions, can find books of Clemens, Dionysius, and others, who never dreamed of such matters. Against this their traditional, our Saviour makes part of his sermon in the Mount, Matt. v. But he touched the Jews' freehold, when he touched their Talmud; for greater treasure, in their conceits, they had none: like Cleopatra in Plutarch, making much of the viper that destroyed them."—LIGHTFOOT, vol. 4, p. 15.

The Virgin Mary.

"SUPERSTITION is ever too officious; but it hath showed itself more so to the Virgin Mary, than to any other. For as it hath deified her now she is in heaven, so hath it magnified her in all her actions while she was upon the earth:

so that no relation or story, that concerneth her, but it hath strained it to the utmost extremity, to wring out of it her praises, though very often to a senseless, and too often to a blasphemous, issue; as in this story of the Annunciation, there is not a word nor tittle that it thinketh will, with all its shaping, serve for such a purpose,—but it taketh advantage to patch up her encomiums, where there is no use nor need,—nor, indeed, any truth of, and in, such a thing. This word that is under hand, *κεχαρισμένη*, bears the bell that ringeth loudest with them to such a tune. For having translated it in their vulgar Latin, '*Gratia plena*,' or full of grace; they hence infer, that she had all the seven gifts of the Spirit, and all the theological and moral virtues, and such a fulness of the grace of the Holy Ghost, as none ever had the like.

"Whereas, 1. The use of Scripture is, when it speaketh of fulness of grace, to express it by another phrase. 2. The angel himself explaineth this word, in the sense of our translation, for favour received, and not for grace inherent; ver. 30, 'Thou hast found favour with God.' 3. And so doth the Virgin herself also descant upon the same thing, throughout her song. 4. Joseph, her husband, suspected her for an adulteress; which he could never have done if he had ever seen so infinite fulness of grace in her as the Romanists have spied,—and he was the liker to have espied it of the two. 5. Compare her with other renowned women; and what difference, but only this great favour of being the mother of the Messiah? They had the spirit of prophecy, as well as she:—they had the spirit of sanctification, as well as she:—and she no more immunity from sin and death than they. 6. She was one of the number of those that would have taken off Christ from preaching; and this argued not such a fulness of grace. 7. See Jansenius, one of their own side, expounding this word according to our reading of it.

"This, among other things, sheweth how senseless Popery is, in its '*Ave Marias*,'—using these words for a prayer, and, if occasion serve for it, for a charm. As, first, Turning a salutation into a prayer. Secondly, In fitting these words of an angel that was sent, and that spake them upon a special message, to the mouth of every person, and for every occasion. Thirdly, In applying those words to her now she is in heaven, which suited with her only while she was upon earth: as, first, to say, 'full of grace,' to her that is full of glory; and, secondly, to say, 'the Lord is with thee,' to her that is with the Lord."—LIGHTFOOT, vol. 4, p. 161.

Burial Service.

"But it is said, that this encourages him wicked companions, who attend his funeral, to hope they may be saved too, though they persist in their wickedness to the last, as he did. Now indeed, what little matters may encourage such men in sin, I cannot say; but there is no

reason that a faint and charitable wish should do this : If they know the Gospel of Christ, they know that he has threatened eternal damnation against all impenitent sinners ; if they know the doctrine of the Church, they know she teaches the very same thing ; if they saw their wicked companion die, they saw his dying horrors and agonies too, which few of them die without, if they have any time to consider their state : and when they know and see all this, is there any reason to hope they shall be saved in their wickedness, only because the Church will not damn them, but reserves them to the Judgement of God, and sends her charitable wishes after them ? At least this can be no encouragement, when they are forewarned beforehand of it, which is the chief reason why I take notice of it at this time.”—SHERLOCK on *Judgement*, p. 115.

Effect of the Speculative Intolerance of Popery.

“I CANNOT but take notice of some great and visible mischiefs of this judging men’s final state, whether we damn or save them. As, first, for Damning, especially when we damn them by wholesale, as the Church of *Rome* damns all hereticks, and as others with as much charity damn all Papists and Malignants, or whoever they are pleased to vote for hereticks. Now what the effect of this is, is visible to all the world : It destroys not only Christian love and charity, but even common humanity : when men have voted one another damned, and believe God will damn those whom they have adjudged to damnation, then they are the enemies of God, and they think they do God good service to destroy them : God hates them ; and therefore they think it a sin in them, to love those whom God hates, or to have any pity or compassion for those whom God will damn. And thus they burn hereticks, or cut their throats, or confiscate their estates, and drive them out from among them, and treat them with all the barbarity and indignities which a damning zeal and fury can invent. All other villanies may meet with some pity and charity ; but charity is lukewarmness and want of zeal, in God’s cause ; there is no fire burns so furiously, nor so outrageously consumes, as that which is kindled at God’s altar. And thus the Christian Church is turned into a great shambles, and stained with the blood of humane, nay of Christian sacrifices : though were they in the right, that God would damn those men whom they have damned, why should they think patience and forbearance a greater fault in them than it is in God, who beareth with much long-suffering, the vessels of wrath fitted for destruction ? Why are they so unmerciful as to hurry away these poor wretches immediately to Hell, when God is contented to let them live on ; to let the tares and the wheat grow up together till the harvest ? Why do they envy them the short and perishing contentments of this life, when they are to suffer an eternity of misery ?

Metinks it should satisfy the most implacable hatred, to know that they must be miserable for ever, though their miseries should be adjourned for some few years : but if this be the effect of damning men, you may guess that the cause is not very good : though an uncharitable judgement will hurt nobody but themselves, yet it is of dangerous consequence, when such rash judges will be as hasty executioners too.”—SHERLOCK on *Judgement*, p. 119.

Intermediate State.

“THIS has greatly imposed upon unlearned men, that the Advocates of Popery have proved from the ancient Fathers, that they owned a middle state which was neither Heaven nor Hell ; and then presently conclude, that this must be Purgatory. Now it is very true, the ancient Christians did own a middle state between Death and Judgement, which was neither Heaven nor Hell, but yet never dreamt of a Popish Purgatory : they believed bad men were in a state of punishment as soon as they left these bodies, but not in Hell ; and that good men were in a state of rest and happiness, but not in Heaven : but they never thought of a place of torment to expiate the temporal punishment due to sin, when the eternal punishment is remitted ; which is the Popish Purgatory, and the most barbarous representation of the Christian religion, though the most profitable too, to the Church of *Rome*, that ever was invented.”—SHERLOCK on *Judgement*, p. 169.

Exclusive Salvation.

“THOUGH the effects of saving men, and voting them to Heaven, be not so tragical as those of damning them, yet this has its mischiefs too : when any party of men have voted themselves the only true Church wherein salvation is to be had, or the only saints and elect people of God, then all who will be saved must herd with them ; and most men think it enough to secure their salvation, to get into their number. Thus the Church of *Rome* frightens men into her communion by threatening damnation against all who are out of that Church ; and this reconciles men to all their superstitious and idolatries, for fear of damnation ; and encourages them in all manner of looseness and debauchery, when they are got into a Church which can save them : and it has much the same effect, when men list themselves with any party where they hope to be saved for company, while all the rest of mankind, even those who profess the Faith of Christ, are no better than the world, and the ungodly and reprobates, who though they may have more moral virtues than some other, yet have no Grace.”—SHERLOCK on *Judgement*, p. 120.

Possession in Madness—how far.

“I do verily believe, that people do very

*much wrong both the Devil and melancholy people, in calling the unavoidable effects of their disease the temptations of Satan, and the language of that disease a compliance with them. They do both ascribe to the Devil a greater power than he hath, and vex the diseased person more than they need to do: For though I do not question, but that Evil Spirit, through the permission of God is the cause of many painful sicknesses that come upon our bodies; yet there are also many such that are the result of a disordered motion of the natural spirits, and in which he hath nothing at all to do. But as 'tis the common custom of cruel and barbarous persons, to set upon the weak and to trample on those that are already thrown down; so 'tis very frequent for the Devil to take occasion from our bodily indispositions, to attack and molest our spirits, which are bereaved even of that fence which they used to have, when the house in which they dwelt was at ease, and free from those disabilities that they are always under at such seasons: For 'tis then night with us, and in the night those beasts of prey do range abroad, which kept their dens during the brightness of the day. But however it be, whatsoever agency there is of evil spirits in our Troubles, either upon our understandings, our passions, or our imaginations, this grace of Faith will unveil their designs, and baffle all their stratagems. Ephes. vi. 16. *Above all, take the shield of Faith, wherewith ye shall be able to quench all the fiery darts of Satan.*"*

—TIMOTHY ROGERS, *A Discourse concerning Trouble of Mind*, p. 104.

Inequality.

"UNE certaine inégalité dans les conditions qui entretient l'ordre et la subordination, est l'ouvrage de Dieu, ou suppose une loi divine: une trop grande disproportion, et telle qu'elle se remarque parmi les hommes, est leur ouvrage, ou la loi des plus forts."—LA BRUYERE, tom. 2, p. 313.

Men Evil if not Good.

"IL est rare de trouver des terres qui ne produisent rien; si elles ne sont pas chargées de fleurs, d'arbres fruitiers, et de grains, elles produisent des ronces et des épines: il en est de même de l'homme; s'il n'est pas vertueux, il devient vicieux."—LA BRUYERE, tom. 2, p. 330.

Men who are determined to Succeed.

"UN homme fortement appliqué à une chose, oublie toutes les autres, elles sont pour lui comme si elles n'étoient pas: il ne faut point à un tel homme une grande supériorité pour exceller, mais une volonté pleine et parfaite; le chemin de la fortune lui est aisé; mais malheur à qui se rencontre sur ses pas."—LA BRUYERE, tom. 2, p. 355.

What a Perfect Hypocrite must be.

"UN fourbe dont le fond est bon, qui contraind son naturel pour mettre l'hypocrisie et la malice en usage, ne sauroit être qu'un fourbe médiocre dans le succès: mais un hypocrite qui se croit l'équité et la justice même,—voilà un homme propre à aller loin; c'est de quoi faire un Cromwel."—LA BRUYERE, tom. 2, p. 308.

"BEFORE I had read this Author," says OLEY, speaking of the excellent Jackson, "I measured hypocrisy by the gross and vulgar standard, thinking the hypocrite had been one that had deceived men like himself; but in this Author I found him to be a man that had attained the *Magisterium Satane*, even the art of deluding his own soul, with unsound but high and immature persuasions of sanctity and certainty; and that not by the cubia, or cogging of unrighteousness, but by virtue of some one or more excellent qualities wherein he outstrips the very Saints of God."

Superstition.

"By Superstitions," says the elder SHERLOCK, "I mean all those hypocritical arts of appeasing God and procuring his favour without obeying his laws or reforming our sins: infinite such superstitions have been invented by Heathens, by Jews, by Christians themselves, especially by the Church of Rome, which abounds with them."—*Concerning a Future Judgement*, p. 41.

Plerophory.

"I HAD swallowed," says OLEY in his Preface to the Works of that most admirable Christian philosopher, Dr. Jackson, "I had swallowed, and as I thought concocted the common definition of Faith, by a *full particular assurance*. But when I read this Author, I perceived that *Plerophory* was the golden fruit that grew on the top branch, not the first seed, no, nor the spreading root, of that Tree of Life by feeding on which 'the just do live;' and that true *Fiducia* can grow no faster than, but shoots up just parallel with *Fideltas*: I mean, that true confidence towards God is adequate to sincere and conscientious obedience to his holy precepts."

Calumniators of Luther.

"*Illis æs triplex circa frontem fuit*: their foreheads are fenced doubtless with a triple shield of brass, that can without blushing object intemperancy to Luther, or infamy to Calvin, (both, in respect of most of their great prelates, saints for good life and conversation), and urge their forged blemishes to the prejudice of reformed religion; which no way dependeth upon Luther's life, death, or doctrine, as their Catholic religion doth continually upon their Popes. If Luther's life (though we should grant it bad)

might any way prejudice ours, the impiety of their Popes (from whom their faith is essentially derived) must of necessity utterly disgrace their religion."—JACKSON, vol. 1, p. 284, note.

Dreams in the Early World.

"Not the Poets only but many great Philosophers of the old world, have taken nocturnal presages for no dreams or fancies. Hence did Homer usurp his liberty, in feigning his kings and heroicks so often admonished of their future estate by the Gods; he presumed at least that these fictions might carry a shew of truth in that age wherein such admonitions by night were not unusual. And his conceit is not dissimulant unto the sacred story which bears record of like effects in ancient times, and gives the true cause of their expiration in later . . . These allegations sufficiently prove that night-dreams and visions were frequent, and their observation (if taken in sobriety) to good use, in ancient times, even amongst the Nations, until they forgot, as Joseph said, that *interpretations were from God*, and sought to find out an *art of interpreting them*. Then night-visions did either cease, or were so mixt with delusions, that they could not be discerned; or if their events were in some sort foreseen, yet men being ignorant of God's providence, commonly made choice of such means for their avoidance, as proved the necessary occasions or provocations of the events they feared. . . All those kinds of predictions had been in use amongst the Heathens, as they were amongst the Israelites: albeit in later times they grew rare in both: for the *increase of wickedness* throughout the world, the multiplicity of business and *solicitude of human affairs*, and men's *too much minding of politic means* and other second causes of their own good, did cause the defect of true dreams and other divine admonitions for the welfare of mankind."—JACKSON, vol. 1, pp. 32, 33.

Infallibility.

"This is the *misery of miseries*, that these apostates should so bewitch the world, as to make it think they believe the Church because God speaks by it; when it is evident they do not believe God but for the Church's testimony, —well content to pretend his authority, that her own may seem more sovereign. Thus make they their superstitious, groundless, *magical faith*, but as a wretch to wrest that principle of nature, *whatsoever God saith is true*, to countenance any villainy they can imagine."—JACKSON, vol. 1, p. 545.

"Those flouting hypocrites would fain believe the Pope saith nothing but what God saith, that God may be thought to say all he says; which is the most abominable blasphemy that ever Hell broached."—JACKSON, vol. 1, p. 551.

Reproach of Puritanism.

"—HONEST and religious men, especially if poor, even all that make a conscience of their ways, have in these days much ado to be absolved from disgraceful censures of Puritanism, or Anabaptism; as if, because they share with the favourers or authors of these sects in zealous profession of the truth, they should therefore with loss of their estimation help to pay such arrears as the Christian world may justly exact of the other for hypocrisy."—JACKSON, vol. 1, p. 698.

Spoilers of the Church.

"—BUYING and selling of temples with the appurtenances, is the readiest means with us to compass greatest places in the Church: and oft-times because we see no means of prevailing against the wolves, we hope to have some share or offals of the prey, or for our silence to be at length admitted into the association. But *O my soul, come not thou into their secrets! Unto their assembly, mine honour* (though honour should be thy reward), *be not thou united*."—JACKSON, vol. 1, p. 721.

Omens.

"I MAY not," says JACKSON (vol. 1, p. 907) "condemn all wariness, or serious observation of ominous significations, which time or place, with their circumstances may afford. This is a mean, though not easy to find, and harder to hold between superstitious fear and presumptuous boldness in this kind. That natural inclination which in many degenerates into impious devotion, requires as well a skilful moderator as a boisterous corrector. But this is an argument wherein I had rather be taught than teach."

Number of Benedictine Saints.

"THE Order of St. Bennet, as may appear by a begging brief sent some few years ago out of Spain, here into England, by the Provincial or General of that Order, doth brag of 50,000 Saints, all Bennet's disciples. The number is more by 10,000 than we read sealed of any Tribe of Israel."—JACKSON, vol. 1, p. 937, note.

Worship of Departed Spirits.

"THE Angles, a people of Africa, had no gods besides the ghosts of men deceased. This error, though gross, was linked in a double chain of truth; the one, that souls of men deceased did not altogether cease to be; the other, that the things which are seen were ordered and governed by unseen powers: yet loath they were to believe any thing which in some sort they had not seen, or perceived by some sense. Hence did their general notion miscarry in the descent unto particulars, prostrating itself before

sepulchres filled with dead bones, and consulting souls departed."—JACKSON, vol. 1, p. 927.

"IMPOTENT desires of still enjoying their companies to whom we have fastened our dearest affections, will hardly take a denial by death. But as some, longing to be delivered of a well-conceited argument, have set up their caps for respondents, and disputed with them as with live antagonists; so we go on still (as in a waking dream) to frame a capacity in the dead of accepting our respect and love in greater measure than, without envy of others, or offence to them, it could have been tendered whilst they were living. Did not the spirit of God awake us, the idolatry issuing from this spring would steal upon us like a deluge in a slumber."—JACKSON, vol. 1, p. 930.

Seasons Regulable by the Deserts of Man.

"THE seasons of seed-time, harvest, and the disposition of these lower regions (in which Fortune may have seemed to place her wheel, and Chance erected his tottering throne), may become certain and constant to such as constantly observe his holy covenants: *If you walk in my Statutes, then will I give you rain in due season.*—Levit. xxvi. 4."—JACKSON, vol. 2, p. 190.

State Diseases.

"—MORTALITY must needs be rife, where variety of diseases and multitudes of unskilful empirics do meet. The common transgressions of the people, are the epidemical diseases of States; and such projects as princes or statesmen, without the prescript of God's Word, or suggestion of his Providence, use for their recovery, are like unseasonable ministration of empirical or old wives' medicines, to crazed bodies. They usually invite or entertain the destruction or ruin of kingdoms otherwise ready to depart."—JACKSON, vol. 2, p. 200.

The Elect.

"MANY prophecies there be," says JACKSON (vol. 2, p. 609), "concerning the glory of Christ's Church and the happy estate of his elect, which are even in this life literally fulfilled or verified, by way of pledge or earnest, but shall not be exactly fulfilled save only in the life to come. Ignorance of this rule, or non-observance of it, hath been the nurse of dangerous and superstitious error, as well in the Roman Church as in her extreme opposites; in such, I mean, as begin their faith and anchor their hopes at the absolute infallibility of their personal election, with no less zeal or passion than the Romanist relies upon the absolute infallibility of the visible Church."

Opposition to Error.

"TAKE heed you measure not your love to

truth by your opposition unto error. If hatred of error and superstition spring from sincere love of truth and true religion, the root is good and the branch is good. But if your love to truth and true religion spring from hatred to others' error and superstition, the root is naught and the branch is naught: then can no other fruit be expected, but hypocrisy, hardness of heart, and uncharitable censuring of others."—JACKSON, vol. 3, p. 685.

Luther and the Friars.

"GOD," said LUTHER, "in the beginning made but only one human creature, which was a wise council: afterwards he created also a woman; then came the mischief. The Friars follow God's first council, for they live alone, without marrying; wherefore, according to their rule and judgement, it had been good, may better, that God had remained by his first determination and council, namely, that one man alone had lived."—*Colloquia Mensalia*, p. 370.

Sectarian Pride.

"—La fierté suit ordinairement les dévotions particulières. Elles inspirent un orgueil secret qui nous enfle, et nous élève au-dessus de nos prochains: on s'en sépare; et à même temps qu'on viole deux des plus importants devoirs de la piété, et qu'on foule aux pieds l'humilité et la charité, on ne laisse pas de se croire plus religieux que le reste des hommes."—BASNAGE, *Histoire des Juifs*, tom. 1, p. 537.

St. Januarius.

"Vixit ibi insigne illud et pereane miraculum sanguinis ejusdem martyris, qui in vitreâ ampullâ asservatur. Nam cum aliâ idem sanguis concretas atque durus semper maneat, tamen cum primùm ad caput martyris admovetur, quasi vicino illius corona martyrii decori lætatur adspecta, et fontem unde manavit intelligens, eò recurrere, unde fluxit, exoptet, illudque iterum animare festinet, mors resurrectionis impatiens; protinus liquefieri, mox fluere et ebullire, maximâ omnium admiratione conspicitur. Cujus tante rei non unum aut alterum testem producunt, cum tota Italia, et totus (ut ita dicam) Christianus orbis testis sit locupletissimus; cum hæc in regiâ et amplissimâ assidue fiant civitate, ad quam ex totius Orbis partibus confluere hominum multitudo soleat."—BARONIUS, *Antverpiæ*, 1591, tom. 2, p. 869.

Vestiges of Places deserted by the Saxons when they removed to Britain.

"—De hisce temporibus vide Helmholt, atque obitur de silvâ¹ ab urbe Lucilenburg Sleswicum pertingente, ubi, ait, inter maximas quærens jugera sulcis divisa exstare, urbesque ibidem

¹ Silva illa incipit Kilono (welch der Danische Wald), et transit Hünten, Büstorp, Böle (Fale), et ulterius.

conditas fuisse, idque ex rudibus vallorum reliquiis, et rivis in quibus aggeres aquis colligendis congesti, colligi posse, quem saltum à Saxonibus olim habitatum ait. Nimirum hoc factum quando in Britanniam transeuntes hi populi hæc oras ante habitatas et bene cultas deseruerunt, et vacuas reliquerunt.”—*Fragmentum Historiæ Slesvicensis, apud WESTPHALEN, tom. 3, p. 261.*

[Bag Wigs.]

A MAGAZINE writer in the year 1737 forgives the youth of our nation, he says, for “the unnatural scantiness of their wigs, and the immoderate dimensions of their bags, in consideration that the fashion has prevailed, and that the opposition of a few to it would be the greater affectation of the two. Though by the way,” he adds, “I very much doubt whether they are any of them gainers by shewing their ears; for ’tis said that Midas, after a certain accident, was the judicious inventor of long wigs.”—*London Magazine, March, 1737, p. 131.*

[Human Imperfection.]

“I DON’T know,” says LADY MARY WORTLEY MONTAGU, “what comfort other people find in considering the weakness of great men—(because, perhaps, it brings them nearer to their level)—but ’tis always a mortification to me to observe that there is no perfection in humanity.”—Vol. 2, p. 111.

Inconvenience of Ordering Ignorant Men.

“THE inconvenience of admitting laymen of mechanical trades and occupations into the ministry, was soon espied; many of them by reason either of their ignorance, or want of grave behaviour, rendering themselves despised or hated by the people. The Archbishop therefore resolved, that no more of this sort should be received into Orders: and thereupon sent his directions and commandment to the Bishop of London, and the rest of the Bishops of his Province, to forbear it for the future, till a Convocation should be called, further to consider of it. His letter to the Bishop of London ran to this tenor:

“That whereas, occasioned by a great want of ministers, both he and they, for tolerable supply thereof, had heretofore admitted unto the ministry sundry artificers and others, not traded and brought up in Learning; and as it happened in a multitude some that were of base occupations: Forasmuch as now by experience it was seen, that such manner of men, partly by reason of their former prophane arts, partly by their light behaviour otherwise, and trade of life, were very offensive unto the people; yea, and to the wise of this realm they were thought to do a great deal more hurt than good; the Gospel thereby sustaining slander: These therefore were to desire and require them hereafter

to be more circumspect in admitting any to the ministry; and only to allow such as, having good testimony of their honest conversation, had been traded and exercised in Learning; or at the least had spent their time in teaching of children: excluding all others which had been brought up and sustained themselves, either by Occupations or other kinds of life, alienated from Learning. This he prayed him diligently to look to, and to observe not only in his own person, but also to signify this his advertisement to others of their brethren, Bishops of his Province, in as good speed as he might. So that he and they might stay from collating such Orders to so unmeet persons; until such time as in a Convocation they might meet together and have further conference thereof. Dated at Lambeth the 15th of August.”—STRYPE’s *Life of Parker*, p. 90.

The Women of Henry’s Age.

“OF the women in King Edward’s reign, we may judge and wonder, comparing them with that sex in this present age, by observing what Nicolas Udal writ in his Epistle to Queen Katharine, before the English Paraphrase upon the Gospel of St. John. ‘But now in this gracious and blissful time of knowledge, in which it hath pleased God Almighty to reveal and show abroad the light of his most holy Gospel, what a number is there of noble women, especially here in this realm of England; yea, and how many in the years of tender virginity; not only as well seen, and as familiarly traded in the Latin and Greek tongues, as in their own mother language; but also both in all kinds of prophane literature, and liberal arts, exacted, studied, and exercised; and in the Holy Scripture and Theology so ripe, that they are able aptly, cunningly, and with much grace, either to indite or to translate into the vulgar tongue, for the public instruction and edifying of the unlearned multitude?’ Neither is it now a strange thing to hear gentlewomen, instead of vain communication about the moon shining in the water, to use grave and substantial talk in Latin or Greek with their husbands, of godly matters. It is now no news in England, for young damsels in noble houses, and in the courts of princes, instead of cards and other instruments of idle trifling, to have continually in their hands either psalms, homilies, and other devout meditations, or else Paul’s Epistles, or some book of Holy Scripture matters; and as familiarly to read or reason thereof in Greek, Latin, French, or Italian as in English. It is now a common thing to see young virgins so nursed and trained in the study of Letters, that they willingly set all other pastimes at naught for Learning’s sake. It is now no news at all, to see queens and ladies of most high state and progeny, instead of courtly dalliance, to embrace virtuous exercises of reading and writing, and with most earnest study both early and late, to apply themselves to the acquiring of knowledge

as well in all other liberal arts and disciplines, as also most especially of God and his most holy Word.'—*STRYPE'S Life of Parker*, p. 180.

Efforts to prevent the Trial of Charles the First.

"THERE was by some, who durst to do anything against these cruel and powerful men, certain papers scattered about, in which were several queries; as, Whether a king of three kingdoms could be condemned by one kingdom alone, without the consent or concurrence of the other kingdoms? Whether a king if try'd ought not to be try'd by his peers? and whether he could be said to have any such in his kingdom? Whether, if a king were tryable, he ought not to be try'd in full Parliament of Lords and Commons? Whether the eighth part of the members of the Commons meeting in the House, under the force of the Army, the rest being forcibly restrained from sitting, can by any pretext of law or justice erect a court for the trial of the king? and whether this could be properly called a court of justice, without the Great Seal of England? Whether that those men who by several remonstrances, speeches, and actions, have publicly declared themselves enemies to the King, can either in law or conscience be his judges; when it is exception enough for the basest felon to any jurymen, to hinder him from being his judge? Whether this most illegal and arbitrary trial of the King, by an high Court of Justice, may not prove a most dangerous inlet to absolute tyranny, and bloody butchery, and every man's life be at the arbitrary will of his enemies, erected into a Court of Conscience without limits or bounds?"—*Arbitrary Government Displayed to the Life*, p. 36.

Female Presbyterian Preachers.

"BUT have not there been women among the Presbyterians, who have spoken in the presence of many both men and women, of their experiences of the things of God? I suppose T. M. may have heard of Margaret Mitchelson, who spoke to the admiration of many hearers at Edinburgh as concerning her experience, in the time of Henry Rogue, preacher there, who is said to have come and heard her himself, and to have given her this testimony (being desired to speak himself), that he was to be silent when his Master was silent (meaning Christ in that Presbyterian woman). There is a relation of her speeches going about from hand to hand among professors at this day; and I myself have heard a Presbyterian woman speak in a meeting of Presbyterians, which were a Church or convention of men and women. Yea hath not T. M. in such meetings, and consequently in assemblies of Churches, invited some women to speak and pray, and declared solemnly (whether he did it merely in his ordinary customary way of complimenting, that is best known to himself)

that he was edified thereby? And if some of those women formerly in that respect so much applauded by T. M. be of those that now open their mouths in the Quakers' meetings, 'how comes it now to be Popish and heretical, more than in the dayes of old when T. M. did use to frequent the Chamber Conventicles, unless that he now hath forgotten these, because fear hath made them out of fashion with him?'—*GEORGE KEITH'S Quakerism no Popery*, p. 82.

'Hai Ebn Yokdan' set forth for its Quakerism.

"I FOUND a great freedom in mind to put it into English for a more general service, as believing it might be profitable unto many; but my particular motive which engaged me hereunto was, that I found some good things in it, which were both very savoury and refreshing unto me; and indeed there are some sentences in it that I highly approve, as where he saith, 'Preach not thou the sweet savour of a thing thou hast not tasted;' and again where he saith, 'In the rising of the Sun is that which maketh, that thou hast not need of Saturn.' Also, he sheweth excellently how far the knowledge of a man whose eyes are spiritually opened, differeth from that knowledge that men acquire simply by hearing or reading; and what he speaks of a degree of knowledge attainable, that is not by premisses premised and conclusions deduced, is a certain truth; the which is enjoyed in the conjunction of the mind of man with the supreme Intellect, after the mind is purified from its corruptions, and is separated from all bodily images, and is gathered into a profound stillness. These with many other profitable things, agreeable to Christian principles, are to be found here."—*Preface to Hai Ebn Yokdan*.

Keith's Defence of himself for taking Orders.

"NOT only many of the people called Quakers, but others, cry out against me for joining with the Church of England, which I thank God I have done with great inward satisfaction, and peace of conscience; and I think I can give to any that are impartial, and without prejudice, a reasonable account of my so doing. It is suggested against me, That I have received Ordination into the Church of England for a worldly living; like some that said, 'Put me into the priest's office, that I may eat a piece of bread.' But I pray God forgive them for their uncharitableness. The searcher of hearts knows, that no worldly thing hath been my motive or end in what I have done; but finding that God hath been graciously pleased to bless my poor endeavours with some success, even to some here in England, as well as to others in America, to have been an instrument to bring them off from the vile errors of Quakerism, I found myself further concerned, and I hope I can and dare say, moved and inclined by the blessed Spirit of God, to endeavour to bring them further on; that is to say, not only to be convinced

that Baptism and the Supper are the Institutions of Christ, which many of them are well convinced of, but to submit to them in practice; and divers of them have desired me to administer Baptism unto them; which I told them I could not do without External Ordination; for that there ought to be an outward Order and Government in the Church of Christ, as well as the inward of the Spirit.

"The Faith and Hope which God had given me, that as he had blessed my labours with some success for some years past, in exercising my gift as a catechist among some people, in seducing them from their grossest errors, that he would further bless my endeavours, not only to them, but to others, in a more general Service,—together with the inward clearness and satisfaction I found in my Conscience,—and not any worldly respect,—was the motive and encouragement that inclined me to receive Ordination in the Church of England, which I knew not where to find so regular anywhere else.

"I thank God, I am not put so hard to it for bread, but that I have sufficient at present, by Divine Providence, without that they call a Living; and I seek and aim at no great things in the world."—GEORGE KEITH's *Second Sermon*, p. 27.

Two Caps worn under the Hat, for graduating the civility of Uncovering—in Germany.

"Dost thou not know in thy conscience, that there are many in England (as well as in other places) that bow and uncover the head to the rich, giving them titles of Lords, Masters, Sirs, but do not so to the poor, who are in vile rayment. And suppose thou didst never observe this partiality in any person (which is hard to believe), yet I can tell thee how I have seen it in some of thy brethren: And the English merchants or others, that travel in some places in Germany, can tell thee, that the preachers there, and especially at Hamburg (which I have seen with my eyes), use such gross partiality in their salutations, that commonly they have two caps under their hat; and the poor, except extraordinarily, they pass by, without any notice: to others they doff the hat: others more rich in the world, they salute with doffing the hat and one of the caps: and to those whom they most honour, or rather flatter, they give the hat and both caps. What degrees of partiality are here! But tell me, in good earnest, Dost thou put off thy hat unto all whom thou meetest in the street, if they put not off unto thee? And dost thou not make some difference at least in the manner of thy salutations; as the way of many is, to give the half cap unto some, and the whole unto others; and to others, both the cap and the knee?"—GEORGE KEITH's *Rector Corrected*, p. 182.

Scotch Farmer's Daily Bill of Fare.

"I SHALL give you a farmer's bill of fare for

a day, which is just equal to giving one for a twelvemonth, merry-making times and the two festivals only excepted.

"Breakfast.

"Pottage, made with boiling water, thickened with oatmeal, and eat with milk or ale. Or brose, made of shorn cabbage, or coleworts, left over night. After either of which dishes they eat oat-cakes and milk; and where they have not milk, kale, or small beer.

"Dinner.

"Sowens, eat with milk. Second course, oat-cakes, eat with milk or kale. Sowens are prepared in this manner. The mealy sid, or hull of the ground oat, is steeped in blood-warm water for about two days, when it is wrung out, and the liquor put through a searoh; if it is too thick, they add a little fresh cold water to it, and then put it on the fire to boil, constantly stirring it, till it thickens, and continuing the boiling till it becomes tough like a paste. In the stirring they mix a little salt, and dish it up for table.

"Supper.

"First course, during the winter season, kale-brose, eat about seven at night, while, at the fire side, the tale goes round, among the men and maid-servants. Second course, kale, eat with oat-cakes, about nine. During the summer season, there is generally but one course, pottage and milk, or oat-cakes and kale or milk. Kale is thus prepared. Red cabbage or cole-worts are cut down, and shorn small, then boiled with salt and water, thickened with a little oatmeal, and so served up to table. Brose, is oatmeal put into a bowl or wooden dish, where the boiling liquor of the cabbage or cole-worts are stirred with it, till the meal is all wet. This is the principal dish upon the festival of Fast-even, which is emphatically called Beef brose day.

"In harvest they sometimes have a thick broth made of barley and turnip, in place of sowens; and if near a sea-port, frequently some kind of fish, which they eat with butter and mustard. I should have added to the number of their festivals, what they call the Clyak feast, or, as it is called in the south and west, the Kim. This is celebrated a few days after the last of their corns are cut down; when it is an established rule that there must be meat, both roasted and boiled."—DOUGLAS's *East Coast of Scotland*, A.D. 1782, p. 169.

Guilt of the Presbyterian Church.

"In very truth, the Presbyterian Church will never be able to purge herself of the iniquity of the killing of many thousands, in the three Nations, by the occasion of a most bloody war, raised up by the instigation of the Presbyterian teachers. I am fully persuaded of it, that the Presbyterian Church hath as much blood-guilti-

ness lying on her head, unwashed off, as any people called a Church, that I know of in the world, next unto the bloody Church of Rome. And as she hath drunk the blood of many, so blood hath been given her to drink; and it is to be feared, that more will be given to her, as a just judgement from the hand of God, except she repent, and condemn that blood-thirsty spirit, that hath too much led and influenced her. And I am well assured of it, that a bloody Church is no true Church of Christ."—GEORGE KEITH'S *Way Cast Up*, p. 54.

Quaker's View of the Difference between a Liturgy and a Directory.

"ALL praying by the real movings of the Spirit of Christ, being once denied, and a Worship without the Spirit being set up, it is a meer circumstance, whether it be in a set forme of words, yea or nay: onely that which is for a set forme of words and a stunted Liturgy (the Spirit being once excluded by both partys) seemeth to be less sinfull, and also scandalous; for he that prayeth by his set forme, is out of all hazard to use words of nonsense and blasphemy, providing the set forme contain nothing but sound words; whereas he that prayeth onely out of his imagination (for out of what else doth he pray, seeing he doth not so much as pretend to receive his words from the Spirit?) is really in this hazard. And it is well known, how oft some have really spoke nonsense and blasphemy, who had no better guide than their own roaving imagination, when they said their prayers; and many times the people, instead of being moved to seriousness by such prayers, were moved to laugh at the ignorance and folly of such speakers: and certainly of two evils it is the lesser, to have a Liturgy or stunted forme, than to suffer such abuses as have been committed by some, both Presbyterian and Episcopal preachers, in their pulpits, in their prayers."—GEORGE KEITH'S *Way Cast Up*, p. 65.

Protestation of the Puritans in Elizabeth's Reign.

"Bene thorow perswaded in my Conscience by the Working and by the Word of the Almighty, that these Relicks of Antichrist be abominable before the Lord our God; And also, for that by the Power, Mercy, Strength and Goodness of the Lord our God only, I am escaped from the Filthiness and Pollution of these detestable Traditions, through the Knowledge of our Lord and Saviour Jesus Christ; And last of all, inasmuch as by the Working also of the Lord Jesus his Holy Spirit, I have joynd, in Prayer and Hearing God's Word, with those that have not yielded to this Idolatrous Trash, notwithstanding the Danger for not coming to my Parish Church, &c., Therefore I come not back again to the Preaching, &c. of them that have received these marks of the Romish Beast.

"I. Because of God's Commandment to go

forward to Perfection. Heb. vi. 1. 2 Cor. vii. 1. Psal. lxxxiv. 1. Eph. iv. 15. Also to avoid them. Rom. xvi. 17. Eph. v. 11. 1 Thes. v. 22.

"II. Because they are Abomination before the Lord our God. Deut. vii. 25, 26. And xiii. 17. Ezek. xiv. 6.

"III. I will not beautify with my Presence those filthy Rags, which bring the heavenly Word of the Eternal our Lord God into Bondage, Subjection and Slavery.

"IV. Because I would not Communicate with other Men's Sins. Job ii. 9, 10, 11. 2 Cor. vi. 17. Touch no unclean Thing, &c. Sirach xiii. 1.

"V. They give Offences, both the Preacher and the Hearers. Rom. xvi. 17. Luke xvii. 1.

"VI. They glad and strengthen the Papists in their Errors, and grieve the Godly. Ezek. xiii. 21, 22. Note this 21st Verse.

"VII. They do persecute our Saviour Jesus Christ in his Members. Acts ix. 4, 5. 2 Cor. i. 5. Also they reject and despise our Lord and Saviour Jesus Christ. Luke x. 16. Moreover, those Labourers, who at the Prayer of the Faithful the Lord hath sent forth into his Harvest, they refuse and also reject. Mat. ix. 38.

"VIII. These Popish Garments are now become very Idols indeed, because they are exalted above the Word of the Almighty.

"IX. I come not to them, because they would be ashamed, and so leave their Idolatrous Garments, &c. 2 Thes. iii. 14. If any Man obey not our Sayings, Note him.

"Moreover, I have now joynd my self to the Church of Christ. Wherein I have yielded my self Subject to the Disciplin of God's Word, as I promised at my Baptism. Which if I should now again forsake, and joynd my self with their Traditions, I should forsake the Union wherein I am knit to the Body of Christ, and joynd my self to the Disciplin of Antichrist. For in the Church of the Traditioners, there is no other Disciplin than that which hath been maintained by the Antichristian Pope of Rome; whereby the Church of God hath always been afflicted, and is until this day. For the which Cause I refuse them.

"God give us Grace still to thrive in suffering under the Cross, that the blessed Word of our God may only rule, and have the highest place, to cast down strong Holds, to destroy or overthrow Policy, or Imaginations, and every high Thing that is exalted against the Knowledge of God; and to bring into Captivity or Subjection every Thought to the Obedience of Christ, &c. 2 Cor. x. 4, 5. That the Name and Word of the Eternal, our Lord God, may be exalted or magnified above all Things. Psal. viii. 2. Finis.

"To this Protestation the Congregation singularly did swear, and after took the Communion for Ratification of their Assent."

"This last paragraph is writ by Archbishop Parker's own hand."—STRYPE'S *Life of Parker*, p. 435.

Conversion of the Barbarous Nations.

"WAS it, then, natural policy or skill in war, which did seat all or most of these barbarous nations in these Western countries? Vertues they had not many amongst them, yet each of them some one or other commendable quality, which did manifest the contrary predominant vice or outerying sin in the Christian people, which God had appointed them to plague, as *Salvianus* hath excellently observed. Howbeit this great power was not given them altogether to destroy others, but withal to edify themselves in the Faith, and to be made partakers of God's Vineyard, which he had now in a manner taken from these ungrateful Husbandmen, whom they conquered. The *Franks* became Christians through fear of the *Almaines*; dread of the *Hunnas* did drive the *Burgundians* to seek sanctuary in the same profession. And no question, but such of the ancient Christian inhabitants as outlived these storms, did believe God and his Servants better afterward than they had done before. Never were there any times more apt or more powerful to kindle devotion in such as were not altogether frozen in unbelief, or benumbed with the custom of sinning, than these times were. *Rome*, which had been the watch-tower of politick wisdom, became more stupid than *Babylon* had been, when the day of her visitation did come upon her. Her Citizens (were a meer politician to be their judge) deserved to be buried in their City's ruins, for not awaking upon such and so many dreadful warnings as she had. Extraordinary Prophets the Christian world at that time had none, because it needed none: the Prophecies of ancient times did so well befit them, as if they had been made of purpose only for them." —*JACKSON'S Works*, vol. 2, p. 225.

Providence now a Better Proof than Miracles would be.

"AND if we would diligently consider the works of God in our days, they are as apt to establish true belief unto the Rules of Christianity, set down in Scripture, as were the Miracles of former ages, wherein God's extraordinary power was most seen: yea, the ordinary events of our times, are more apt for this purpose, in this age, than use of Miracles could be. For the manifestations of God's most extraordinary power, cease, by very frequency, to be miraculous; and men (such is the curiosity of corrupted nature) would suspect that such events (were they frequent or continual) did proceed from some alteration in the course of Nature rather than from any voluntary exercise of extraordinary power in the God of nature. But the continuance of these ordinary events, which the Allseeing Wisdom of our God daily and hourly brings to pass, is most apt to confirm the Faith of such as rightly consider them. For their successive variety, the amplitude of his unsearchable wisdom is daily more and more discovered;

and by their frequency, the hidden fountain of his counsel, whence this multiplicity flows, appears more clearly to be inexhaustible. Only the right observation, or live apprehension, of these his works of wisdom, is not so easy and obvious unto such as mind earthly things, as his works of extraordinary power are. For such works amate the sense, and make entrance into the Soul, as it were by force; whereas the effects of his wisdom or counsels make no impression upon the sense, but upon the understanding only, nor upon it save only in quiet and deliberate thoughts. For this reason, true Faith was first to be planted and engrafted in the Church by Miracles, but to be nourished and strengthened in succeeding ages by contemplation of his Providence." —*JACKSON'S Works*, vol. 2, p. 250.

Human Capacity of Happiness.

"THIS excess of Entitative goodness, by which one creature excelleth another, accreth partly from the excellency of the specified nature of Entity which it accompanyeth; as there is more Entitative goodness in being a *Man* than in being a *Lion*; and more in being a *Lion* than in being some inferior ignoble beast: it partly accreth according to the greater or lesser measure wherein several creatures enjoy their specified nature. Men though by nature equal, are not equally happy, either in body or mind. Bodily life in itself is sweet, and is so apprehended by most; yet is loathsome to some; who (as we say) do not enjoy themselves, as none of us fully do. Sensitive appetites may be in some measure satisfied by course, not all at once. The compleat fruition of goodness incident to one, defeats another (though capable of greater pleasure) for the time of what it most desires. *Venter non habet aures*, the Belly pinched with hunger must be satisfied with meat, so must the thirsty Throat be with drink, before the Ears can suck in the pleasant sound of music, or the Eye feed itself with fresh colours or proportions. Too much pampering bodily senses, starves the mind; and deep contemplation feeds the mind, but pines the body; *Of making many books, (saith Solomon) there is no end; and much study is a weariness of the flesh*. The more Knowledge we get, the greater capacity we have unsatisfied; so that we can never seize upon the entire possession of our own selves: and contemplation (as the wise King speaketh) were vanity, did we use the pleasures of it any otherwise than as pledges or earnest of a better life to come. And albeit Man in this life could possess himself as entirely as the Angels do their angelical natures, yet could not his Entitative goodness or felicity be so great as theirs is; because the proper patrimony which he possesseth, is neither so ample nor so fruitful. God alone is *infinite*, in being *infinitely* perfect; and he alone *infinitely* enjoys his entire being or perfection. The tenure of his *infinite* joy or happiness, is infinitely firm, infinitely secured of be-

ing always what it is; never wanting so much as a moment of time, to enlarge or perfect it by continuance; incapable of any enlargement or increase for the present. But this Entitative or transcendental goodness, is not that which we now seek; whereto notwithstanding it may lead us. For even among visible creatures, the better every one is in its kind, or according to its Entitative perfection, the more good it doth to others. The truest measure of their internal or proper excellencies, is their beneficial use or service in this great Universe whereof they are parts. What creature is there almost in this whole visible Sphere, but especially in this inferior part, which is not beholden to the Sun? from whose comfortable heat *Nothing* (as the Psalmist speaks) *can be hid*. It is, at least of liveless or mere bodies, in itself the best and fairest; and for the best to others. And God (as it seems) for this purpose, sends forth this his most conspicuous and goodly messenger, every morning like a bridegroom, bedecked with light and comeliness, to invite our eyes to look up unto the Hills whence cometh our Help; upon whose tops he hath pitched his Glorious Throne, at whose right hand is fulness of pleasures everlasting. And from the boundless Ocean of his internal or transcendent Joy and Happiness, sweet streams of perpetual Joy and Comfort more uncessantly issue, than light from the Sun, to refresh this vale of misery. That of Men, the chief inhabitants of this great Vale, many are not so happy as they might be, the chief causes are; That, either they do not firmly believe the internal *Happiness* of their Creator to be absolutely infinite, as his other attributes are; or else consider not in their hearts, that the absolute *infinity* of this his internal happiness, is an essential cause of goodness (in its kind, infinite) unto all others, so far as they are capable of it; and capable of it all reasonable creatures, by creation, are; none but themselves can make them incapable of happiness, at least in succession or duration, infinite. *Goodness* is the nature of God; and it is the nature of goodness to communicate itself unto others, unto all that are not overgrown with evil; of which goodness itself can be no cause or author."—JACKSON'S *Works*, vol. 2, p. 58.

Love of God the Sole Means of advancing Human Nature.

"As this article, of his goodness and love, is to be prest before any other, so the first and most natural deduction that can be made from this or any other sacred principle, and that which every one when he first comes to enjoy the use of reason should be taught to make by heart, is this: *He that gave me life indued with sense, and beautified my sense with reason, before I could desire one or other of them, or know what being meant; hath doubtless a purpose to give me with them whatsoever good things my heart, my sense, or reason can desire; even life or being as far surpassing all goodness flesh and blood can conceive*

or desire, as this present life, I now enjoy, doth my former not being, or my desireless want of being what now I am. These are principles, which elsewhere (by God's assistance) shall be more at large extended: yet would I have the Reader ever to remember, that the infinite love, wherewith God sought us when we were not, by which he found out a *beginning* for mankind, fitted as a foundation for endless life, can never be indissolubly betrothed unto the bare *being* which he bestowed upon us. The final contract betwixt him and us, necessarily presupposeth a bond or link of mutual love. There is no means possible for us to be made better or happier than we are, but by unfeigned loving him which out of love hath made us what we are. Nor are we what we are, because *he is*, or from his *Essence* only, but because he was loving to us. And after our love to him enclasped with his unspeakable and unchangeable love to us, whose apprehension must beget it; the faith by which it is begotten in us, assures our souls of all the good means the *infinity* of goodness may vouchsafe to grant, the *infinity* of wisdom can contrive, or power omnipotent is able to practice, for attaining the end whereto his infinite love from all Eternities doth ordain us. And who could desire better encouragement or assurance more strong than this, for the recompense of all his labours? Or if all this cannot suffice to allure us, he hath set fear behind us to impel us unto goodness, or rather before us to turn us back from evil."—JACKSON'S *Works*, vol. 2, p. 92.

States to be Reformed only with reference to their Fundamental Laws and Ancient Customs.

"FOR so a great master of the art of policy tells us, that when any state or kingdom is either weakened by means internal, as by the sloth, the negligence or carelessness of the Governors (as diseases grow in men's bodies by degrees insensible, for want of exercise or good diet), or whether they be wounded by causes external, the only method for recovering their former strength and dignity is, *ut omnia ad sua principia revocentur*, by giving life unto the fundamental Laws and Ancient Customs. As for new inventions, what depth or subtleties soever they carry, unless they suit with the fundamental Laws or Customs of the state wherein they practice, they prove in the issue but like Empyrical Physick, which agrees not with the natural disposition or customary diet of the party to whom it is ministered. Of the former aphorism you have many *probations* in the ancient Roman state; So have ye of the latter in the state of *Italy*, about the time wherein *Machiavel* wrote (if we may believe him) in his own profession."—JACKSON'S *Works*, vol. 2, p. 318.

Consequence of the Full Belief in Election, upon those who think themselves Elect.

"SATAN may instill other erroneous opinions into his scholars, and yet must be enforced to

play the Sophister before he can draw them to admit of his intended conclusions, that is, lowd or wicked practices; but if he can once insinuate immature persuasions, or strong presumptions, of their irreversible estate in God's favour, he needs no help of Sophistry to infer his intended conclusions. This antecedent being swallowed, he can enforce the conclusion by good Logick, by rules of reason more clear than any syllogism can make it, than any Philosophical or Mathematical demonstration. For it is an unquestionable rule of reason, presupposed to all rules of syllogisms, or argumentations, that an universal negative may be simply converted (as, if no man can be a stone, then no stone can be a man). The rule is as firm in Divinity, that if no hypocrite, no envious or uncharitable man, can enter into the Kingdom of Heaven, then no man that must enter into the Kingdom of Heaven, that is irreversibly ordained to eternal life, can be an hypocrite, can be an envious or uncharitable man. Whence again it will clearly follow, that if the former opinion concerning men's personal or national irreversible estate in God's favour have possessed men's souls and brains before its due time, albeit they do the self-same things that rebels do, that hypocrites, that envious or uncharitable men do, yet so long as this opinion stands unshaken, they can never suspect themselves to be rebellious, to be hypocrites, or uncharitable: that which indeed, and in the language of the Holy Ghost, is rebellion, will be favourably interpreted to be the liberty of conscience in defence of God's laws: envy, hatred and uncharitableness towards men, will go current for zeal towards God and true religion."—JACKSON, vol. 2, p. 379.

Requisites for a Theologian.

"SUCH qualifications, whether for learning or life, as *Tully* and *Quintilian* require in a compleat Orator, *Galen* in a Physician, or other encomiasts of any liberal science, profession, or faculty, may require in a perfect professor of it, is but a part of those endowments which ought to be in a true Divine or professor of Divinity. The professors of every other faculty may, without much skill in any profession besides their own truly understand the genuine rules or precepts of it. All the learning which he hath besides, serves but for ornament, is no constitutive part of the faculty which he professeth. But the very literal sense of many precepts, or of many fundamental rules and *Maxims* in Divinity, can neither be rightly understood, nor justly valued, without variety of reading, and observations, in most faculties and sciences that be; besides the collation of Scripture with Scripture, in which search alone more industrious sagacity is required than in any other science there can be use of."—JACKSON'S *Works*, vol. 2, p. 637.

Scruples at the Litany.

"AND for these reasons, ever since I took

them into consideration, and as often as I resume the meditations of our Saviour's Death, I have ever wondered and still do wonder at the peevishness, or rather pathological prophaneeness, of men who scoff at those sacred passages in our Liturgy, *By thy Agony and bloody sweat, by thy Cross and Passion, &c., Good Lord deliver us*; as if they had more alliance with spells, or forms of conjuring, than with the spirit of Prayer or true Devotion. Certainly they could never have fallen into such irreverent and uncharitable quarrels with the Church our Mother, unless they had first fallen out, and that foully, with *Pater Noster*, with the Lord's Prayer, the Creed, and the ten Commandments. For I dare undertake to make good that there is not either branch or fruit, blossom or leaf, in that sacred Garden of devotions, which doth not naturally spring and draw its life and nourishment from one or other of the three former roots, to wit, from the Lord's Prayer, or from the Creed set prayer-wise, or from the ten Commandments. And he that is disposed to read that most Divine part of our Liturgy with a sober mind and dutiful respect, shall find not only more pure devotion, but more profound Orthodoxal Divinity, both for matter and form, than can be found in all the English writers which have either carped or nibbled at it. Not one ejaculation is there in it, which hath the least relish of that leaven, wherewith their prolix extemporary devotions who distaste it, are for the most part deeply soured."—JACKSON'S *Works*, vol. 2, p. 834.

Pleasure in Heaven to see the Damned!

SIR DAVID LINDSAY makes it one of the enjoyments of the righteous in Heaven, to see the torments of the damned!—

"They shall rejoice to see the great dolour Of dampknit folk in Hell, and their torment, Because of God it is the just judgement."

Death of a Believer.

"OLD Mr. Lyford being desired a little before his death, to let his friends know in what condition his soul was, and what his thoughts were about that eternity to which he seemed very near, he answered with a cheerfulness suitable to a Believer, and a Minister, *I will let you know how it is with me*; and then stretching out an hand that was withered and consumed with age and sickness, '*Here is,*' says he, '*the Grave, the Wrath of God, and devouring Flames, the just punishment of Sin, on the one side; and here am I, a poor sinful Soul, on the other side: but this is my comfort; the Covenant of Grace which is established on so many sure Promises, hath saved all. There is an Act of Oblivion passed in Heaven, I will forgive their iniquities, and their sins will I remember no more. This is the blessed Privilege of all within the Covenant, among whom I am one.*'"

—TIMOTHY ROGERS, *A Discourse concerning Trouble of Mind*, p. 286.

Contortions of Inspiration.

BATLE says, "there may be, and sometimes is, imposture in ecstatic grimaces: but those who boast of being inspired, without evincing by the countenance, or expressions, that their brain is disordered, and without doing any act that is unnatural, ought to be infinitely more suspected of fraud, than those who from time to time fall into strong convulsions, as the Sybils did in a greater or less degree."—NICHOLS's *Calvinism and Arminianism Compared*, p. 264.

Profigacity of Lady Mary Wortley Montagu's Times.

"THE world improves in one virtue to a violent degree; I mean, plain-dealing. Hypocrisy being, as the Scripture declares, a damnable sin, I hope our publicans and sinners will be saved by the open profession of the contrary virtue. I was told by a very good author, who is deep in the secret, that at this very minute there is a bill cooking-up at a hunting-seat in Norfolk, to have not taken out of the Commandments, and clapped into the Creed, the ensuing session of Parliament. This bold attempt for the liberty of the subject is wholly projected by Mr. Walpole, who proposed it to the secret committee in his parlour. William Young seconded it, and answered for all his acquaintances voting right to a man. Doddington very gravely objected that the obstinacy of human nature was such, that he feared when they had positive commands to do so, perhaps people would not commit adultery and bear false witness against their neighbours with the readiness and cheerfulness they do at present. This objection seemed to sink deep into the minds of the greatest politicians at the board, and I don't know whether the bill won't be dropped; though it is certain it might be carried on with great ease, the world being entirely '*revenu de bagatelle*,' and honour, virtue, reputation, &c., which we used to hear of in our nursery, are as much laid aside and forgotten as crumpled ribbands."—LADY MARY WORTLEY MONTAGU, vol. 3, p. 143.

Murderers deterred in Italy by Hanging them without Confession.

"THE Duke of Vendome, during the last wars in Italy, had put to death a multitude of banditti and assassins, without being able to exterminate them; and there came daily tidings of fresh murders. At length that general be-thought himself of taking the Italians on their weak side, viz. superstition. He therefore gave orders, that all those who were apprehended for assassinations, should be trussed up instantly, without the least talk with their priests, or furnishing themselves with the necessary pas-

ports for their voyage into the other world. This punishment made more impression on those murdering villains, than did the dread of death itself; they would willingly have ventured hanging, but they would not run the risque of being hanged without Confession."—*London Magazine*, 1737, p. 152.

Horace Walpole on the Irish Volunteers.

1783, VOLUNTEERS in Ireland.

"I don't like a reformation begun by a Popish army," says HORACE WALPOLE. "I shall not easily believe that any radical alteration of a constitution that preserved us so long, and carried us to so great a height, will recover our affairs. There is a wide difference between correcting abuses and removing landmarks.—Nobody disliked more than I the strides that were attempted towards increasing the Prerogative; but as the excellence of our Constitution above all others, consists in the balance established between the three powers of King, Lords, and Commons, I wish to see that equilibrium preserved. No single man, nor any private junto, has a right to dictate laws to all three. In Ireland, truly, a still worse spirit I apprehend to be at bottom. In short, it is phrensy or folly, to suppose that an army composed of three parts of Catholics can be intended for any good purposes."—*Letters*, vol. 4, p. 355.

Dispose of your Wealth in time.

"LEAVE the world as you found it: and seeing you must go naked as you came, do not stay for Death to pluck off your clothes; but strip yourself, and owe your liberty to your own hands. It will not be long, you are well assured, ere that debt to nature must be paid; and then there cannot be a greater contentment, than to feel that you are your own at that hour; that you can dispose of yourself to God without any let or hindrance, and that you can die in the freedom wherein you were born. If you stand engaged to the world, it will be sure to put in its claim and challenge an interest in you at that time. It will let you know that it is your mistress, and still requires your service. And therefore, follow your resolution, and forsake it betime; that so it may not give you any trouble then, but suffer you to go out of it as quietly and with as little care as you came into it."—PATRICK's *Parable of the Pilgrim*, p. 54.

Love of God.

"LOVE is the most natural and pleasant thing in the world, which will certainly bring us thither; and God being so lovely, and having loved us so much, one would think it should be an easy thing to beget it in our hearts. Do you not mark how a dog loves you, if you do but throw him a bone or some such thing, which to you is of no use or worth at all? For this

he fawns upon you, for this he stays in your house, and keeps your door, and defends your goods; this makes him follow you at the heels if you please, to travel with you long journeys, to forsake all other masters for your service, and many time to die with you; though it be a poor thing, which you know not what to do with at all, unless you cast it unto him. How can you chuse, then, but love Jesus, and be at his command, and follow his steps, and leave all others for his sake, and even give your life to him, which hath given you not a thing of no value, not that which cost him nothing, or that which he could not tell what to do withall, but himself, his holy blood, his precious promises, which it cost an infinite deal of pain to seal and to ratify unto you. Are you still insensible of his favours when you think of this? Are you still to learn to love, when such a weight of love as this doth press your heart? If such a thought could enter my mind, I would send you to the brutes to be their scholar; I would call your Spaniel, and bid him teach you; I would cease to be your instructor any longer, and put you there to learn the affection you owe to your dearest Lord and Master. But your blushes bid me spare this language, and seem to assure me both that you are ashamed to owe your virtue to such examples, and that you feel already this flame enkindled in your heart. Feed it, I beseech you, continually, and let it increase unto greater ardour of love; as it will infallibly, if you do but consider what great things your Saviour hath done for you, and that he is still busy in procuring your good; and in short, that there is not an hour, not a moment, wherein you do not stand indebted to him for eternal blessings, or for the means of them, or for the grace to help you to attain them."—PATRICK'S *Parable of the Pilgrim*, p. 79.

Defence of the Body.

"WE accuse very much the weakness of our nature; we complain heavily of the body of flesh and blood which continually betrays us; we conceit that we should do rare things were we but once quit of this load of earth, and suffered to move in the free and yielding air. But let me tell you, and believe it for a truth: though we had no society with a terrestrial nature; nay, though our minds were free and clear from all mortal concretion; though we had no cloathes at all to hinder our motion; yet our ruin might arise out of our spirits, and by pride and self-confidence we might throw ourselves down into utter destruction. For what commerce, I pray you, had the Apostate Angels with our corporeal nature? what familiarity with a body? Do we not conceive them to have been pure spirits separated from all earthly contagion? And yet, by placing all in themselves, by being puffed up in their own thoughts, and not acknowledging their need of the Divine presence and assistance, we conclude that they

tumbled themselves into an abyss of misery and woe irrecoverable. Now they are in a worse condition than if they were spirits of a smaller size: Now the torment they suffer is proportionable to the nobleness of their nature. For the sharper and quicker the mind is, and the greater its endowments are which it hath received, the greater mischief doth it bring upon itself, and the sadder are its perplexities, when it is destitute of the special help and presence of God. As a great giant being blinded, must needs tumble more grievously, and give himself sorer knocks than he would have done if he had not been of so huge a bulk; So a mind and reason elevated to an higher pitch than others, is carried headlong into an heavier ruin, when it is deprived of that Divine light which is necessary for its guidance and preservation. Excellency of nature therefore little profits, if God be not present with it; and he absents himself from all that place not their strength, sufficiency and safeguard in him, but in themselves. And on the other side, fragility of nature is not that which will undo us, if the Divine presence do not withdraw itself, which it never doth from humble and lowly minds that confide in him and not in their own power, which were it a thousand times greater than it is, would not be sufficient to conserve itself. Our pride, and vanity, and forgetfulness of God, then, is that which we must accuse; not the infirmity and craziness of our flesh: for as the excellency of the Angelical nature could not save them when they disjoined themselves from their Creator; so the weakness of ours shall not harm us if we keep close to him, and never sever ourselves from that heavenly power which worketh mightily in us."—PATRICK'S *Parable of the Pilgrim*, p. 64.

Beasts, &c. in Yew.

"ONE day as they went through a certain place, which was more like a garden than an highway, he asked him if he was not afraid of those strange beasts in green skins, and those armed men with weapons of the same colour in their hands. At which he smiling said; 'Though you have been conscious too much of my weakness, yet I have so much courage as not to be affrighted at the images of things which I see out in hedges. You shall see how confidently I will walk naked by that lion, and that the bear in the other thicket shall strike no terror into me. And it pleases me very much, to think that the trouble which my often-infirmities have given you, is not so great but that you can make your-self merry with them; and I am willing to recreate you a little more, by bragging thus of my present boldness.' 'Indeed,' said the Father, 'you could not have well gratified me more than you do, in sporting with that which others more morose would have taken for a reproach. But let us seriously, I pray you, consider; is there much more harm in many of those things at which the world is wont to tremble? Do they fly from not terrible nothings, wherewith they

see the ways of Piety are beset? The reproaches which tear our names in pieces like a lion; the bitter words which men's tongues shoot like arrows in our faces; nay that great bear, Poverty, which turns so many out of the way; What are they? If you view them and all their fellows well, you will find they are as innocent, nay as profitable too, as those peaceable creatures which you here behold. They are but like those bows which are made of bayes and can do no hurt. Or like those guns which you see wrought in rosemary and sweet briar, and such like things, which shoot flowers, and dart forth musk. Or like those beasts of hyssop and thyme, which are very medicinal to those who know how to use them.'—PATRICK'S *Parable of the Pilgrim*, p. 348.

Security from the Papists.

"WE are as innocent people," continued he, "as any in all the world; and if you would let us travel together, I would bring you to more good company, who shall give you all the assurance imaginable of our harmless intentions. Do but tell what security you desire, and I will undertake it shall not be refused. I know them all so well, that I dare engage my soul for their fidelity to their word. Undertake nothing, I beseech you," replied the father, "for other folks. If you had engaged that pawn only for yourself, it might be taken, because you seem a gentleman, and a person of good nature: but as for the most of your company, they can never give me the assurance which I shall desire. There is but one security which I can confide in, and that is the same which the *Lacedæmonian* demanded of one who offered to seal him his faithful friendship, viz. *that if they have any will to do us any mischief, they shall never have any power.* There is none but this that is worth a rush: The rest are all so vain and infirm, that none but fools will trust unto them.'"—PATRICK'S *Parable of the Pilgrim*, p. 421.

Churches like Ships.

"THE Bishops and Pastors in the Church,* after the Gospel had in the Primitive times passed through the storms of persecutions, and begun to shine forth in more peaceable ages, did build Churches which they dedicated to God, as most fit places for publick Worship, which in memory of their former troubles, and their great and wonderful Deliverances out of them they fashioned in the form of a ship, which is subject to be tossed to and fro with impetuous waves, and uncertainly forced up and down in the sea of this world by the tempestuous winds of persecution. Being very well acquainted with that text in Saint Luke speaking of Christ standing by the Lake of Gennesaret, Chap. 5, v. 2. *He saw two ships stand by the Lake's side, and the fishermen were gone out of them, and were washing their nets: And he entered into one of the ships, which was Simon's, and required him*

that he would thrust off a little from the land: And He sat down, and taught the people out of the ship. The ship is the Church; Christ, the Priest and Bishop of our Souls; the Prease of People upon the shore, are Christians the Followers of his doctrine. Nor were such churches unlike a ship in many kinds, if supposed to be transversed, or turned with the bottom or foundation upward. The roof is the Keel; the Walls, the Sides; the Foundation, the upper Deck, or Shroud; the East End, the Prow, or Forecastle; the Pinnacle in the midst, the Mast; and the West End, the Poop, or Steerage."—SIR WILLIAM DENNY'S *Pelicanicidium* p. 121.

Rome and Geneva.

"PRODIGALITY is always asleep, and Covetousness is ever waking: Prodigality knows not when to spare, nor Covetousness how to spend. Prodigality is all lace, and Covetousness no clothes. Liberality's condemned by both. Her bounty is too prodigal in the greedy eye of Covetousness; her discreet parsimony is too narrow for the humour of Prodigality. Covetousness terms liberality a spendthrift, and Prodigality calls her a churle. She seems by turns the contrary to either, as they are to her extremes both. It is even so with Opinions to Truth, and Sects to the True Religion. Truth is accus'd, Religion is despised by all sides, condemned by all factions. The Conclave of Rome, and the Consistory of Geneva agree *Eodem tertio*, though there be a hot and seeming quarrel betwixt them. Both may be blamed herein: It were to be wished that Geneva had somewhat of Rome's charity and religious decency. I cannot wish Rome's Geneva's, though I pray for their reformation. Upon the present these err, both falling into the extreme on the either hand. The one makes it a great way about to Heaven, by Intercession of Saints; And the other goes so near the Gates of Hell, that many a poor soul drops in by despair. The one puts a great efficacy upon the numerous repetition of *Ave Marias* and *Pater Nosters*; And the others no less confidence in indigested Long Prayers. The one is for Merit by Works; the other is for Salvation by a naked Faith. Auricular Confession is holden absolutely necessary by the one, to the Priest. Auricular Confession is holden as necessary to the Classical Elders. In this they differ therein. The one accounts it a sacred thing to keep a secret, which the other sets at naught to violate. The one sets up Images; the other imaginations: the one placeth Summary Appeal in *Ca-thedrâ*; the other in the Consistory or assembly; The one makes the Eucharist a Transubstantiation; the other merely a Sign. The one puts Excommunication into Bulls; the other into Pulpits. The one conceives Religion to be all Ear; the other, all Hand. I might mention many more parallels, but my charity will not permit it. I rather desire and wish that faults were mended, and errors cured, by an humble seeking, and a meek submission to the Revealed

Truth, and a returning into the right way; that Christians might have charity to one another, and putting off animosities, might worship the Lord in purity of heart, in the beauty of holiness; and that our adoration might be with outward and inward reverence, as becomes us to the Majesty and Holiness of God. *Let all things be done decently and in order.*”—SIR WILLIAM DENNY's *Pelicanicidium*, p. 151.

Opinion easily Deceived.

"OPINION deceives us more than things. So comes our Sense to be more certain than our Reason. Men differ more about circumstances than matter. The corruption of our Affections misguides the result of our Reason. We put a fallacy, by a false argument, upon our understandings. If the vitiosity of humour doth oft put a cozenage upon the radiancy of sight, so that it sees through deceiving eyes the false colours of things, not as they are, but as they seem—(peradventure choler hath given a percolation to the chrystalline humour of the eye, or phlegme hath made an uneven commixture or thickness in the optick organ, or the like, by which means all is represented yellow, or all seems black, or of the darker dye, that the sight returns to the common sense)—why may not men's understandings be likewise so deceived? As sure they are abused. For most men, yea many of the higher form of brain, being in love with their own parts, or their credit, commit first the error, then undertake, make it a part of their resolution (rather than to recede from misapprehended or delivered untruths), to account it as a concernment of honour, and maintenance of affected reputation, either to proceed to further obliquity, or at least to take up the stand with obstinacy. By this means have we not only lost much of our peace, but even the clear evidence of truth. How comes else such a gladiatory in the Schools (to omit the Pulpits), such challenges of the Pen, such animosities in discourse, as if our natures were less inclinable to Conversation than to Combat.

"Nor have things indifferent been hereby made the only occasion of the quarrel, of such division; But overrun with misprision, and overcome by pertinacity, they set sail to the Anticyræ, go beside themselves; not only in falling from, but by putting the question upon the principles of Reason, and the very fundamentals of Religion. Whereby some unwisely thinking to add to their stature, to become Giants among Men, have fallen less than the least of Beasts; not retaining so much as the prudence of the Bee; yea, coming short of the providence of the Pismire; not arriving at the knowledge of the Ox, for he knows his master's crib."—SIR WILLIAM DENNY's *Pelicanicidium*, p. 222.

Rack Rents.

"THESE are not the days of peace, that turn swords into sickles; but the days of pride, where-

in the Iron is knocked off from the plough, and by a new kind of *Alchymistrie* converted into plate. The Farmer's painfulness runs into the Mercer's shop, and the toiling Ox is a sacrifice and prey to the cunning Fox; all the racked rents in the Country will not discharge the books in the City.

"Great men are unmerciful to their Tenants, that they may be over-merciful to their Tendants, that stretch them as fast as they retch the others. The sweat of the labourer's brows is made an ointment to supple the joints of Pride. These two malignant planets reign at once, and in one heart; coëtive covetousness, and loose lavishness; like the serpent *Amphisbana*, with a head at each end of the body, who, whiles they strive which should be the master-head, afflict the whole carcase; whiles Coveties and Pride wrestle, the estate catcheth the fall. They eat men alive in the Country, and are themselves eaten alive in the City: what they get in the Hundreth they lose in the Sheer: *Sic præda patet esca sui*, they make themselves plump for the prey; for there are that play the rob-thief with them: *Unius compendium, alterius dispendium*; if there be a winner, there must be a loser: *Serpens serpentium devorando fit draco*: Many landlords are serpents to devour the poor, but what are they that devour those serpents? Dragons. You see what monsters, then, usurious citizens are. Thus, whiles the Gentleman and the Citizen shuffle the cards together, they deal the poor Commons but a very ill game."—THOMAS ADAMS, *Devil's Banquet*, p. 24.

Prodigality.

"THE decoration of the body is the devotion of the substance: the back wears the silver that would do better in the purse. *Armenta vertuntur in ornamenta*: the grounds are unstocked to make the back glisten. Adam and Eve had coats of beasts' skins; but now many beasts, flesh, skins and all, will scarce furnish a prodigal younger son of Adam with a suit. And, as many sell their tame beasts in the Country, to enrich their wild beasts in the City; so you have others, that to revel at a Christmas, will ravel out their patrimonies. *Pride* and Good Husbandry are neither kith nor kin: but *Jabal* and *Jubal* are brethren: *Jabal* that dwelt in tents, and tended the Herds, had *Jubal* to his brother, who was the father of Music; to shew that *Jabal* and *Jubal*, Frugality and Music, Good Husbandry and Content, are brothers, and dwell together. But *Pride* and *Opulency* may kiss in the morning, as a married couple; but will be divorced before sun-set. They whose fathers could sit and tell their Michelmas hundreths, have brought *December* on their estates, by wearing *May* on their backs all the year.

"This is the plague and clog of the fashions, that it is never unhampered of *Debets*. *Pride* begins with *Habeo*, ends with *Debeo*; and sometimes makes good every syllable gradatim. *De-*

be, I owe more than I am worth. *See*, I bless my creditors; or rather, bless myself from my creditors. *See*, I betake me to my heels. Thus *England* was honored with them whiles they were Gallants; *Germany* or *Rome* must take them, and keep them, being Beggars. Oh that men would break their fasts with Frugality, that they might never sup with Want. What folly is it to begin with '*Plaudite*, Who doth not mark my bravery?' and end with '*Plangite*, Good passenger, a penny!' Oh that they could from the high promontory of their rich estates foresee how near *Pride* and *Riot* dwell to the *Spittle-house*!—not but that God alloweth both garments for necessity and ornaments for comeliness, according to thy degree; but such must not wear silks, that are not able to buy cloth. Many women are *propter venustatem inconstes* (saith *Chrysostome*), so fine, that they are the worse again. Fashions far fetched, and dear bought, fill the eye with content but empty the purse. Christ's reproof to the *Jews* may fitly be turned on us: *Why do ye kill the Prophets, and build up their tombs?* Why do ye kill your souls with sins, and garnish your bodies with braveries? The maid is finer than the mistress; which, *Saint Jerom* saith, would make a man laugh, a Christian weep, to see. *Hagar* is tricked up, and *Sarah* put into rage: the soul goes every day in her worky-day clothes, undigited with graces; whiles the body keeps perpetual holy-day in gayness. The house of *Saul* is set up, the *Flesh* is graced; the house of *David* is persecuted and kept down, the *Spirit* is neglected.

"I know, that *Pride* is never without her own pain, though she will not feel it: be her garments what they will, yet she will never be too hot, nor too cold. There is no time to pray, read, hear, meditate; all goes away in trimming. There is so much rigging about the ship, that as *Ovid* wittily, *parva minima est ipsa puella sui*; a woman, for the most part, is the least part of her self. *Famina culta nimis, femina casta nimis*; too gaudy bravery, argues too slender chastity. The garment of *Salvation* is slighted, and the long white robe of glory scorned: the Lord *Jesus Christ*, a garment not the worse but the better for wearing, is thrown by; and the ridiculous chain of *Pride* is put on; but ornamentum est, quod ornat; ornat quod honestiorem facit: that alone doth beautify, which doth beautify or make the soul happy; no ornament doth so grace us, as that we are gracions. Thus the substance is emptied for a shew; and many rob themselves of all they have, to put a good suit on their backs."—THOMAS ADAMS, *Devil's Banquet*, p. 72.

The World Old and Sick.

"THIS is a world to make Physicians rich, if men loved not their purse better than their health. For the world waxeth old, and old age is weak and sickly. As when death begins to seize upon a man, his brain by little and little

groweth out of order; his mind becomes cloudy and troubled with fantasies; the channels of his blood, and the radical moisture (the oil that feeds the lamp of his life), begin to dry up: all his limbs lose their former agility. As the little world thus decays in the great, so the great decays in itself; that Nature is fain to lean on the staff of Art, and to be held up by man's industry. The signs which *Christ* hath given to fore-run the world's ruin, are called by a Father, *agritudines Mundi, the diseases or sicknesses of the World*, as sickness naturally goes before death. Wars dying the earth into a sanguine hue; dead carcasses infecting the air; and the infected air breathing about plagues and pestilences, and sore contagions. Whereof, saith the same Father, *nihil magis quam nos testes sumus, quos mundi finis invenit*, none can be more certain witnesses than we upon whom the ends of the world are come. That sometimes the influences of Heaven spoil the fruits of the earth, and the fogs of earth soil the virtues of the Heavenly bodies; that neither planets above, nor plants below, yield us expected comforts. So God, for our sins, brings the heaven, the earth, the air, and whatsoever was created for man's use, to be his enemy, and to war against him. And all because, *omnia que ad usum vite accipimus, ad usum vitii convertimus*; we turn all things to vice's corruption, which were given for nature's protection. Therefore, what we have diverted to wickedness, God hath reverted to our revenge. We are sick of sin, and therefore the world is sick of us.

"Our lives shorten, as if the book of our days were by God's knife of Judgement cut less; and brought from *Folio*, as in the Patriarchs before the Flood, to *Quarto* in the Fathers after the Flood; nay to *Octavo*, as with the Prophets of the Law; nay even to *Decimosepte*, as with us in the days of the Gospel. The elements are more mixed, drossy, and confused: the air is infected: neither wants our intemperance to second all the rest. We hasten that we would not have, Death; and run so to riot in the April of our early vanities, that our May shall not scape the fall of our leaf. Our great Landlord hath let us a fair house, and we suffer it quickly to run to ruin. That whereas the *Soul* might dwell in the body as a palace of delight, she finds it a crazy, sickish, rotten cabinet, in danger, every gust, of dropping down.

"How few shalt thou meet, if their tongues would be true to their griefs, without some disturbance or affliction! There lies one groaning of a sick heart: another shakes his aching head a third roars for the torments of his reins: a fourth for the racking of his gouty joints: a fifth grovels with the falling sickness: a last lies half dead of a palsy. Here is work for the Physicians. They ruffle in the robes of preferment, and ride in the foot-clothes of reverence. Early and devout supplicants stand at their study doors, quaking with ready money in their hands, and glad it will be accepted. The body, if it be sick, is content sometimes to buy *unguentum*

ereum, with *unguentum aureum*; leaden trash, with golden cash. But it is sick, and needs physic; let it have it."—THOMAS ADAMS, *Devil's Banquet*, p. 295.

Church Property how dealt with.

"HAMAN was not more mad for *Mordecai's cap*, than the great one is that as much observance ariseth not to him from the black coat as from his own blue coat. The Church is beholden to him, that he will turn one of his cast servitors out of his own into her service; out of his Chamber into the Chancel; from the Buttery-hatch to the Pulpit. He that was not worthy enough to wait on his *worship*, is good enough for God. Yield this sore almost healed; yet the honour of the ministry thrives like trees in autumn. Even their best estimate is but a shadow, and that a preposterous one; for it goes back faster than the shadow in the dial of *Ahaz*. If a rich man have four sons, the youngest or contemnedest must be the Priest. Perhaps the eldest shall be committed to his lands; for if his lands should be committed to him, his father fears, he would carry them all up to *London*: he dares not venture it, without binding it sure. For which purpose he makes his second son a Lawyer: a good rising profession; for a man may by that (which I neither envy nor tax) run up, like *Jona's* gourd, to preferment; and for wealth, a cluster of Law is worth a whole vintage of Gospel. If he study means for his third, lo! Physic smells well. That as the other may keep the estate from running, so this the body from ruining. For his youngest son, he cares not if he puts him into God's service; and make him capable of the Church-goods, though not pliable to the Church's good. Thus having provided for the estate of his Inheritance, of his Advancement, of his Carcase, he comes last to think of his Conscience.

"I would to God, this were not too frequently the world's fashion. Whereas heretofore, *Primogeniti eo jure Sacerdotes*, the first-born had the right of Priesthood; now the younger son, if he fit for nothing else, lights upon that privilege. That as a reverend Divine saith, Younger Brothers are made Priests, and Priests are made Younger Brothers."—THOMAS ADAMS, *Devil's Banquet*, p. 206.

Against the Union of Physic and Divinity.

"PHYSIC and Divinity are professions of a near affinity; both intending the cure and recovery, one of our bodies, the other and better of our souls. Not that I would have them conjoined in one person (as one spake merrily of him that was both a Physician and a Minister; that when he took money to kill by his physic, he had also money again to bury by his priesthood). Neither, if God had poured both these gifts into one man, do I censure their union, or persuade their separation. Only, let the hound that runs after two hares at once, take heed

lest he catch neither. *Ad duo qui tendit, non unum nec duo prendit*. And let him that is called into God's Vineyard, *hoc agere*, attend on his office; and beware, lest to keep his parish on sound legs, he let them walk with sickly consciences. Whiles *Galen* and *Avicen* take the wall of *Paul* and *Peter*. I do not here tax, but rather praise the works of mercy in those Ministers that give all possible comforts to the distressed bodies of their brethren.

"Let the professions be *heterogenea*, different in their kinds; only *respondentia*, semblable in their proceedings. The Lord created the *Physician*, so hath he ordained the *Minister*. The Lord hath put into him the knowledge of Nature, into this the knowledge of Grace. All knowledge is derived from the fountain of God's wisdom. The Lord hath created medicines out of the earth. The Lord hath inspired his holy word from heaven. The good Physician acts the part of the Divine. They shall pray unto the Lord, that he would prosper that which they give, for ease and remedy, to prolong life. The good Minister, after a sort, is a Physician. Only it is enough for the Son of God to give both natural and spiritual physic. But as *Plato* spake of Philosophy, that it covets the imitation of God, within the limits of possibility and sobriety; so we may say of Physic, it is conteminate to Divinity, so far as a handmaid may follow her mistress."—THOMAS ADAMS, *Devil's Banquet*, p. 221.

The Church how Spoiled—and Usury becoming common.

"*Nimrod* and *Achitophell* lay their heads and hands together; and whiles the one forageth the Park of the Church, the other pleads it from his Book, with a *statutum est*. The *Gibeonites* are suffered in our Camp, though we never clap'd them the hand of covenant; and are not set to draw water and chop wood, do us any service, except to cut our throats. The Receipt (I had almost said the Deceit) of Custom stands open, making the Law's toleration a warrant: that many now sell their Lands, and live on the use of their Monies; which none would do, if Usury was not an easier, securer and more gainful trade."—THOMAS ADAMS, *Devil's Banquet*, p. 240.

Mercies bestowed upon England.

"If I should set the mercies of our land to run along with *Israel's*, we should gain cope of them, and out-run them. And though in God's actual and outward mercies they might outstrip us, yet in his spiritual and saving health they come short of us. They had the shadow, we the substance: they candle-light, we noon-day: they the breakfast of the Law, fit for the morning of the world; we the dinner of the Gospel, fit for the high-noon thereof. They had a glimpse of the Sun, we have him in the full strength: they saw *per fenestram*, we *sine me-*

die. They had the Paschall-Lamb, to expiate sins ceremonially; we the *Lamb of God*, to satisfy for us really: not a typical sacrifice for the sins of the Jews only; but an evangelical, *taking away the sins of the world.* For this is that secret opposition, which that *Voice of a Crier* intimates. Now what could God do more for us? *Israel* is stung with fiery serpents; behold the erection of a (strangely medicinal) *Serpent of brass.* So (besides the spiritual application of it) the Plague hath stricken us, that have stricken God by our sins; his mercy hath healed us. Rumours of War hath hummed in our ears the murmurs of terror; behold, he could not set his bloody foot in our coasts. The rod of Famine hath been shaken over us; we have not smarted with the deadly lashes of it. Even that we have not been thus miserable, God hath done much for us.

"Look round about you, and whiles you quake at the plagues so natural to our neighbours, bless your own safety, and our God for it. Behold the confines of Christendom, *Hungary* and *Bohemia*, infested and wasted with the Turks. *Italy* groaning under the slavery of *Antichrist*; which infects the soul, worse than the Turk infects the body. Behold the pride of *Spain*, curbed with a bloody Inquisition. *France*, a fair and flourishing kingdom, made wretched by her civil uncivil wars. *Germany* knew not of long time, what Peace meant; neither is their war ended, but suspended. *Ireland* hath felt the perpetual plague of her rebellions. And *Scotland* hath not wanted her fatal disasters. Only *England* hath lain, like *Geddon's* fleece, dry and secure, when the rain of Judgements have wetted the whole earth. When God hath tossed the Nations, and made them like a wheel, and as the stubble before the wind, only *England* hath stood like *Mount Zion*, with unmoved firmness."—THOMAS ADAMS, *Devil's Banquet*, p. 248.

Generosity a Virtue of Health.

"If it was necessary here, or there was time to refine upon this doctrine, one might further maintain, exclusive of the happiness which the mind itself feels in the exercise of this virtue, that the very body of man is never in a better state than when he is most inclined to do good offices:—that as nothing more contributes to health than a benevolence of temper, so nothing generally was a stronger indication of it.

"And what seems to confirm this opinion, is an observation, the truth of which must be submitted to every one's reflection—namely—that a disinclination and backwardness to good, is often attended, if not produced, by an indisposition of the animal as well as rational part of us:—so naturally do the soul and body, as in other cases so in this, mutually befriend, or prey upon each other. And indeed, setting aside all abstruser reasoning upon the point, I cannot conceive, but that the very *mechanical motions* which maintain life, must be performed with

more equal vigour and freedom in. that man whom a great and good soul perpetually inclines to shew mercy to the miserable, than they can be in a poor, sordid, selfish wretch, whose little, contracted heart, melts at no man's affliction; but sits brooding so intently over its own plots and concerns, as to see and feel nothing; and, in truth, enjoying nothing beyond himself."—STERNE'S *Sermons*, vol. 1, p. 80.

Fans and Umbrellas—Parasols.

"HERE will I mention a thing that, although perhaps it will seem but frivolous to divers readers that have already travelled in Italy, yet because unto many that neither have been there, nor ever intend to go thither while they live, it will be a mere novelty, I will not let it pass unmentioned. The first Italian fans that I saw in Italy did I observe in this space between Pizzighiton and Cremona; but afterwards I observed them common in most places of Italy where I travelled. These fans both men and women of the country do carry, to cool themselves withal in the time of heat, by the often fanning of their faces. Most of them are very elegant and pretty things. For whereas the fan consisteth of a painted piece of paper and a little wooden handle; the paper which is fastened into the top, is on both sides most curiously adorned with excellent pictures, either of amorous things tending to dalliance, having some witty Italian verses or fine emblems written under them; or of some notable Italian city with a brief description thereof added thereunto. These fans are of a mean price; for a man may buy one of the fairest of them for so much money as counter-vaileth one English groat. Also many of them do carry other fine things of a far greater price, that will cost at the least a ducat, which they commonly call in the Italian tongue *umbrellæes*, that is, things that minister shadow unto them for shelter against the scorching heat of the sun. These are made of leather, something answerable to the form of a little canopy, and hooped in the inside with diverse little wooden hoops that extend the *umbrella* in a pretty large compass. They are used especially by horsemen, who carry them in their hands when they ride, fastening the end of the handle upon one of their thighs; and they impart so long a shadow unto them, that it keepeth the heat of the sun from the upper parts of their bodies."—CORYAT'S *Cruities*, vol. 1, p. 134.

Husbands' Breeding-sickness.

"DID you ever hear of fathers which breed and bear their own children? Their wives conceive; and the husbands, who should be the only comfort in the time of their weakness, first begin to complain of the sorrow. *Juno Lucina fer opem!* I pray send for the midwives, and let us see what this great mountain will bring forth: forsooth his teeth ache; his bones are crazy; his eyesight fails him: he is troubled

with rheums; sometimes with the megrim: physio will not help him; the times of the year will not avail him; but the poor man must expect his wife's delivery. Hath God ordained this to shew the entire league and compassionate heart that should pass between man and wife, and how they are both equally engaged in the issue?—Strange it were, and wonderful in nature, were it not that the husband is the son of a woman, and therefore partakes of her weakness and imperfection: *partus sequitur ventrem*, and is in some sort liable to her curse.

"Here you would expect of me that I should assign and point out the causes of this fellow-feeling and strange affection between man and wife. Happily I could guess at some of them; for, for certainty, I know none: rather I would fly to the divine Providence, beyond the reach and compass of nature; who for assuring man that He himself hath coupled them together, and that both persons are but one flesh, therefore He hath given them but one sense and feeling of the same sorrow. That as in their estate one and the same calamity doth equally befall them, so in their persons one and the same misery doth equally attack them, which God hath ordained by secret and hidden causes best known to himself.—

"—It is not unknown to all skilful musicians, the great concord which is between the eighths; not only for the sweet harmony of music; but if the instrument shall be thus set, and disposed for the purpose, the one string being easily touched, the other will likewise move for company. Assuredly between man and wife, their love and their affections concurring together, there is likewise a greater sympathy and agreement in their natural temper and constitution; and therefore are fitter disposed to work upon each other's body; as kindred descended from one stock are apter to infect and annoy each other, in a pestilent disease. Besides their constitution, man and wife, living together, feeding on the same meats, resting together, and conversing together, as at all times, so sometimes when their bodies are more apt to be tainted, no marvel, then, if some husbands (and yet but a few, for God gave man his wife for his help, and not for his sorrow) do partake in their passions."—GOODMAN'S *Fall of Man*, pp. 317, 320.

Grievances of the Clergy.

"—I FORBEAR to speak of the grievances and complaints of the Clergy; they are many, instead of the ancient privileges and liberties of the Church, which seem to be grounded in nature, in regard of the high excellency of their profession, and therefore have been practised among all nations, but principally expressed in the Levitical law, and so, translated from the Synagogue to the Church, observed in all ancient times, and in the primitive Church. It were to be wished that they had but the common liberty of subjects; for all others, they

have their voices and suffrages in making their own laws; the husbandmen in the choice of their Knights; the tradesmen in the choice of their Burgesses: it were to be wished that the Clergy were not wholly excludèd; being, indeed, more subject to penal laws than any other state in the kingdom."—GOODMAN'S *Fall of Man*, p. 162.

No Spiders in Westminster-Hall!!

"THUS it hath been the complaint of all ages, *leges esse telas araneorum, vel quia juridici sunt araneæ, vel quia muscas capiunt, et verpas dimittunt*. But I am not of their mind; for I think that God in his providence hath so fitly ordained it, as propheeying or prescribing a lesson, that the timber in Westminster Hall should neither admit cobweb nor spider: and God make us thankful for the free course of our justices."—GOODMAN'S *Fall of Man*, p. 169.

Bottom Winds, and Theory of the Wind.

"BECAUSE Wind is the usual forerunner of Rain, and the distributor of it over the Earth, we shall make it our first endeavour to find out its original, as well as its natural uses; and notwithstanding the difficulty of the discovery, we may venture to assert that, in the greatest probability, it proceeds from vast swarms of nitrous particles, arising from the bottom of the sea; which being put into motion, either by the central fire, or by that heat and fermentation which abound in this great body of the earth: and therefore this first commotion, created by the said fermentation, we call a Bottom Wind: which is presently discovered by porpoises and other sea fish, which delight to sport and play upon the waves of the sea; who, by their playing, give the mariners the first notice of an approaching storm. When these nitrous swarms are risen toward the surface of the sea, in a dark night, they cause such a shining light upon the waves, as if the sea were on fire. and being delivered from the brackish water and received into the open air, those fiery and shining meteors which fix upon the masts and sides of ships, and are only nitrous particles condensed by the circumambient cold, and like that which the Chymists call Phosphorus, or Glow-worm, shine and cast a light, but have no heat. This gives to mariners the second notice, that the storm is rising; for upon the first breaking out of the wind the sea begins to be rough, the waves swell and rise, when at the same time the air is calm and clear.

"This boiling fermentation of the sea causeth the vapours to arise, which by the intenseness of the circumambient cold is condensed into thick clouds, and falls down in storms of wind and rain; first upon the sea from whence they rose; and then the attractive power of the mountain-cold, by a secret magnetism between vapour and cold, attracts the waterish vapours, intermixed with nitrous particles, to the high

tops of mountains and hills, where they hang, hovering in thick fogs and waterish mists, until the atmospheric heat rarifies the vitreous part of the fog (which is always uppermost, and appears white and translucent) into brisk gales of wind; and the intenseness of atmospheric cold having attracted the vapours into the colder regions of the air, where being condensed into clouds, the wind breaks, dissipates and drives them before it, until they fall down in rain, and water the surface of the earth."—*Robinson's Natural History of Westmoreland and Cumberland*, p. 7-9.

Difference of Races in Men.

"I do not doubt," says GOODMAN, "but as there are several kinds of creatures, so in the same kind there may be a great difference for the virtues and good qualities; and therefore, as in the earth there are mines and veins of metal, a difference of mould. And as it is most manifest in all other kinds of dumb creatures, so in the bodies of men there may be a difference of blood: *fortes creantur fortibus et bonis*; not only in regard that the posterity doth naturally affect to follow the steps of their ancestors, as likewise in regard to God's promise, who will be a father of his elect and of their seed; and according to the truth and certainty of his own nature, will continue his gracious mercies from generation to generation; but likewise in regard of the natural and inbred qualities arising from the temper and constitution of the seed. Thus God intending to take our manhood upon himself, he made choice of his own stock and family, even the tribe of Judah, the royal race, for his parentage; and this doth make much for the dignity and honor of noble descents; though otherwise we must not herein presume too far, for the tribes are now confounded, and we are all the sons of Abraham. The father's virtues are not always intailed to his seed; the blood full often is tainted; and God's mercy in these days is enlarged, making no difference or acceptance of persons; for the last age brought forth a butcher's son of as brave and as magnificent a spirit as if he had been the son of Cæsar."—*Full of Man*, p. 146.

Intermarriage thought by Sir Thomas More a bond of Peace.

WHEN Richard the Third proposed a marriage between his niece and the King of Scotland's eldest son, the King of Scotland, says SIR THOMAS MORE, "gladly accepted and joyously consented to King Richard's device and conjunction of amity; perfectly remembering that amongst all bonds and obligations of love and amity, there is neither a surer nor a more perfect lock, than the knot of conjunction in the Sacrament of matrimony, which was, in the very beginning of the first age of man, ordained and instituted in the holy place of Paradise terrestrial, by God himself; by reason whereof, the

propagation and succession of the human nature, established upon the sure seat of lawful matrimony between princes, may nourish peace, concord, and unity, assuage and break the furious rage of truculent Mars and terrible battle, and increase love, favour, and familiarity."—*History of Richard the Third*, p. 242.

Swine's Dung taken for the Dysentery in Ireland.

DYSENTERY was commonly termed the country disease in Ireland, "and well it may," says BORLASE, "for it reigns nowhere so epidemically, tainting strangers as well as natives.—Of late an extremely great use hath been made of swine's dung drank in a convenient vehicle. Nor is it a medicine wholly empirical; it having, from the nature of the creature to eject it always moist, an anodyne quality, highly conducing to dilute the humour apt to ferment with so much virulency; not to enlarge on other qualities wherewith it may be thought to be endowed."—*Reduction of Ireland*, p. 174.

Formalities of Hunting and Hawking.

"HUNTMEN and falconers... are well mounted and horsed, as if they were appointed for some service of war; all apparelled in green, like the sons of May; they can talk and discourse of their forest laws, of state matters, and news at court: they have their words of art, their rules and certain notions belonging to their profession: and were it not for such formality and ceremonies, the sport would be little respected."—*GOODMAN's Fall of Man*, p. 149.

Pride the main cause of Non-conformity in the first race.

"WHY did many of them deliberate so long whether they should accept of dignities in the Church, if they did not believe it lawful to hear the prayers, and to put even the Babylonish garment (as you will needs call the surplice) upon their backs, and more than that, to wear the very rags of the whore, the lawn sleeves? If it was so plain a business that their conscience and their covenant would not let them conform, one would think they should have professed it openly without any more ado. And therefore I conclude that pause and deliberation was about something else, not about matters of conscience, but of interest and policy. As, whether the people would take it well, and not laugh at them as so many magpies got upon a perch; whether it would not be a scandalous thing, that is, not for their credit and reputation; whether they could not hold such a party with them in non-conformity, as would balance the episcopal, and so force them at least to a toleration: in short, whether they should not lose the affections of their own party, which they had already made, and win very little upon the affections of others, whom they had so much disobliger in the late troubles. These were

their secret debates in their cabals, the weighty points that were to be stated in those consultations. You, good-man, think perhaps that they spent their time in fasting and seeking God to direct their consciences. No, no! it was not their conscience, but their credit, which then lay at stake.—I have heard some of them acknowledge they did not scruple what we do, but thought it unhandsome for them to do it.” —PATRICK'S *Friendly Debate between a Conformist and a Non-conformist*, p. 83.

Effect of the Overthrow of the Church.

“As soon as you had cast out of doors all that was old among us, if any fellow did but light upon some new and pretty fancy in religion, or some odd unusual expression, or perhaps some swelling words of vanity, presently he set up for a preacher, and cried up himself for a man that had made some new discovery. And such was the confidence of these men, both in inventing strange language, and proclaiming their great discoveries everywhere, that the poor people were persuaded the nation never knew what communion with God meant till this time. Now they thought the happy days were come when the Spirit was poured out, the mysteries of the Gospel unfolded, Free Grace held forth, the Anointings and Sealings of the Spirit vouchsafed, Christ advanced to his throne; and when they should have such incomes, indwellings, and I know not how many other fine things, as never was the like heard of before. For one man comes and tells them of the streamings of Christ's blood freely to sinners; another bids them put themselves upon the stream of Free Grace, without having any foot on their own bottom; a third tells them how they must apply promises, absolute promises; a fourth tells them there is a special mystery in looking at the testamentality of Christ's sufferings. And because he found that everybody had got into their mouths Gospel Truths, Hidden Treasures, and such like words, he presented them with sips of sweetness, and told them he was come to shew them how the Saints might pry into the Father's Glory; and in short, bad them not be afraid of New Light, but ‘set open their windows for any light that God should make known to them:’—it being a thing peculiar to such men, to please the people with some new-found words and phrases, which if they should lay aside, together with all their abused Scripture expression, they would look just like other men, only not so well.—Consider what followed all these glorious discoveries, as they called them. Since the people were so much in love with new-minted words in which they thought there were great mysteries concealed, those men who would excel all the rest of these new teachers, set forth themselves in more pompous language, and made a shew of a more glorious appearance of God in them. For they told the people of being Godded with God, and Christed with Christ, &c.; which strangely amused silly souls, and made them

gaze and stare, as if the Holy Ghost were come down again from Heaven upon men.” —PATRICK'S *Friendly Debate between a Conformist and a Non-Conformist*, p. 25-7.

Puritanic Conversions.

“Non-Conformist. Say what you will, your Preachers never had such a seal to their ministry as God hath given ours by converting thousands through their means.

“Conformist. More phrases still? You mean, God hath shown they are rightly called, or sent by him.

“N. C. Yes.

“C. Then all those men who turn people may say that they have a seal of God to their ministry. See, say, the Popish Priests, what multitudes we convert! therefore we are sent of God. Behold, say the Quakers, we have a seal from Heaven, for ever so many of your people have forsaken you and follow us.

“N. C. But you mistake me, Sir: they do not only convert men to our party, but to be good. They really turn them from sin to God.

“C. I am glad to hear it. But may not a question be made, whether they are not converted only from some, not from all sins; nay, whether they are not converted from one sin to another? So I am sure you confess it is with the Quakers, who make men sometimes more civil in one regard, but more uncivil than ever in others.

“N. C. Sure you cannot suspect us to be like them.

“C. It will be fit for you to examine yourselves thoroughly on this point: whether, for instance, many among you are not converted from loving the world to hate their neighbours; from cold devotion at our churches, to a fiery zeal against our ministers; from undutifulness to natural parents, to the greatest contempt of civil and spiritual. Nay, is this never made a note of a man converted, that though he have a great many faults, yet he is wrought to antipathy to Bishops, Common-Prayer, an innocent cassock, and a surcingle, as you are pleased in derision to call our ministers' girdles?” —PATRICK'S *Friendly Debate between a Conformist and a Non-conformist*, p. 41.

Insects better governed than Men.

“He that shall well consider the commonwealth of the Bees; how strict they are within the territories of their own hives; how just they are in putting those statutes in execution concerning idle persons and vagabonds, and likewise the employment of day-labourers; what an excellent order there appears between them; how great the obedience is from the inferior to the superior; he will easily confess that the greatest temporal happiness of man, which consists in a good government, whereby he is secured of his person and state, is much more

eminently discerned amongst beasts than amongst men. I will not only insist on the Bee, who seems to teach us a platform and precedent of a perfect monarchy: it is long since agreed and concluded in philosophy, that such disorder, such difference and disagreement, such hate and enmity, as is between man and man, cannot be found in the rest of the creatures, *nisi inter disparet feras*, unless it be in beasts of a different kind, and in the deserts and wilderness where ravenous creatures do together inhabit. Such is the providence and government of nature, that they live as peaceably as we do in our best walled fortresses and towns; the city gates, though shut, yet sometimes threaten as dangerous home-bred conspiracies, as they do secure us of outward foreign invasions."—GOODMAN'S *Fall of Man*, p. 100.

Misery of the Poor.

"FOR the common sort of men, I might well reckon them among beasts, *vulgus hominum, inter vulgus animalium*. They are always carried with shews, and never apprehend the truth; their delights are all beastly; they seem not to have the least spark of a spirit. This common sort is likewise the poorest sort; so that generally man is very needy and poor, though otherwise he is ashamed of his poverty; and seeing that man requires more helps than the rest of the creatures, as clothes for his nakedness, physic for his health, a house for his habitation, therefore the wants of men are far greater than the wants of the creatures. For I have often seen in the streets an old, blind, decrepit man, full of sores and inward grief; hungry, naked, cold, comfortless and harbourless; without patience to sustain his grief, without any help to relieve him, without any counsel to comfort him; without fear of God's justice, without hope of God's mercy, which as at all times, so most especially in such distress, should be the sole comfort of a Christian man. I protest before God, that were it not for the hope of my happiness, and that I did truly believe the miseries of this life to be the just punishments of sin, I should much prefer the condition of dumb creatures, before the state of man."—GOODMAN'S *Fall of Man*, p. 161.

Funerals.¹

"WHEN I remember how the young chickens, though continually fed in the channel without respect, should now at length be served up in a silver dish upon a damask table-cloth, with much pomp and solemnity, to be food for their masters; neatly handled, curiously carved, and safely laid up in their bowels; certainly I commend their funerals before man's, who is wrapt in a sheet, buried in a pit where his carcass corrupts, and is made meat for the worms."—GOODMAN'S *Fall of Man*, p. 107.

¹ Goodman's argument would have pleased the Tappan.

Jesuits promote Schism.

"—If there be any of the Jesuits in laymen's clothes, they do not persuade you to our Church, but from it; knowing that it is the surest way to gain you, if they can once unsettle your minds, and fill you with fancies; of which they will at last persuade you there is no end, till you rest yourself in the bosom of that Harlot which you so much abhor."—PATRICK'S *Friendly Debate between a Conformist and a Non-conformist*, p. 77.

Irreverence introduced by Puritanism

"You first taught the people to forbear all expression of devotion when they came into the church, and decried the reverence of uncovering the head there as superstitious and abominable. And so they soon took the liberty to come talking into the church, and not only to walk with their hats on to their seats (even when the minister was reading the Holy Scriptures), but keep them half on when he was at prayer. And then, because others were wont to kneel, or at least stand, in that holy duty, they would show their liberty, or their opposition (I know not whether), in sitting, nay in lolling, after a lazy fashion, as if the minister were telling a sleepy tale, not praying to our Creator. In short there were no bounds could be set to their extravagancies: but they found out as many new gestures and odd phrantic expressions in their prayers as before they had done in their preaching."—PATRICK'S *Friendly Debate between a Conformist and a Non-conformist*, p. 29.

Experience in Religion no safe Guide.

"*Conformist*. When you tell us you find by experience that you are in the right way, it is a thing that may be entertained with a smile. It is in truth no better than to say, You may take my word for it. For whether you be in the right or no, is not to be known by experience, but by reason. In like manner if you tell me you find by experience your minister is a good man, because he doth you good, it is a frivolous argument, and I may be allowed to slight it; for it cannot be known by your experience what he is. You can only know by your experience that you are made better, but he may be bad enough notwithstanding; as the Quakers were reformed of cheating and cozenage in some places by those who, there is great reason to suspect, were cheating knaves themselves.

"*Non-C*. But I may know by experience whether the things he preaches be true or no.

"*C*. It will deceive you if you rely upon that proof. For you may have some good done you by false principles. Nay, those very principles may make you do some things well, which shall make you do other things ill.

"*N. C*. That's strange.

"C. Not so strange as true. For what principle was it that led the Quakers to be just in their dealings?"

"N. C. That they ought to follow the Light within them."

"C. This led them also to be rude and clownish and disrespectful to governors. For all is not reason that is in us: there is a world of fancy also; and the flashes of this now and then are very sudden and amazing, just like lightning out of a cloud. By this they find they were misled in many things which they have now forsaken; being content to wear hatbands and ribbons too, which they so much at the first abominated."

"N. C. I take them to be a deluded people."

"C. And yet they are led, they will tell you, by experience. For they found themselves amended by entering into that religion, whereas they cheated and censured in all other forms wherein they were before. And therefore do not tell me any more of the good you have got by your private meetings, nor make it an argument of their lawfulness; for the same argument will be used against yourselves by the Quakers, who will tell you God is in no private meetings but only theirs, for elsewhere they could never find him. Take your choice; and either let it alone yourselves, or else allow it them. It will either serve both or neither."

—PATRICK'S *Friendly Debate between a Conformist and a Non-conformist*, p. 130.

Italian Scheme for a Balloon, circiter 1679.

In the first Number of the Philosophical Collections (1679) is "a Demonstration how it is practically possible to make a ship which shall be sustained by the air, and may be moved either by sails or oars," from a work entitled *Prodroma*, published in Italian by P. Francesco Lana. The scheme was that of making a brazen vessel, which should weigh less than the air it contained, and consequently float in the air, when that which was within it was pumped out. He calculated everything—except the pressure of the atmosphere; and the only objection to his discovery which he could not obviate, was a moral one, like what the elder and greater Bacon felt with regard to gunpowder. "Other difficulties," he says, "I see not which may be objected against this invention, besides one, which to me seems greater than all the rest; and that is, that it may be thought that God will never suffer this invention to take effect, because of the many consequences which may disturb the civil government of men. For who sees not that no city can be secure against attack, since our ship may at any time be placed directly over it, and descending down may discharge soldiers? The same would happen to private houses and ships on the sea; for our ship descending out of the air to the sails of sea-ships, it may cut their ropes; yea without descending, by casting grapples it may overset them, kill their men, burn their ships by artifi-

cial fire works and fire balls. And this they may do not only to ships, but to great buildings, castles, cities, with such security, that they which cast these things down, from a height out of gunshot, cannot on the other side be offended by those from below."—CORYAT.

Slavery to which Fallen Man is born.

"ALL the honest vocations and callings of men, what are they in verity and truth, but only services and slaveries? Every sea-faring man seems to be a galley-slave. Every occupation seems a mere drudgery, the very beasts themselves do not suffer the like. What a dangerous and painful labour it is to work in repairing of sea-banks; some are overwhelmed with waters; others die surfeited with cold; the very night must give no rest to their labours. How many have miscarried under vaults, in working of mines, in digging of coal-pits, casting up of sand or of gravel, how many have been buried up quick and alive! How many have fallen from the tops of high buildings, from scaffolds and ladders; if some carpenters and masons prove old men, yet how many shall you find not decrepid or troubled with bruises, with aches and sores? How many trades are noysome, unfit for man's health! I have known a student in Cambridge, only in the course of his profession, troubled with five dangerous diseases at once. How many trades are base and ignoble, not befitting the dignity of man's condition, as cobblers, tinkers, carters, chimney-sweepers. But hearkye, hearkye, methinks all the cries of London do not so truly inform me what they sell, or what I should buy, as they do proclaim and cry their own misery. Consider, consider, whether any other creature could endure the like service. And yet this is no prenticeship, that ever we should expect any better condition, but the whole term of our life must be spent in this slavery. It is a truth which will admit no exception, and therefore I will forbear to make any further complaint; only man's nature is corrupted; man's nature is corrupted, and therefore with patience we must endure the yoke; no longer sons of a loving mother, but servants and slaves to a step-dame."—GOODMAN'S *Fall of Man*, p. 61.

Forks.

"I OBSERVED a custom in all those Italian cities and towns through the which I passed, that is not used in any other country that I saw in my travels, neither do I think that any other nation of Christendom doth use it, but only Italy. The Italian, and also most strangers that are commorant in Italy, do always at their meals use a little fork when they cut their meat. For while with their knife which they hold in one hand they cut the meat out of the dish, they fasten their fork, which they hold in their other hand upon the same dish: so that whatsoever

he be that, sitting in the company of any others at meal, should unadvisedly touch the dish of meat with his fingers from which all at the table do eat, he will give occasion of offence to the company, as having transgressed the laws of good manners; inasmuch that for his error, he shall be for the least browbeaten, if not reprehended in words. This form of feeding I understand is generally used in all places of Italy, their forks being made for the most part of iron or steel, and some of silver, but those are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any means endure to have his dish touched with fingers, seeing all men's fingers are not alike clean. Hereupon I myself thought good to imitate the Italian fashion by this forked cutting of meat, not only while I was in Italy, but also in Germany, and oftentimes in England since I came home; being once quipped for that frequent using of my fork, by a certain learned gentleman, a familiar friend of mine, one Mr. Laurence Whitaker, who in his merry humour doubted not to call me at table *furcifer*, only for using a fork at feeding, but for no other cause."—CORYAT's *Crudities*, vol. 1, p. 106.

First Uses of the Black Lead.

ROBINSON says of the Wadd, or Black Lead, "this ore is of more value than either Copper, Lead, or Iron.

"Its natural uses are both medicinal and mechanical. It's a present remedy for the cholick; it easeth the pain of gravel, stone and strangury: and for these and the like uses, it's much bought up by Apothecaries and Physicians, who understand more of its medicinal uses than I am able to give account of.

"The manner of the Country people's using it is thus; first they beat it small into meal, and then take as much of it in white wine, or ale, as will lie upon a sixpence, or more, if the distemper require it.

"It operates by urine, sweat, and vomiting. This account I had from those who had frequently used it in these distempers with good success. Besides those uses that are medicinal, it hath many other uses which increase the value of it.

"At the first discovering of it, the neighbours made no other use of it, but for marking their sheep: but it's now made use of to glazen and harden crucibles, and other vessels made of earth or clay, that are to endure the hottest fire; and to that end it's wonderfully effectual, which much enhanceth the price of such vessels.

"By rubbing it upon iron-arms, as guns, pistols, and the like, and tinging of them with its colour, it preserves them from rusting.

"It's made use of by Dyers of cloth, making their blues to stand unalterable: for these and other uses it's bought up at great prices by the Hollanders and others.

"The Lords of this Vein are, the Lord Banks, and one Mr. Sendson. This Vein is but opened

once in seven years; but then such quantities of it are got, that are sufficient to serve the country."—*Natural History of Westmoreland and Cumberland*, p. 75.

Grounds of Machiavellism.

"I WOULD gladly know what is the ground of all Machiavelian policy, but only this; that, supposing the inward corruption of man's nature, it suspects and prevents the worst,—desiring to secure itself, though by the worst means; and to purchase its own safety though it must be enforced to wade through a bath of man's blood: and proposing certain ends to itself, answerable to the corrupt inclination thereof, as honour, wealth, pleasure, &c., it respects not the goodness or the lawfulness of the means to attain it, but only how they are fitted and accommodated to the present use and occasion."—GOODMAN'S *Fall of Man*, p. 212.

A Bishop of Durham's Bounty.

"RICHARD DE BURIE, sometime Bishop of Durham in the year 1333, bestowed weekly for the relief of the poor, eight quarters of wheat made into bread, besides the fragments of his house, the offals of his slaughterhouse, and yearly much clothing. In his journey between Newcastle and Durham, he gave always by his own appointed order, eight pounds in alms; from Durham to Stockton, five pounds; from Durham to Auckland, five marks; from Durham to Middleham, five pounds."—GOODMAN'S *Fall of Man*, p. 377.

Labour neglected for higher occupations—yet Labour the lot of Man.

LABOUR is part of the punishment appointed for the primal sin: "now man, instead of patience in bearing this yoke, and obedience in undertaking this task, and conforming himself to God's law, desires nothing so much as to frustrate the sentence of God, and to avoid the punishment; especially in these last days, which is the old age of the World, we intend nothing more than our idleness and sloth, sometimes under the fair shew of sanctity. Whereas certain it is that all honest callings and vocations of men, they are God's own ordinance; in performing them we do God service; *his erat qui bene laborat*; the works have the force of a prayer, as implicitly desiring God to concur with his own means. They are likewise in the nature of sacrifices, as being actions well pleasing and commanded by God himself. Think them not base; do not neglect them with any foolish fancy and conceit of thine own purity; for God hath appointed them, and he shall one day take the accounts of thy labour in this kind. But the general practice of this world is to give over all painful, manual and laborious professions, and to desire to live by their wits; as if the state of man were wholly angelical, and

that his hunger could be satisfied with knowledge, his thirst quenched with sweet meditation, and his back clothed with good precepts; or as if every part should ambitiously aspire to the perfection of an eye. For scholars are infinite; lawyers, innumerable; cities swarm and abound with multitudes, and every company complains of company: but tillage, husbandry, and manual labour, were never more neglected. We do not desire to gain from nature, so to benefit ourselves and to enrich the whole kingdom: but we desire, with the fineness and quiddities of our own wits, to gain from others; and we must breed up our children as clerks in some office. And hence it is, that our wants were never so great; the tricks and shifts of many were never so shameful and dishonest; for they that know best to live riotously in a wasteful course of expense, know least what belongs to the labour and difficulty in getting."—GOODMAN'S *Fall of Man*, p. 246.

More Drunkenness in England than in Germany.

THE Germans, "though they will not offer any villainy or injury to him that refuseth to pledge him the whole (which I have often seen in England to my great grief), yet they will so little regard him, that they will scarce vouchsafe to converse with him. Truly I have heard Germany much dispraised for drunkenness before I saw it; but that vice reigneth no more there, that I could perceive, than in other countries. For I saw no man drunk in any place of Germany, though I was in many goodly cities, and in much notable company. I would God the imputation of that vice could not be almost as truly cast upon mine own nation, as upon Germany. Besides I observed that they imposed not such an inevitable necessity of drinking a whole health, especially those of the greater size, as many of our English gallants do; a custom, in my opinion, most barbarous, and fitter to be used among the rude Scythians and Goths than civil Christians; yet so frequently practised in England, that I have often most heartily wished it were clean abolished out of our land, as being no small blemish to so renowned and well governed a kingdom as England is."—CORYAT'S *Crudities*, vol. 2, p. 288.

Few Books recommended by Dona Oliva.

"De la Sapiencia te digo que puedes ser felice sin ella, que poco saber te basta. Con este librito, y Fray Luys de Granada, y la Vanidad de Estela, y Contemptus Mundi, sin mas libros puedes ser felice; haciendo paradass en la vida, contemplando tu ser, y entendiendo a ti mismo; y mirando al camino que llevas, y adonde vas á parar, y contemplando este mundo, y sus maravillas, y el fin del; y leyendo un rato cada dia en los dichos libros, que es buen genero de oracion."—DONA OLIVA SABUCO, *Coloquio de la Naturaleza del Hombre*, fol. 103.

Words—what they ought to be.

WORDS.—"Ils doivent porter leur sens et leur signification, et jamais ils ne doivent estre obscurs. Le mot n'est qu'un habit qu'on donne à l'imagination, pour en revestir la pensée, et la mieux faire connoistre par les couleurs dont elle est dépeinte: mais c'est un habit qui ne la doit point couvrir; c'est une coiffure, et non pas un masque; elle doit la parer et luy servir d'ornement, et non pas la cacher aux yeux, et l'envelopper d'on déguisement."—*La Prétieuse*, tom. 2, p. 444.

A Reformer's Notion of the Uses of Government.

"OUT of Britain most people conceive it to be one of the duties of government—one which individuals cannot exercise—to make roads. Remembering this, led me to speculate, as the snow fell, as to the real extent to which governments—considered as some individuals different from, and separate from the mass of society, regulating the whole—are necessary for its good. I remembered, that what was considered formerly as one of their most important duties, the creation of a proper currency, had recently been performed in a much more commodious manner by individuals, as bankers, and that paper circulation had only become inconvenient through governments interfering with it; that, probably, all the now hateful duties of a police might be better performed by the individuals of the society taking on themselves, as every man now partially does, the duty of learning what his neighbour's conduct is, and speaking of it freely and openly, and treating him according to his behaviour. It is very evident that everything regulated by the opinion of the whole society, not directed by the previously formed opinions of some few men, must be always regulated, in the best possible manner, agreeable to the wisdom and knowledge of the whole society. What is directed by a few men, can only be regulated by the wisdom and knowledge they possess; and it must be better every society should be regulated by all its wisdom and knowledge, rather than by a part of these estimable qualities. I can hardly tell with what narrow bounds this speculation led me to circumscribe the duties of governments; nor how much the reverence which I, in common with every man, had been taught to pay them, dwindled in my imagination."—*Travels in the North of Germany*, by THOMAS HODGSKIN, p. 73.

English Blackguards the Worst.

"IN truth, a riotous and a drunken woman is almost an unknown character except in the seaports and among the lower classes of Britain. There is something either in the greater inequality of the different classes of our people, or in the force of our moral opinions, which condemns the sinning part of our population to a

state of rough brutality—of profligate and boisterous licentiousness—of active and devilish vice—which glances in rags, in filth, and drunkenness, on the eye, and sounds, in imprecations, on the ear, and which I have never seen in any other part of the world but in Britain. Single specimens of this sort of character may be seen in Paris, but it is found in masses only in the neighbourhood of Wapping, of St. Giles, and of our sea-ports. Our activity is conspicuous, not only in virtue, but in vice; and the latter is carried to loathsome excess. Licentiousness, and perhaps cruelty and revenge, may be the characteristics of other people; but it is only in our country that hard and disgusting brutality is combined with profligacy. This sort of character may be owing, in both countries, to commerce, or to activity of mind; but much of it is to be attributed to a severity of opinion, which not only condemns the sin, but has no charity for the sinner. Calvinism is the predominant religion of Friesland; and it too frequently classes enjoyment as vice, and pushes those who have made one false step into the abyss of misery. In other countries frailties are regarded with more tenderness, and those who are addicted to any one vice are not compelled to be utterly vicious. To whatever causes the difference of character which has been mentioned may be owing, it is, I think, certain, that one reprobated vice brings after it, in our country, many other vices, and more misery than in other countries.”—*Travels in the North of Germany*, by THOMAS HODGSKIN, p. 282.

Journeymen living with their Employers in Germany.—Once a custom here.

“THE fact that many of the journeymen tradesmen still live with their employers, is a specimen of the equality and homely state of society in Germany. The progress of refinement, if such an alteration can be called refinement, seems to be, to banish this homely state. It once existed in England. Both masters and journeymen, I believe, like our present mode better; and an individual cannot decide that their judgement is wrong. I can but remark, however, that when masters describe the former state as a ‘grovelling situation,’ they like the present one better, chiefly because it ministers to their pride; and, while they boast their democratic feelings, it lessens the distinction between them and their employers, and makes a more marked boundary between them and their journeymen. It renders more perfect that aristocracy of wealth, which is already stronger in our country than in any other. It can only be known from the experience of future ages, if this aristocracy, now first coming to its full growth, be not more pernicious than that aristocracy of birth which is sinking to decay, and which has so long been the plague of the world.”—*Travels in the North of Germany*, by THOMAS HODGSKIN, vol. 2, p. 162.

Bunyan on Ex-tempore Prayer.

“It is at this day wonderful common, for men to pray *Ex-tempore* also: To pray by a Book, by a premeditated set Form, is now out of fashion. He is counted nobody now, that cannot at any time, at a minute’s warning, make a Prayer of half an hour long. I am not against *Ex-tempore* Prayer, for I believe it to be the best kind of praying: but yet I am jealous, that there are a great many such prayers made, especially in pulpits and public meetings, without the breathing of the Holy Ghost in them: For if a *Pharisee* of old could do so, why may not a *Pharisee* do the same now? Wit, and reason, and notion, is not screwed up to a very great height; nor do men want words, or fancies, or pride, to make them do this thing. Great is the formality of Religion this day, and little the power thereof. Now when there is a great form and little power (and such there was also among the Jews, in the time of our Lord and Saviour Jesus Christ), then men are most strangely under the temptation to be hypocrites; for nothing doth so properly and directly oppose hypocrisy, as the power and glory of the things we profess. And so on the contrary, nothing is a greater temptation to hypocrisy, than a form of knowledge of things without the savour thereof. Nor can much of the power and savour of the things of the Gospel be seen at this day upon professors (I speak not now of all) if their actions and conversations be compared together. How proud, how covetous, how like the World in garb and guise, in words and actions, are most of the great professors of this our day! But when they come to Divine Worship, especially to pray, by their words and carriage there one would almost judge them to be Angels in Heaven.”—BUNYAN’S *Works*, vol. 2, p. 677.

Prayer with Devotion.

“THE *Pharisee* is said to pray with himself; God and the *Pharisee* were not together, there was only the *Pharisee* and himself. *Paul* knew not what to pray for without the Holy Ghost joined himself with him, and helped him with groans unutterable; but the *Pharisee* had no need of that; ‘twas enough that *HE* and himself were together at this work, for he thought without doubting that *HE* and himself together could do. How many times have I heard ancient men, and ancient women, at it, with themselves, when all alone in some private room, or in some solitary path; and in their chat, they have been sometimes reasoning, sometimes chiding, sometimes pleading, sometimes praying, and sometimes singing; but yet all has been done by themselves when all alone; but yet so done, as one that had not seen them must needs have concluded that they were talking, singing, and praying, with company; when all that they had said, they did it with themselves, and had neither auditor nor regarder.

"So the Pharisee was at it with himself; *he* and *himself* performed, at this time, the Duty of Prayer."—BUNYAN's *Works*, vol. 2, p. 678.

All Mischief commences in the name of God, says Luther.

"I REMEMBER, that Luther used to say, *In the name of God begins all Mischief*. All must be father'd upon God; the Pharisee's Conversion must be father'd upon God; the right or rather the villainy of the outrageous Persecution against God's People, must be father'd upon God. *God, I thank thee, and Blessed be God*, must be the burthen of the Heretick's song. So again, the Freewiller, he will ascribe all to God; the Quaker, the Ranter, the Socinian, &c. will ascribe all to God. *God, I thank thee*, is in every man's mouth, and must be intailed to every error, delusion, and damnable doctrine that is in the world: But the name of God, and their doctrine, worship and way, hangeth together, and the Pharisee's doctrine; that is to say, nothing at all; for God hath not proposed their principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the least grace or mercy to them; but rather rejecteth them, and holdeth them for his enemies, and for the destroyers of the world."—BUNYAN's *Works*, vol. 2, p. 681.

A Man hanged upon his own Self-accusation.

"SINCE you are entered upon stories, I also will tell you one, the which, though I heard it not with mine own ears, yet my author I dare believe: It is concerning one old *Tbd*, that was hanged about twenty years ago, or more, at *Hartford*, for being a thief. The story is this: At a Summer Assize holden at *Hartford*, while the Judge was sitting upon the Bench, comes this old *Tbd* into the Court, cloathed in a green suit, with his leathern girdle in his hand, his bosom open, and all in a dung sweat as if he had run for his life; and being come in, he spake aloud as follows: *My Lord*, said he, *here is the veryest rogue that breathes upon the face of the earth: I have been a thief from a child: When I was but a little one, I gave myself to rob orchards, and to do other such like wicked things; and I have continued a thief ever since. My Lord, there has not been a robbery committed this many years, within so many miles of this place, but I have either been at it, or privy to it.* The Judge thought the fellow was mad: but after some conference with some of the Justices, they agreed to indict him, and so they did, of several felonious actions; to all which he heartily confessed guilty, and so was hanged with his wife at the same time."—BUNYAN's *Works*, vol. 2, p. 737.

Spirits haunt Precious Mines.

"MODERN authors," says FULLER, "avouch that malignant spirits haunt the places where

the precious metals are found: as if the Devil did there sit abroad to hatch them, cunningly pretending an unwillingness to part with them; whereas indeed he gains more by one mine minted out into money, than by a thousand concealed in the earth."—*Pisgah View*, p. 8.

The World's Round Dance.

"—THE Uniform Spirit through compassion sends his servants or ministers to the Humanity, both at evening and morning, and also sometimes in the night; and demands of her whether she have not yet danced herself a-weary in the confused Round Dance (that is, whether she yet sees not the blind unquietness of the World): but if the Humanity hath still her chiefest lust or desire to the earthly Round Dance, then she can give no answer to the Messengers of the Uniform Spirit, because she understands not the language of the Messengers; and the reason is this, because the Messengers of the Uniform Spirit speak the Hebrew tongue.

"(The which signifies a passover out of the flesh into the spirit; and that Humanity also should turn from the flesh to the spirit, and pass over from her wild restless heathenish Round Dance into the true quiet uniform spirit.)

"Which Hebrew language is not spoken at the heathenish wild Round Dance. Therefore the brutish Humanity cannot speak this language in her heathenish confusion unless she apply herself to learn the Hebrew tongue.

"But if she will not pay for her schooling to learn the Hebrew language, then she shall never be able to give the messengers of the uniform speech any answer: for they know not the heathenish speech, and the Humanity understands not the Hebrew language: therefore there can be no conference held to uniformity."

—*Spiritual Journey of a Young Man, &c.*, 1659, p. 164.

Sow Hemp-seed.

"Sow hempseed among them, and nettles will die."

So TAYLOR the Water-Poet, in his Praise of Hemp-seed:

"Besides, this much I of my knowledge know,
That where Hemp grows no stinking weed can grow;
No cockle, darnel, henbane, tare, or nettle,
Near where it is can prosper, spring, or settle;
For such antipathy is in this seed
Against each fruitless undeserving weed,
That it with fear and terror strikes them dead,
Or makes them that they dare not show their head.

And as in growing it all weeds doth kill,
So, being grown, it keeps its nature still;
For good men's uses serves, and still relieves,
And yields good whips and ropes for rogues and thieves."

Etymology of Prétieuse.

"UNE Prétieuse donne un prix particulier à toute chose, quand elle juge, ou quand elle loué, ou quand elle censure : comme par exemple, les choses les plus communes et les plus triviales qui ramperoiént dans un discours, ou du moins n'iroient tout au plus qu' à la superficie du goût, et ne donneroiént qu'un tendre et foible plaisir, ou à celuy qui le liroit, ou qui l'écouteroit, augmenteroient de prix par le seul débit de la Prétieuse, à qui l'art est familier d'élever les choses, et de les faire valoir. C'est sans doute la raison de ce mot que l'on a donné à nostre société."—*La Prétieuse*, tom. 2, p. 467.

The Footman Ship.

"THE Foot-man-Ship, with her Regiment :—The sailors, the most part and best of them, are bred in a kingdom of much fertility and plenty, called *Realdine*, where, after they have all their youth been accustomed to wear brogues and truzes, their fare being many times sham-rocks, oaten-bread, beans, and butter-milk, armed upon stark naked, with a dart, or a skeane, stealed with the spirit *Uaquebaugh*, then they cross a ditch of eight hours' sail, and land in the most flourishing kingdom of *Triebwitz*, where by their good Foot-man-Ship they are turned out of their old habits, into jackets of good preter-pluperfect velvet, plated with silver, or *Argentum vivum* (for the quickness), and all to be embroidered back and side with the best gold twist, and the best of the silk-worm, sometimes with a Court (a Coat of Guard I should say), or a Coat of Regard, being well guarded, unregarded, with such a deal of feather, ribbons, and points, that he seems to be a running Haberdasher's shop of small wares.

"Yet are those men free from pride : for their greatest ambition is, not to ride, but to foot it, or else to sweep chimnies, or to turn Costermongers : this is the altitude of their aim, and the profundity of their felicity : nevertheless they know themselves to be great men's Trappings, courageous Torch-bearers, illustrious Fire-drakes, glorious and sumptuous Turmoilers : they are far from the griping sins of Usury and Extortion ; and are such philosophical contempters of the world, that every day they tread it under their feet and trample on it ; and they are such haters of wickedness, that they leave it in all places where they come : they are not covetous of other men's land, for they make all the haste they can every day to leave it behind them : they are so much to be trusted, that their words are as good as their bonds : yet in this their humility they may compare with Emperors, for they are as brave as *Nero*, and can drink with *Tiberius* : To conclude, the Foot-man-Ship is mann'd with well-breath'd mariners, who after all their long, painful, and faithful service, are shipped in the bark Beggary, and brought to an anchor in the haven of Cripple-gate."—*TAYLOR THE WATER-POET'S Works*, p. 86.

Taylor's Entertainment in the Highlands.

"He brought me to a place called *Cober-spah*, where we lodged at an inn, the like of which, I dare say, is not in any of his Majesty's dominions. And for to shew my thankfulness to Master *William Arnet* and his wife, the owners thereof, I must explain their bountiful entertainment of guests, which is this :

"Suppose ten, fifteen, or twenty men and horses come to lodge at their house, the men shall have flesh, tame and wild-fowl, fish, with all variety of good cheer, good lodging and welcome ; and the horses shall want neither hay nor provender ; and at the morning at their departure the reckoning is just nothing. This is the worthy gentleman's use, his chief delight being only to give strangers entertainment gratis : And I am sure, that in *Scotland* beyond *Edinburgh*, I have been at houses like castles for building ; the master of the house his beaver being his blue bonnet ; one that will wear no other shirts but of the flax that grows on his own ground, and of his wives', daughters', or servants' spinning ; that bath his stockings, hose, and jerkin of the wool of his own sheep's backs ; that never (by his pride of apparel) caused Mercer, Draper, Silkman, Embroiderer, or Haberdasher to break and turn bankrupt ; and yet this plain home-spun fellow keeps and maintains thirty, forty, fifty servants, or perhaps more, every day relieving three or four score poor people at his gate ; and besides all this, can give noble entertainment for four or five days together to five or six Earls and Lords, besides Knights, Gentlemen, and their followers, if they be three or four hundred men and horse of them ; where they shall not only feed but feast, and not feast but banquet : this is a man that desires to know nothing so much as his duty to God and his King ; whose greatest cares are, to practise the works of Piety, Charity, and Hospitality : he never studies the consuming art of fashionless fashions ; he never tries his strength to bear four or five hundred acres on his back at once ; his legs are always at liberty, not being fettered with golden garters, and manoeuvred with artificial roses, whose weight (sometime is the relics of some decayed lordship ; many of these worthy house-keepers there are in *Scotland* : amongst some of them I was entertained ; from whence I did truly gather these aforesaid observations."—*TAYLOR THE WATER-POET'S Works*, p. 138.

Puddings.

"If the *Norfolk Dumpling* and the *Devonshire White-pot* be at variance, he will atone them : the *Bag-puddings* of *Gloucestershire*, the *Black-Puddings* of *Worcestershire*, the *Pan-puddings* of *Shropshire*, the *White-puddings* of *Somersetshire*, the *Hasty-puddings*, of *Hampshire*, and the *Pudding-pyes*, of any shire, all is one to him, nothing comes amiss, a contented mind is worth all ; and let anything come in

the shape of fodder, or eating stuff, it is welcome, whether it be *Sausage*, or *Custard*, or *Egg-pye*, or *Cheese-cake*, or *Flawn*, or *Fool*, or *Froyze*, or *Tunzy*, or *Pan-cake*, or *Fritter*, or *Flapjack*, or *Possel*, *Galley-mawfrey*, *Macaroane*, *Kickshaw*, or *Tantablin*."—TAYLOR THE WATER-POET'S Works, p. 146.

Gardens at Wilton.

"AMONGST the rest, the pains and industry of an ancient gentleman, Mr. *Adrian Gilbert*, must not be forgotten: for there hath he (much to my Lord's cost and his own pains) used such a deal of intricate setting, grafting, planting, inoculating, railing, hedging, plashing, turning, winding, and returning, circular, triangular, quadrangular, orbicular, oval, and every way curiously and chargeably conceited: There hath he made walks, hedges, and arbours, of all manner of most delicate fruit-trees, planting and placing them in such admirable art-like fashions, resembling both divine and moral remembrances; as three arbours standing in a triangle, having each a recourse to a greater arbour in the midst, resembling three in one, and one in three: and he hath there planted certain walks and arbours all with fruit-trees, so pleasing and ravishing to the sense that he calls it *Paradise*, in which he plays the part of a true *Adamist*, continually toiling and tilling. Moreover, he hath made his walks most rarely round and spacious, one walk without another (as the rinds of an onion are greatest without, and less towards the centre), and withall, the hedges betwixt each walk are so thickly set that one cannot see through from the one walk, who walks in the other: that, in conclusion, the work seems endless; and I think that in *England* it is not to be followed, or will in haste be followed. And in love which I bear to the memory of so industrious and ingenious a gentleman, I have written these following anagrams.

Adryan } Anagrams { *Art readily began*
Gilbert. } { *A breeding tryall.*

Art readily began a breeding tryall,
When she inspir'd this worthy Gentleman:
For Nature's eye of him took full espiall,
And taught him Art; Art readily began
That though Dame Nature was his Tutress, he
Outworks her, as his works appearant be:

For Nature brings but earth, and seeds and plants,
Which Art, like Tailors, cuts and puts in fashion:
As Nature rudely doth supply our wants,
Art is deformed Nature's reformation.
So *Adryan Gilbert* mendeth Nature's features,
By Art; that what she makes, doth seem his
creatures."

TAYLOR THE WATER-POET'S Works,
part 2, p. 31.

[A Lay Impropiator.]

"THIS one thing which I now declare, is most

lamentable and remarkable; which is, that *Ewell* being a market town, not much above ten miles from *London*, in a Christian kingdom, and such a kingdom, where the all saving Word of the everliving God is most diligently, sincerely, and plentifully preached; and yet amidst this diligence, as it were in the circle or centre of this sincerity, and in the flood of this plenty, the town of *Ewell* hath neither preacher nor pastor: for although the parsonage be able to maintain a sufficient preacher, yet the living being in a lay-man's hand, is rented out to another for a great sum, and yet no preacher maintained there. Now the chief landlord out of his portion doth allow but seven pounds yearly for a Reader; and the other that doth hire the parsonage at a great rent, doth give the said Reader four pound the year more out of his means and courtesie: and by this means the town is served with a poor old man that is half blind, and by reason of his age can scarcely read: for all the world knows, that so small a stipend cannot find a good preacher books, and very hardly bread to live on; so that the poor souls dwelling there are in danger of famishing, for want of a good preacher to break the bread of life unto them: for a sermon amongst them is as rare as warm weather in *December*, or ice in *July*, both which I have seen in *England*, though but seldom."—TAYLOR THE WATER-POET'S Works, part 2, p. 139.

Ruffs.

"Now up aloft I mount unto the Ruff,
Which into foolish mortals pride doth puff.
Yet Ruffs' antiquity is here but small,
Within this eighty years not one at all;
For the eighth *Henry* (as I understand)
Was the first King that ever wore a Band,
And but a falling Band, plain with a hem,
All other people knew no use of them
Yet imitation in small time began
To grow, that it the Kingdom over-ran:
The little falling-bands encreased to Ruffs;
Ruffs (growing great) were waited on by *Cuffs*.
And though our frailties should awake our care,
We make our Ruffs as careless as we are;
Our Ruffs unto our faults compare I may,
Both careless, and grown greater every day.
A *Spaniard's Ruff* in folio, large and wide,
Is th' abstract of ambition's boundless pride.
For roundness 'tis the emblem, as you see,
Of the terrestrial Globe's rotundity,
And all the world is like a Ruff to *Spain*,
Which doth encircle his aspiring brain.
And his unbounded pride doth still persist,
To have it set, and peaked as he list.
The sets to organ-pipes compare I can,
Because they do offend the Puritan,
Whose zeal doth call it superstition,
And badges of the Beast of *Babylon*.
Ruffs only at the first were in request
With such as of ability were best;
But now the plain, the stitch'd, the laced, and shag,
Are at all prices worn by tag and rag.

So Spain (who all the world would wear) shall see,

Like Ruffs, the world from him shall scatt'ed be.
As for the Cuff, 'tis prettily encreast
(Since it began, two handfuls at the least):
At first 'twas but a girdle for the wrist,
Or a small circle to enclose the fist,
Which bath by little and by little crept,
And from the wrist unto the elbow leapt;
Which doth resemble sancy persons well,
For give a knave an inch, he'll take an ell.
Ruffs are to *Cuffs*, as 'twere the breeding mothers;
And *Cuffs* are twins in pride, or two proud brothers."

TAYLOR THE WATER-POET'S Works,
part 2, p. 167.

Upstarts who crowded London.

"THE last Proclamations concerning the retiring of the Gentry out of the City into their countries, although myself with many thousands more were much impoverished and hindered of our livings by their departure, yet on the other side, how it cleared the streets of these way-stopping whirligigs! for a man might now walk without bidding *Stand up, ho*, by a fellow that scarcely can either go or stand himself. Princes, Nobility, and Gentlemen of worth, offices and quality, have therein their privilege, and are exempt, may ride as their occasions or pleasures shall invite them, as most meet they should. But when every *Gill Turnstrie*, *Mistress Fumkins*, *Madam Polecat*, and my *Lady Trash*, *Proth* the Tapster, *Bill* the Tailor, *Lavender* the Broker, *Whiff* the Tobacco-seller, with their companion Trugs, must be coach'd to *Saint Albans*, *Buratwood*, *Hockley in the Hole*, *Croydon*, *Windsor*, *Uxbridge*, and many other places, like wild haggards prancing up and down; that what they get by cheating, swearing and lying at home, they spend in riot, whoring and drunkenness abroad; I say by my balladome, it is a burning shame: I did lately write a pamphlet called a *Thief*, wherein I did a little touch upon this point; that seeing the herd of hireling Coaches are more than the Wherries on the Thames, and that they make loather so excessively dear, that it were good the order in *Bohemia* were observed here, which is, that every hired Coach should be drawn with ropes, and that all their harness should be hemp and cordage: besides, if the cover and boots of them were of good resined or pitched canvass, it would bring down the price of leather; and by that means a hired Coach would be known from a Prince's, a Nobleman's, Lady's, or people of note, account, respect and quality."—TAYLOR THE WATER-POET'S Works, part 2, p. 238.

Suicides.

"WHEN I frame to myself a martyrologe of all which have perished by their own means, for religion, country, fame, love, ease, fear,

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shame; I blush to see how naked of followers all virtues are in respect of this fortitude; and that all histories afford not so many examples either of cunning and subtle devices, or of forcible and violent actions, for the safeguard of life, as for destroying."—DONNE'S *Biathanatos*, p. 51.

Curse of Ill-gotten Wealth.

"THERE is such a curse goes along with an ill gotten estate, that he that leaves such a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that it is sure to eat it out. Would to God it were as generally laid to heart, as it seems to be generally taken notice of! Then surely parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children; for this is not a way of providing for them: nay, 'tis the way to spoil them of whatever they have lawfully gathered for them; the least mite of unlawful gain being of the nature of leaven, which sours the whole lump, bringing down curses upon all a man possesseth."—*Whole Duty of Man*, 14th Sunday.

James's Feeling about Holydays and Sports.

"BUT unto one fault is all the common people of this kingdom subject, as well burgh as land; which is, to judge and speak rashly of their Prince, setting the commonweal upon four props, as we call it; ever wearying of the present estate, and desirous of novelties. For remedy whereof (besides the execution of laws that are to be used against unreverent speakers) I know no better mean, than so to rule, as may justly stop their mouths from all such idle and unreverent speeches; and so to prop the weal of your people, with provident care for their good government, that justly *Momus* himself may have no ground to grudge at; and yet so to temper and mix your severity with mildness, that as the unjust railers may be restrained with a reverent awe, so the good and loving subjects may not only live in surety and wealth, but be stirred up and invited by your benign courtesies to open their mouths in the just praise of your so well moderated regiment. In respect whereof, and therewith the more to allure them to a common amity among themselves, certain days in the year would be appointed, for delighting the people with public spectacles of all honest games and exercise of arms; as also for convening of neighbours, for entertaining friendship and heartiness, by honest feasting and merriness. For I cannot see what greater superstition can be in making plays and lawful games in May and good cheer at Christmas, than in eating fish in Lent and upon Fridays, the Papists as well using the one as the other; so that always the sabbaths be kept holy, and no unlawful pastime be used. And as this form of contenting the people's minds hath been used in all well-

governed republics, so will it make you to perform in your government that good old sentence,

Omne tulit punctum qui miscuit utili dulce."

Basilikon Doron, p. 164.

His Character of the Nobles.¹

"THE natural sickness that I have perceived this Estate [the Nobility] subject to in my time, hath been, a fearless arrogant conceit of their greatness and power; drinking in with their very nourish milk that their honour stood in committing three points of iniquity; to thrall by oppression the meaner sort that dwelleth near them, to their service and following, although they hold nothing of them; to maintain their servants and dependers in any wrong, although they're not answerable to the laws (for anybody will maintain his man in a right cause), and for any displeasure that they apprehend to be done unto them by their neighbour, to take up a plain feud against him, and (without respect to God, King, or Commonweal) to bang it out bravely, he and all his kin against him and all his; yea they will think the King far in their common, in case they agree to grant an assurance to a short day for keeping of the peace, where by their natural duty they are obliged to obey the law, and keep the peace all the days of their life, upon the peril of their very craiggs."—*Basilikon Doron*, p. 162.

His Opinion of Tradesmen.—His advice that Government should fix the Price of all things yearly.

"THE Merchants think the whole commonweal ordained for making them up; and accounting it their lawful gain and trade to enrich themselves upon the loss of all the rest of the people, they transport from us things necessary, bringing back sometimes unnecessary things, and at other times nothing at all. They buy for us the worst wares, and sell them at the dearest prices; and albeit the victuals fall or rise of their prices, according to the abundance or scantness thereof, yet the prices of their wares ever rise, but never fall; being as constant in that their evil custom as if it were a settled law for them. They are also the special cause of the corruption of the coin, transporting all our own, and bringing in foreign, upon what price they please to set on it. For order putting to them, put the good laws in execution that are already made anent these abuses; but especially do three things. Establish honest, diligent, but few searchers, for many hands make slight work; and have an honest and diligent Treasurer to take count of them. Permit and allure foreign merchants to trade here; so shall ye have best and cheap wares, not buying them at the third hand. And set every year down a certain price of all things; considering first, how it is in other countries; and the price being set reasonably

¹ Scotch, I suppose.

down, if the merchants will not bring them home on the price, ory foreigners free to bring them."—*Basilikon Doron*.

Selfish and Christian Ethics compared.

In the "New Commandment" given by our Lord to his disciples, "that ye love one another; as I have loved you, that ye also love one another," Mr. Hook says, "we may trace the grand distinction between the divine ethics of the Gospel, and the various codes of philosophy framed by mere worldly philosophers. By the latter, whether in ancient or in modern times, an appeal is continually made to the selfish feelings of our nature: while the whole tendency of the Gospel, with respect to our duty to others, is, so far as possible, to keep self altogether out of sight.

"With respect to the virtue of philanthropy, the philosopher argues in its favour, by proving what is indisputably true, that our own good is involved in that of others; and that whatever advances the happiness of the whole body, must include the happiness of every particular member: or that the exercise of the benevolent affections is a source of satisfaction to ourselves, and has a tendency to conciliate the esteem of others. But the Gospel, in its simplicity and fullness, exhorts us to seek the good of our neighbour, as an end in itself: it tells us, as in other respects, so also in this, to love him, in the same manner as we love ourselves; that is, to seek his advantage without any ulterior aim or object.

"On the wisdom of this system, the event may be permitted to pronounce. He who takes the secular philosophy for his guide, invariably increases in selfishness as he advances in years. Disappointed in not having always met with the return which he was led to expect, the man of this world learns to regard his neighbours with suspicion; and ascribing the few disinterested acts which he may chance to have performed, to the enthusiasm of youthful spirits, or the inconsiderateness of boyish impetuosity, he thinks to display his knowledge to the world, and his superior experience, by discarding all care for others; or at least by becoming more and more wrapped up in self, or in things directly or indirectly belonging to self. But the heart of the true Christian is warm, and his affections no less generous in age than in youth; while his virtuous principles having ripened into virtuous habits, he continues to diffuse on all around him the beams of that peace, tranquillity, and joy, which the Holy Ghost has kindled in his own breast."—*Lectures on the Last Days of our Lord's Ministry*, p. 27–29.

Princes in Germany neglecting War.—Effect of such impolicy in Italy.

"Sæpe miratus sum, quo consilio fiat à Germanicis Principibus, ut ferè omnes rei militaris studium deponant, cum tamen sciant se impe-

rare hominibus ferocibus et ad arma natis. Paulatim potentiam et auctoritatem amittent, nisi caveant; equae tota ipsis inscientibus devolvitur ad eos qui se præbent duces militibus, qui jam arte res eò deduxerunt, ut ipsi Germanici Principes vix possint sine eorum operâ cœnseribere exercitum. Si quis diligenter considerat qualis fuerit status Italie ante centum annos, videbit eam talibus ferè artibus periisse. Nam principibus otio et voluptatibus, civitatibus autem mercaturæ se deditibus, totam rei militaris auctoritatem in se transtulerunt præfecti militum; quam quum viderent se non posse tueri nisi rebus turbatis, variis artibus principes et civitates inter se commiserunt, et bellis ex bellis serentes, et prout suis rebus conducere existimabant, impudenter ab unâ parte ad alteram deficientes ac inter se conspirantes, tandem perfecerunt ut soli essent pacis et belli arbitri in Italiâ. Ubi verò ejusmodi artibus ita attritis fuerunt opes Italie, ut jam non sufficerent eorum cupiditatibus, demum adjunxerunt se exteris gentibus eam invadentibus, à quibus et ipsi eorum posteri sunt oppressi, et patria in eam servitutem redacta est quâ jam miserrimè premitur." A. D. 1564.—HUBERT LANGUET, *Epistola ad Camerarium*, pp. 28—30.

Taylor's Diatribe against Coaches.

"If the curses of people that are wrong'd by them might have prevailed, sure I think the most part of them had been 'at the Devil many years ago. Butchers cannot pass with their cattle for them; market folks which bring provision of victual to the City, are stoppt, staid, and hindered. Carts or waines with their necessary loadings, are debarred and lettèd: the milk-maids' ware is often spilt in the dirt, and people's guts like to be crushed out, being crowded and shrowded up against stalls and stoopes. Whilst Mistress *Silverpin* with her pander, and a pair of crammed pallets, ride grinning and deriding in their hell-cart, at their miseries who go on foot: I myself have been so served, when I have wished them all in the great Breach, or on a light fire upon Hounslow Heath or Salisbury Plain: and their damming of the streets in this manner, where people are wedged together that they can hardly stir, is a main and great advantage to the most virtuous *Mysterie* of purse-cutting; and for anything I know, the hired or hackney Coachman may join in the confederacy and share with the Cut-purse, one to stop up the way, and the other to shift in the crowd.

"The superfluous use of *Coaches* hath been the occasion of many vile and odious crimes, as murder, theft, cheating, hangings, whippings, pillories, stocks, and cages; for housekeeping never decayed till *Coaches* came into England, till which time those were accounted the best men, who had most followers and retainers; then land about or near London, was thought dear enough at a noble acre yearly; and a ten-pound house-rent now, was scarce twenty

shillings then: but the witchcraft of the *Coach*, quickly mounted the price of all things (except poor men's labour), and withal transformed, in some places, 10, 20, 30, 40, 50, 60, or 100 proper servingmen, into two or three animals, *videlicet*, a butterfly Page, a trotting Foot-man, a stiff-drinking Coachman, a Cook, a Clark, a Steward, and a Butler; which hath enforced many a discarded tall fellow (through want of means to live, and grace to guide him in his poverty) to fall into such mischievous actions before-named; for which I think the gallowses in England have devoured as many lusty valiant men within these thirty or forty years, as would have been a sufficient army to beat the foes of Christ out of Christendome, and marching to *Constantinople*, have plucked the Great Turk by the beard: but as is aforesaid, this is the age wherein *The World runs on wheels*."—TAYLOR THE WATER-POET'S *Works*, part 2, p. 242.

A folly among many English of supposing they were of Jewish extraction.

"A BRAIN-SICK opinion hath possessed many English now-a-days, that they are descended from Jewish extraction; and some pretend to derive their pedigree (but out of what *Herald's office* I know not) from Jewish parentage. Here a mystical truth may be wrapped up in a literal lie: *Old-Jury* is a street of large extent; and too much of Jewish blood, spirits, marrow, fill, move, fraught our veins, nerves, bones; pressing God under the weight of our sins, who daily loadeth us with his benefits; who, besides other favours, in the day-time of prosperity is a pillar of a cloud to cool, check, and counsel; in the night of adversity a pillar of fire to cheer, comfort, and conduct us; and yet neither effectually works our serious amendment."—FULLER'S *Palestine*, p. 58.

Egyptian Notion that the Soul remaineth in the Mummies(?).—Pyramids.

"THE Egyptians fondly conceived (Reader, pity them, and praise God that thou art better informed) that the soul even after death, like a grateful guest, dwelt in the body so long as the same was kept swept and garnished, but finally forsook it, and sought out a new body, if once the corpse were either carelessly neglected, or despitely abused; and therefore to woo the soul to constant residence in their bodies (at least-wise to give it no wilful distaste, or cause of alienation) they were so prodigiously expensive, both in embalming their dead, and erecting stately places for their monuments.

"The long lasting of these pyramids, is not the least of admiration belonging unto them. They were born the first, and do live the last, of all the seven wonders in the world. Strange, that in three thousand years and upwards, no avaritious prince was found to destroy them, to make profit of their marble and rich materials;

no humorous or spiteful prince offered to overthrow them, merely to get a greater name for his peevishness in confounding, than their pride in first founding them; no zelote-reformer (whilst *Egypt* was Christian) demolished them under the notion of Pagan monuments. But, surviving such casualties, strange, that after so long continuance, they have not fallen like Copy-holds, into the hand of the Grand Signior (as Lord of the Manor) for want of repairing. Yea, at the present, they are rather ancient than ruinous; and though weather-beaten in their tops, have lively looks under a grey head, likely to abide these many years in the same condition, as being too great for any throat to swallow whole, and too hard for any teeth to bite asunder."—FULLER'S *Palestine*, p. 83.

Epidemics of the Mind.

"L'ESPRIT est sujet aux maladies épidémiques tout comme le corps; il n'y a qu'à commencer sous de favorables auspices, et lorsque la matière est bien préparée. La différence qu'il y a entre ces maladies et la peste, ou la petite vérole, c'est que celles-ci sont incomparablement plus fréquentes."—BAYLE, *under the word Abdere*.

Savage Manners worth Recording.

BAYLE thought it instructive that the history of savage manners should be preserved: "il est bon," he says, "de représenter à ceux qui ne voient que des peuples civilisés, qu'il y en a d'autres si féroces, qu'on a plus de sujet de les prendre pour des bêtes brutes, que pour une partie du genre humain. Cela peut fournir bien des réflexions tant physiques que morales; et faire admirer les plus infinis dont notre nature est susceptible, et dont pour un bon l'on peut compter plus de cent mille mauvais."—*Under the word Alains*.

Want of Clergy in India, a peculiar reproach of the English.

"THE miserable defect of Ecclesiastical institutions of every kind in this central region, renders even the casual hasty passage of an unknown clergyman of more importance than can readily be conceived in Europe. The multitudes who, within a few hours, applied to me for baptism, &c. in the cantonments of Nusseirabad and Nemuch, were enough to mark what must be the want in the other stations (equally abounding in European troops) of Mhow, Asseirgurh, Sangor, Husseinabad, Nagpore, &c. &c., all 500 miles or more distant from the nearest place where there is a chaplain, in either of the three surrounding Presidencies. The Commander at the first-mentioned military station, who had applied twice in vain for a remedy of this evil, had passed, as he told me, sixteen years of his life without seeing a clergyman,—was obliged to perform

several properly clerical offices himself, and this in some of the most populous of our stations in India. All the officers to whom I have spoken upon this subject have appeared even astonished at a neglect, from which the Dutch, the Portuguese, the French and Danes in India, are so markedly free, and which I believe to be without parallel in the Colonial history of any Christian nation. The prejudices of the natives have been strangely alleged at home in excuse for this; when it is known to all who have most conversed with them (as may be said without fear of contradiction) that in proportion to their fear of interference with their own modes of religion, is their disposition to condemn and even despise those who have no religious institutions themselves. Their esteem for the British nation seems to have increased from the happy and decided, but yet very partial, approaches to a better state that have taken place already: from the public opinion which is now even loud upon this subject, we should be happy to augur more."—*Report of the Society for the Foreign Propagation of the Gospel, in the year 1822*, p. 198.

Character of a Moderate Man.—1682.

"By a Moderate Man, considered in a lay capacity, is commonly understood, one who will frequent the public Churches, and Conventicles too; one who will seem devout at Divine Service, and appear for the Church of England on a Sunday, and the other six days work hard against it; one who talks much of Union and wishes for it, but yet sees no harm at all in Schism; one who thinks he doth God good service, and takes a good course to promote Peace, by frequenting unlawful meetings, and yet he is clearly too for the Religion establish'd by Law; one who is in with all Parties, and vigorously assists them in all their designs against the Government, but yet dreads, God forbid that there should be any alteration in it; one who looks upon the Bishops as necessary evils, and the Ceremonies as heavy intolerable yokes, under which their necks and consciences ache and groan; and had much rather be without them all, if he could, though at the same time he professes himself, and would be thought to be, a Son of the Church of England. And the truth of it is, these are Moderate Church-men in one sense, that is, they have a very moderate esteem of, and a very moderate love for that Church, in whose communion they pretend to live, and resolve to die, so long as she is up: but if she were down, they could contentedly enough survive her ruin, and perhaps they might live the longer. This is a just and true Character of a Moderate Man as the world now goes. I assure you this is no fiction of mine, it's not the creature of my own fancy; but matter of fact, visible to every eye, and confirmed by daily experience. Now this moderation is so far from being a Vertue, that it's the quite contrary, a great Vice, and of very mis-

chievous consequence to the Public. Moderation, as it is a Virtue, teaches a man to maintain his Principles and Opinions, whose truth he is persuaded of, with temper: but this either leads to Scepticism, creates in men loose and vagrant minds, acted by no steady and fixed Principles and Opinions, renders them indifferent to, and unconcerned about all truths, careless whether anything be certain and established or no; or else (which is as bad or worse, a most indecent and unreasonable thing) teaches them to act contrary to their Principles and Profession, and the inward persuasion of their minds. And then, as to that good temper wherewith a moderate man ought to manage all debates, that's not at all considered in the common acceptance of the phrase: for by how much the more fiercely and vehemently any man stands up for toleration, liberty of conscience, and fanaticism; by so much he is accounted the more moderate, provided he be but very cold and remiss in asserting the cause of the Church whereof he professes himself a member.

As for the Clergy, the common notion of a Moderate Minister is this: One who will marry upon occasion without the Ring; christen without the Cross, Godfathers and Godmothers, in compliance with weak and tender consciences; give the Sacrament kneeling or sitting or standing; bury with an exhortation of his own: permit a man to convey his dead into the grave without any Common Prayer at all: one that will be out of the way, and in the way, as men please, how they will: one that will comply with the humours and fancies of all parties, and oblige them by condescensions of this nature. And if this be moderation, the old *Vicar of Bray* was the most moderate man that ever breathed."—*Moderation Stated, in a Sermon preached before the Lord Mayor and Aldermen by JOHN EVANS, 1682, pp. 36, 40.*

Camerarius's Old Age.

"—*Ingenue fateor, nunc in propecta, sed leni ac placida etate, quam ad annum usque LXXIV. misericordie Dei gratia produci, mihi videor primis capere vivere, cum procul à negotiis ac turbis, amicis rebus divinis, et de morte meditationibus, et libris meis, et amicis qui mihi non adstantur, libere mihi vacare et frui licet; et tasterdam in vicino rure, inter flores et arbores recreare semilem animum. Totum enim reliquium cuncta vite mee tempus in perpetuis curis, molestiis, laboribus, angoribus, peregrinationibus ac crebris periculis consumpsi.*"—LUDOVICUS CAMERARIUS, in *Epistola Dedicatoriâ ad Huberti Langueti Epistolas.*

Printers actuated by Cupidity.

SPAKING of the precious collection of Letters of eminent men which were in his possession, LUDOVICUS CAMERARIUS says, "*Sed viz reperiantur nunc Typographi qui ejusmodi scripta velint excudere. Verisimè alicubi ipse Philippus*

Melanchthon in quadam ad amicum Epistolâ scripsit, ferreum hoc hominum genus esse, nec publicis commodis nec dignitate rei litterariæ moveri, sed pulcherrimum artificium turpissimè quantum studio contaminare."—*Epistola Dedicatoriâ ad Huberti Langueti Epistolas.*

Comparative Wealth of Different Classes in James the First's Time.

"I SHOULD not think my labour or travel ill spent," says GODFREY GOODMAN (who was one of the Chaplains to our Queen Anne of Denmark), "if I might but only and barely know what is wealth: for as yet I could never be resolved what it was to be rich; or what competent estate were requisite, which might properly be called wealth. For here in the country with us, if a man's stock of a few beasts be his own, and that he lives out of debt, and pays his rent duly and quarterly, we hold him a very rich and a sufficient man; one that is able to do the king and the country good service: we make him a Constable, a Sidesman, a Headborough and at length a Churchwarden: thus we raise him by degrees; we prolong his ambitious hopes, and at last we heap all our honours upon him. Here is the great governor amongst us, and we wonder that all others do not respect him accordingly. But it should seem that since the dissolution of Abbeys, all wealth is flown to the towns. The husbandman sits at a rackt rent: he fights with distracted forces, and knows not how to raise the price of the market: only the tradesman hath his corporation; he can join his wits and his labours together; and professing the one, he thrives by the other: and therefore they are not unfitly called Handicrafts. Now in the next market town there are great rich men indeed; for I hear it reported (but I dare not speak it for a truth) that there are certain tanners, chandlers, and other tradesmen, some worth £50, some £60, some £100 a-piece. This is wonderful, for we cannot possibly conceive how men by honest and direct means should attain to such sums. Indeed the poor people say that one got his wealth by the black art; another found a pot of money in a garden which did sometime belong to a Priory; and the third grew rich by burying many wives: for here are all the possible means which we can imagine of enriching ourselves.

"But now we are in the road, we have but a few hours' riding; I pray let us hasten to London. There is the mart, there is the mint: all waters flow from the sea, all waters return to the sea: there dwell our landlords: the country sends up their provision; the country must send up their rents to buy their provision. Now here in London, unless a man's credit be good upon the Exchange to take up £500 upon his own bond, and that he be of the Livery, and hath borne office in his Company, we do not esteem him. If an Alderman be worth but £12,000, we pity him for a very poor man,

and begin to suspect and to fear his estate, lest this over-hasty aspiring to honour may break his back. If a nobleman have great royalties and may dispend £10,000 by the year, yet we hold him nobody in respect of the ancient rents of the Dutchy. The Dutchy, notwithstanding the augmentation, yet is far inferior to the revenues of the Crown. These northern kingdoms come short of the southern; the southern princes are stark beggars in respect of the Indian. Whither shall I fly in the pursuit of wealth?—I will rather thus conclude in reason, if there be wealth in this world, it is either upon the face of the earth, or else in the bowels of the earth, like treasure concealed and safely looked up in nature's coffers. I will therefore here stay myself, and fall flat on the earth: and here I will solemnly proclaim it, that the whole earth is an indivisible point, and carries no sensible quantity in respect to the heavens. Thus at length I will return home, not loaded with ore, but being much pacified in mind; and fully resolved that all wealth consists only in comparison. Now if it shall please God to supply the necessities of my nature, as he in his mercy already hath done (God make me thankful unto Him! neither do I despair of his providence), I will not compare myself with others, but deem myself sufficiently rich."—*Fall of Man*, p. 139–141.

Singing Birds.

"—HEARKE, hearke, the excellent notes of singing birds! what variety of voices! how are they fitted to every passion! The little chirping birds (the wren and the robin) they sing a mean; the goldfinch, the nightingale, they join in the treble; the blackbird, the thrush, they bear the tenour: while the four-footed beasts, with their bleating and bellowing, they sing a base. How other birds sing in their order, I refer you to the skillful musicians: some of them keep their due times; others have their continued notes, that all might please with variety; while the woods, the groves, and the rocks, with the hollowness of their sound like a musical instrument, send forth an echo, and seem to unite their song."—*GOODMAN'S Fall of Man*, p. 78.

Physic.

"FROM the Physician, let us come to the Apothecaries. When I see their shops so well stored and furnished with their painted boxes and pots, instead of commending the owner, or taking delight and pleasure in the shop, I begin to pity poor miserable and wretched man that should be subject to so many diseases, and should want so many helps to his cure. I could wish that his pots were only for ornament, or naked and empty; or that they did but only serve for his credit, for he is a happy man that can live without them. But here I can do no less than take some notice of their physio. Most commonly the medicines are more fearful

than the disease itself; I call the sick patient to witness, who hath the trial and experience of both! As for example, long fastings and abstinence; a whole pint of bitter potion; pills that cannot be swallowed; noisome, distasteful and unsavoury vomits; the cutting of veins; the launcing of sores; the seering up of members; the pulling out of teeth: here are strange cures to teach a man cruelty! The surgeon shall never be of my jury."—*GOODMAN'S Fall of Man*, p. 98.

Intrigues for Low Office.

"HISTORIES are daily written which discover the subtleties and tricks of state: but sure it is that there is as much false dealing, close practices, cunning suggestions, dissimulation, breach of promises, and every way as much dishonesty, in a petty, poor, base, paltry Corporation, for the choice of their Town-Clerk, their Bailiff, or some such officer, as you shall find among the great Bashaws, for the upholding and supporting of the Turkish Empire."—*GOODMAN'S Fall of Man*, p. 207.

Invention of Stringed Instruments.

"'Tis true the finding of a dead horse-head Was the first invention of string-instruments, Whence rose the gittern, vial, and the lute; Though others think the lute was first devised In imitation of a tortoise' back, Whose sinews, parched by Apollo's beams, Echoed about the concave of the shell; And seeing the shortest and smallest gave shrillest sound, They found out frets, whose sweet diversity (Well couched by the skill-full learned fingers) Raiseth so strange a multitude of cords: Which their opinion many do confirm Because *testudo* signifies a lute."

Lingua.

Toil of Country Sports.

"—IN our pastimes and games, you shall observe as great labour, though otherwise it pass under the name of an honest recreation, or exercise, as you shall find in the ordinary callings and vocations of men; and as soon you shall attain to the learning and perfection of their trades, as you shall grow cunning and skilful in these sports. To set aside all other pleasures, I will only insist on Hawking and Hunting.

"Consider, I pray, their great trouble and pains; such violent labour; such dangerous riding; the highways cannot always contain them, but over the hedges and ditches; here begins the cry and the curse of the poor tenant, who sits at a hard rent, and sees his corn spoiled. Then immediately follows the renting of garments, the tearing of flesh, the breaking of legs, the cracking of bones; their lives are not always secured; and thus they continue the

whole day, sometimes through storms and tempests, sometimes enforced to wade through rivers and brooks, fasting, sweating, and wearied, only with a conceit of their booty. Here is excellent sport indeed! If they were to be hired they would never undertake such troublesome and dangerous courses: then it would seem to be a mere slavery, as indeed it doth to their servants and followers, who must attend their Lordships and partake with them in their whole sport, but not in any part of their pleasure. In truth, according to right reason, I should prefer the life of a Carrier, or a Post, far before theirs. With what speed do they gallop! I could wish they would give me leave to ask them one question: wherein consists the sport and delight in hunting? Some say in the noise and cry of the hounds; others, in their careful curiosity and search in the pursuit; others in the exercise of their own bodies, and in their hope of the booty. I do not like this variety of opinions: shall I resolve you this one point? The pleasure which you so hotly and eagerly pursue in the chase, consists in the phancy, and in your own apprehension. What a vain thing is it to seek for that in the woods, which indeed consists in your brain! Ye carry it about you, and run to overtake your own shadow. This is a pleasure because you conceive it so: persuade yourselves alike of any labour or travail, and you shall find a like ease and contentment. If the world were so persuaded; if it were the course and fashion of the times to delight in religious exercises, and in the actions of piety and devotion; to lift up our hearts and our voices to God in a melodious quire; to temper our passions according to the sweet harmony of the organ-pipe; to practise the works of charity; and instead of the cry of the hounds, to hearken to the cries, to the blessings and prayers of poor people; assuredly we should find far greater joy and contentment (I speak according to the carnal and natural man, without reference to the inward comfort of God's spirit, which is a blessing unvaluable) than now we reap in these outrageous, troublesome, dangerous and bloody sports which wholly savour of cruelty."—GOODMAN'S *Fall of Man*, p. 148.

Worldly Cares at Death.

"SUPPOSE a rich man of this world were now upon the point of death; how often should this man be moved to make his last will and testament, to leave all things in quiet and peaceable possession! What writings, what sealings, what witnesses, how many scribes, how many lawyers should be employed! when all this time they seem to neglect that *unum necessarium*, the preparation of his soul for God; that in his death he might be a true Christian sacrifice, an oblation freely offered up unto God. Suppose (I pray) that a few hours were past, and this rich man dead; and that I could by some strange enchantment raise up his spirit, or make this dead man speak: then I would

demand of him what he thought of the greatness and glory of this world. Assuredly he would less esteem of all the kingdoms, empires, wealth and worldly honour, than we do at this time of the toys and trifles of children; and certainly as it is with the dead in respect of us, so shall it be with us in respect of our posterity: we forget them, and our posterity shall forget us: we look only to the present; and therein, losing the dignity of the reasonable soul, which consists in the foresight, we are carried like beasts in the strength of our own apprehension."—GOODMAN'S *Fall of Man*, p. 186.

Evil Consequences of abolishing Sports.

"THE whole world is distracted with factions; and therefore sure the old time was much to be commended, in tolerating, or rather giving occasion to, some country maygames, or sports, as dancing, piping, pageants, all which did serve to assuage the cruelty of man's nature, that, giving him some little ease and recreation, they might withhold him from worse attempts, and so preserve amity between men. Upon the abolishing of these, you could not conceive in reason, were it not that we find it true by experience (for sometimes things which are small in the consideration, are great in the practice), what dissolute and riotous courses, what unlawful games, what drunkenness, what envy, hatred, malice and quarrelling have succeeded in lieu of these harmless sports! And these are the fruits which our strict professors have brought into the world! I know not how they may boast of their faith (for indeed they are pure professors!) but sure I am, they have banished all charity."—GOODMAN'S *Fall of Man*, p. 207.

Lawyers' Lives.

"THEIR practice [the Lawyers'] may truly be called practice, and nothing but practice, for no state of life is so troublesome and laborious as theirs; such days of assize, such days of appearance; so many writs, so many actions, so many offices, so many courts, so many motions, such judgements, such orders:—What throngs and multitudes of clients daily attend them! I commend the wisdom of our forefathers, who close by the Hall erected a Church, where they might take the open air, and find it as empty as they left the other peopled and furnished. How are they continually busied! I could heartily wish that there were more minutes in the hour, more hours in the day, more days in the week, more weeks in the year, more years in their age that at length they might find out some spare time to serve God, to intend the actions of nature, to take their own ease and recreation. For now they are overbusied in their bricks and their straw, to lay the foundation of their own names and gentility; that, teaching other men their land-marks and bounds, they may likewise intend their own private inclosures. Well fare the Scholar's contentment, who if he enjoy nothing.

also, yet surely he doth enjoy himself."—GOODMAN'S *Fall of Man*, p. 171.

Foreign Drugs—Foreign to our Constitutions.

"In fetching this physic, these Indian drugs, thousands do yearly endanger their lives, through the diversity of the climate; going to a new found world, they go indeed to another world; whereas, I suppose that the physical herb of every country is most proper and fit for the inhabitants of that country, according to the course of God's Providence, and according to the Physician's own aphorism, that a cure gently performed according to natural degrees, is always most commendable. These herbs do not agree with our constitution. Yet such is our wantonness, that sometimes with taking their physic we overthrow the state of our bodies; and instead of natural, we make ourselves artificial stomachs, when our English bodies must prove the store-houses of Indian drugs. There is a great distance in the climate; and therefore we should not rashly undertake such a journey, to join together things so far separated in nature."—GOODMAN'S *Fall of Man*, p. 98.

Inclosures—their Evil in James the First's Time.

"A PRACTICE is now grown common and usual, and hath been hatched in these days, altogether unknown, or else utterly detested and abhorred, by the former and better times of our forefathers; namely the inclosing of common fields; when the land leeseeth his own proper and natural use; God having ordained it for tillage, we must convert it to pasture; whereas corn is such a sovereign and precious commodity, being indeed the groundwork of a kingdom, whereupon all our plenty consists; insomuch that other wise and politic states (as the Florentines) will suffer no corn to be at any time transported. Shall kingdoms bereave themselves of their weapons, and sell them to strangers? Here is the staff of life, the staff of bread. (Levit. xxvi. 26.) Here is our best weapon: shall we leave ourselves destitute of this weapon only through our own sloth? Wherefore serve the inclosures, but only to the inhaunting of the Lord's rent, and for the idleness of the tenant? Whereas certain it is, that better it were, in a state for men to be wholly unprofitably employed, than for want of employment they should be left to their own disposing; wherein you shall find not only the loss of their time, but other vicious and dissolute courses, as drinking, gaming, riot, quarrelling, and sometimes seditious tumults. Most certain it is that the kingdom is hereby greatly impoverished: for those lands inclosed are not able to maintain such numbers of men, so many horses fit for the service of war, such provision for our plenty in a fourfold proportion, as formerly they did, lying open and in tillage. Where is the ancient strength of England? How easily may she be vanquishd, if, in the best soil, towns shall be thus

unpeopled! Why doth our law so much intend tillage? Why doth our law prevent inmates and cottages? if, on the other hand, notwithstanding the increase and multiplying of people, ye villages shall be ruined, and all must serve for the shepherd. Infinite are the inconveniences which I could speak of inclosures; but I will conclude all with this one rule in law, *Interest reipublicæ, ut ne quis re suâ malè utatur.*"—GOODMAN'S *Fall of Man*, p. 248.

Uncertainty of Physic.

"In prescribing their physic, observe how curious they are! It appears by their doses, their weights, ounces, drachms, scruples, grains, as if they were able to square out and to proportion nature to a just rule and level, to poise and to balance her to the inch. Consider their innumerable recipes, their compositions consisting of various and infinite ingredients; whereas certain it is that there are but four first qualities, and every one of them may be allayed, by his contrary. Wherefore, I pray, serves so great variety? I had thought that it had been to hide and cover the mysteries and secrets of their art; to make it seem wonderful and incomprehensible; or else to raise the price of their physic; to make their own wares saleable. But shall I tell you the reason? In truth I fear they do but guess at their physic. Philosophy, whose search is deeper in nature seems ingeniously to confess as much, whenas in every creature she placeth certain hidden and secret qualities, which the reason of man cannot find out, as likewise not the degrees of those qualities: and therefore every Physician is an empirick; his learning is gotten by experience, and not by reason, or discourse."—GOODMAN'S *Fall of Man*, p. 97.

Sir Christopher Hatton's Tomb—a Moralisation on its Vanity.

"I NEVER see Sir Christopher Hatton's tomb," says GOODMAN,—"and because I have named the gentleman," he adds, "and that I desire all things may be spoken without offence, I will give him his due praise and commendation; in his time he was a very honourable-minded man; no practising statesman, first contriving and then very wisely discovering his own plots; but of fair and ingenious conditions, highly favoured of his Prince, and generally beloved of the people; and one to whom the present Church of England is as much indebted in true love and thankfulness, as to any lay subject that ever lived in this kingdom.) When I see his tomb, me thinks he should not be like the ordinary sort of our men; such huge commendations, such titles, such pillars, such gilding, such carving, such a huge monument, to cover so small a body as ours,—it cannot be! Send for the masons; will them to bring hither their instruments and tools, their mattocks, spades, hammers, &c.: let us pull down this tomb; see his excellency and greatness: let us take his proportion! But stay your

hands: I will save you all that labour; for I will tell you in brief (if my tale were worth the telling) what you shall find:—a few rotten bones, and a handfull of dust, and some crawling worms which have devoured this great little man, whom we supposed to have been as great under the earth, as we see his monument stately mounted above ground. Is there deceit and cozenage among the dead? or rather, do the living heirs and survivors intend their own glory in the tomb of their ancestors?"—*Fall of Man*, p. 145.

Budeus's Account of his Studies.

BUDEUS in one of his letters to Sir Thomas More has given an account of his own devotion to literature. The balance is greatly in favour of his happiness, though his studies seem to have been ill requited, and were, even by his own showing, intemperately pursued. He says: "*Neque ego, ut opinor, usque adeo vel pertinaciter, vel constanter, susceptum hoc vite institutum, annis jam ferme duodeviginti pertulissem, nisi me vis quædam major et fatalis ab rei faciendæ curâ flagrantibusque municipum meorum studiis, ad literaria studia detorsisset; id est (ut nunc sunt mores Principum et publici) in egestatis officinam, patrimoniorumque interitionem, ab cænis augendi disciplinâ obtrusisset. Ex quo tempore tantâ alacritate operam literarum studio dedi, tam promo pectore incubui in eam spem quam etiam nunc foveo, tantâ omnium sensuum industria ab omni externa acurâ feriatarum propositum finem studiorum persecutus sum, ut nihil unquam hæc voto prævertendum esse duxerim; nullam rem antiquiorem haberim; nulli vel spei, vel voluptati, tantum tribuere visus sim, dumtaxat secundum Dei cultum, et æternæ felicitatis desiderium; non parentum cognatorumque auctoritati mihi, si in instituto perseverem, inopiam, ignominiam, corporis infirmitatem prædictum atque denunciantium; non curæ rei amplificandæ, et fastigii familiaris attollendi, (quod commune et fervens studium esse videbam eorum qui frugi homines prudentesque moribus nostris existimantur); non conjugis precibus, quas meam Philologiam velut suam pellicem sibi præferri dolebat, et fremebat; non rei in universum uxoriaræ lenocinæ; non prolis numerosa blandimentis festivo ludibunda; denique non tuenda prospera, non curanda adversa valetudini. Quarum rerum incuriâ quum in fraudem lulentiam sciens prudentesque inciderim bonorum corporis et externorum, ut sapiensculi animo labefactatus, sic nunquam ita fractus sum, quin aliquantum quidem in spe et cogitatione acquiscerem Budæorum nominis illustrandi, quod nulla re minis olim quàm literarum peritiâ innoverat. Sed tamen læpulationem semper, amplioremque spem illam esse censebam, per tranquillitatem ac securitatem transgenda senectutis; quatenus quidem ferret humana conditio: simul mortis æquis ac placidius obeunda in hoc studioso et meditato vitæ genere obnâque indidem spe in æternum hæstâ atque conceptâ. Atque hæc sunt veluti pignora quædam idonea, quibus frutus animum bonâ fide*

in iis rebus meditando commentandoque occupavi et addixi penitenti, quæ in vulgus non probabantur, ad primarios ordines offendeant, in consensu procerum, in senatuque, frigeant, à Regibus Principibusque ne agnoscebantur quidem. Num vero rei dignitas et auctoritas hæcenus sese protulit, ut admirationem sui apud omnes ordines aut plerosque dicendi facultas rerum scientiâ instructa, excitasse videatur: non etiam ut inde studiosi ejus et docti magnopere crescere possint, aut ab ordinum dactoribus in ordines cooptari; eam demum ob causam (ut multi opinantur) quod doctis cum imperitiis, ut studia, sic mores opinionæque non conveniant, quæ sunt amicitia glutinum." — BUDÆI *Lacubrationes Varie*, Basil. 1557,—*Epistola Latina*, lib. 1, p. 247.

Immortality of States.

"THE truth is, there is naturally that absence of the chief elements of Christian religion, charity, humility, justice, and brotherly compassion, in the very policy and institution of Princes and Sovereign States, that as we have long found the civil obligations of alliance and marriage to be but trivial circumstances of formality towards concord and friendship, so those of religion and justice, if urged for conscience' sake, are equally ridiculous; as if only the individuals, not any State itself, were perfect Christian. And I assure you, I have not been without many melancholy thoughts, that this justice of God which of late years hath seemed to be directed against Empire itself, hath proceeded from the divine indignation against those principles of Empire, which have looked upon conscience and religion itself as more private, subordinate, and subservient faculties, to conveniencey and the interest of Kingdoms, than a duties requisite to the purchase of the Kingdoms of Heaven. And therefore God hath stirred and applied the people, in whom Princes th it only necessary to plant religion, to the destruction of Principalities, in the institution whereof religion hath been thought unnecessary." — CLARENDON'S *State Papers*, p. 318.

Necessity of Church Dignity.

"You say, you wish we would have a very humble opinion of that which I call the dignity and lustre of our Church, compared with the inward beauty. Trust me, that which I call the dignity and lustre of our Church, is in my humble opinion so necessary for the preserving and propagating the inward beauty, that the one will decay and fall to nothing, if the other be not upheld; nor can I imagine what inward beauty you can expect in the Church, when the dignity and lustre of it is trodden down by profaneness, and destroyed by sacrilege. Would not you be a little merry with the man that should tell you, that the Court is at Carisbrook Castle? and yet, you know the residence of the King's person and his presence makes the Court anywhere, because it is supposed that the King

can be nowhere without the exercise of his Kingly power and without his *Insignia of Majesty*. The inward beauty of the Court is, a true and hearty and conscientious submission and reverence in all Subjects, and all Servants, to the King, as appointed by God to govern over them. But do you think this inward beauty, this pious reverence to his Majesty, can be easily preserved, if all his officers of State be taken away, and his family reduced to a Clerk, a Bailiff, and a Cook? The Church is God's Court upon Earth, and he looks to be attended, with those Ministers he hath chosen, and that those Ministers should be in the Equipage as he hath appointed; for the support whereof he hath assigned a liberal maintenance; And the inward beauty of this Court will be no better preserved by your Presbytery and your Eldership, than St. George's day would be celebrated with no other attendance upon the King than the Common Council of London, at Whitehall or Windsor. Indeed, as you say, this glorious outside will not so well endure the fiery trial; which is an argument of the heat of the fire, not the illness or unusefulness of the outside. I doubt not the heart may continue entire, where the body is plundered, stripped, and left naked to the mercy of the winter; yet you do not think the heart in as good case, or as long-lived, as it would be if the body were cherished and kept warm."—CLARENDON'S *State Papers*, p. 568.

Wild Dogs in Puerto Rico.

"THIS scant of sheep," says AGLIONBY, speaking of Puerto Rico, "is not to be laid upon the nature of the soil, as being unfit, or unwilling, to feed that sober, harmless creature; but it proceedeth rather of the volkish kind of ~~wolves~~ which are here in multitudes: and who that are not that when they that should be friends, times) ~~w~~ enemies, there is no cruelty compared ported, theirs? There have been in this island their greater flocks, the cause of whose decay is then I enquired of them that had been long dwellers here, they told us the reason was that which I mentioned; namely, wild dogs, which are bred in the woods, and there go in great companies together. These wild dogs, whereas they should be protectors, through want of man's voice and presence to direct them better, become volkish in their nature, and now make pitiful havoc of the poor silly sheep. Now this strange alteration of these dogs proceedeth not of any mixture of their kind with wolves, or any other ravenous beast (for I have not heard, nor could learn that the Island breedeth any such, though I have asked many;) but they tell me this cometh to pass by reason that these dogs find in the woods sufficient sustenance, and prefer wild liberty before domestical, and to themselves much more profitable service. A notable instruction to man, the natural reasonable beast, how easily he may grow wild, if once he begin to like better of licentious anarchy than of wholesome obedience. And withal a

strong motive it is to drive us to thankfulness, that Christ will not suffer us to be our own, or at our own choice (who certainly should chuse the woods and deserts of our likings, before dwelling in the city of God), but hath bought us with a price, that we might be his. In which greatest good, that we might find better and greater contentment, he hath graciously delivered us to the keeping of civil and spiritual shepherds; by the sword of one, and the voice of the other we are kept from being wild and worse than wolves, by reason of our acquaintance with them from our youth and tender years."—*Account of the Earl of Cumberland's Expedition to Puerto Rico, MS.*

—Where they live upon Land Crabs.

"HERE if any desire (as I think all that hear hereof will desire) to know how these dogs can live in these woods, the answer, although very true, will seem happily as strange as anything that hitherto hath been reported. For they live of crabs; I mean not fruits of trees, though every tree hanging laden with strange fruits might perchance yield nourishment to that beast specially, which Nature above the rest hath enabled with a distinguishing and perceiving faculty of what is good or ill for them to eat: but by crabs I mean an animal, a living and sensible creature, in feeding whereupon even men find a delight, not only contentedness. For it is not in these southerly parts of the world as in England and the like countries, that these crabs can live only and are to be found in the sea: but these woods are full of these crabs, in quantity bigger than ever I saw any sea crabs in England, and in such multitudes that they have burrowed like conies in English warrens. They are in shape not different from sea crabs, for aught I can perceive: I have seen multitudes of them both here and at Dominica; the whitest whereof (for some are ugly black) some of our men did eat with good liking, and without any harm that ever I heard complaint of. This is the meat which these wild dogs live of; which I do the rather believe, because at Dominica we did indeed see dogs in the woods, so far from any man's dwelling, that we wondered whereof they lived.—The remembrance of what we had seen at Dominica, brought us to a more assenting of what was told us of the dogs and crabs of Puerto Rico: and then that leads us to another point looking the same way. For at our first coming to Puerto Rico, the dogs of the city every night kept a fearful howling, and in the daytime you should see them go in flocks into the woods along the sea side. This we took at first for a kind bemoaning of their masters' absence and leaving of them; but when within a while they were acquainted with us who at first were strangers to them, and so began to leave their howling by night, yet still they continued their daily resort to the woods, and that in companies: we understood by asking, that their resort thither was to hunt and eat crabs, whereof

in the woods they should find store.”—AGLIONBY'S *Account of the Earl of Cumberland's Expedition to Puerto Rico, MS.*

The Still-est Bermudas.

“We hoped to weather the infamous island of Bermudas, notorious for incredible storms of thunder and lightning. It was the sixth day after our departure from Puerto Rico, being Saturday the 19th of August, when I writ out this note; then were we a great way from the height of Bermudas, which lyeth in thirty-three degrees, so that yet I can say nothing of that place so much spoken of; and I know not whether I should dare to wish myself any experimental knowledge of it, for it may be I should think it cost too dear, and other books are full of it.”—AGLIONBY'S *Account of the Earl of Cumberland's Expedition to Puerto Rico, MS.*

Money Depreciated by the Discovery of America.

“Avant les voyages du Perou on pouvoit serrer beaucoup de richesses en peu de place; au lieu qu'aujourd'hui l'or et l'argent estans avillies par l'abondance, il faut des grandz coffres pour retirer ce qui se pouvoit mettre en une petite bouge. On pouvoit faire un long trait de chemin avec une bourse dans la manche, au lieu qu'aujourd'hui il faut une valise et un cheval exprès.”—LESCARBOT, *Histoire de la Nouvelle France*, chap. 33, p. 482.

This lively and pleasant writer accounts this among the evil consequences of the discovery. “Et pouvons,” he says, “à bon droit maudire l'heure quand jamais l'avarice a porté l'Espagnol en l'Occident, pour les malheurs qui s'en sont ensuivis. Car quand je considere que par son avarice il a allumé et entretenu la guerre en toute le Chrétienté, et s'est étudié à ruiner ses voisins, et non point le Turc, je ne puis penser qu'autre que le diable ait esté autheur de leurs voyages.”

Colonists too Proud to labour.

“S'ils ont eu de la famine,” says LESCARBOT of the early French colonists, “il y a eu de la grande faute de leur part de n'avoir nullement cultivé la terre, laquelle ils avoient trouvée découverte. Ce qui est un prealable de faire avant toute chose à qui veut s'aller percher si loin de secours. Mais les François, et presque toutes les nations du jour d'hui (j'entens de ceux qui ne sont nés au labourage) ont cette mauvaise nature, qu'ils estiment déroger beaucoup à leur qualité de s'adonner à la culture de la terre, qui neantmoins est à peu près la seule vacation où reside l'innocence. Et de là vient que chacun fuyant ce noble travail, exercice de nos premiers peres, des Rois anciens, et des plus grands Capitaines du monde, et cherchant de se faire Gentil-homme aux dépens d'autrui, ou voulant apprendre tant seulement le metier de tromper les hommes, ou se

gratter au soleil, Dieu ôte sa benediction de nous, et nous bat aujourd'hui et des long-temps, en verge de fer; si bien que le peuple languit miserablement en toutes parts; et voyons la France remplie de gueux, et mendians de toutes especes, sans comprendre un nombre infini qui gemit sous son toit, et n'ose faire paroître sa pauvreté.”—*Histoire de la Nouvelle France*, p. 540.

Game Laws derived from Noah.

LESCARBOT derives the game laws from the authority given to Noah over every beast of the earth and every fowl of the air! “Sur ce privilege voici le droit de la Chasse formé; droit le plus noble de tous les droits qui soient en l'usage de l'homme, puis que Dieu en est l'autheur. Et pour ce ne se faut emerveiller si les Roys et leur Noblesse se le sont réservé par une raison bien concluante, que s'ils commandent aux hommes, à trop meilleure raison peuvent-ils commander aux bêtes. Et s'ils ont l'administration de la justice pour juger les mal-faiteurs, domter les rebelles, et amener à la société humaine les hommes farouches et sauvages; à beaucoup meilleure raison l'auront-ils pour faire le même envers les animaux de l'air, des champs et des campagnes. —Et puis que les Rois ont esté du commencement eleux par les peuples pour les garder et défendre de leurs ennemis tandis qu'ils sont aux manœuvres, et faire la guerre en tant que besoin est pour la reparation de l'injure, et repetition de ce qui a esté mal usurpé, ou ravi; il est bien seant et raisonnable que tant eux que la Noblesse qui les assiste et sert en ces choses, ayent l'exercice de la Chasse, qui est un image de la guerre, afin de se degourdir l'esprit, et estre toujours à l'erte prêt à monter à cheval, aller au devant de l'ennemi, lui faire des embuches, l'assaillir, lui donner la chasse, lui marcher sur le ventre.”—*Histoire de la Nouvelle France*, p. 808.

Sanctorum Cod-fish.

“Nos ditz bons Religieux, comme les Cordeliers de Saint Malo, et autres des villes maritimes, ensemble les Curez, peuvent dire qu'en mangeant quelquefois du poisson ils mangent de la viande consacrée à Dieu. Car quand les Terre-neuviers vencontrent quelque Morue exorbitamment belle, ils en font un Sanctorum (ainsi l'appellent-ils) et la volent et consacrent à Monsieur Saint François, Saint Nicolas, Saint Lienart, et autres, avec la tête, comme ainsi soit que pour leur pecherie ils jettent les têtes dedans le mer.”—LESCARBOT, *Histoire de la Nouvelle France*, p. 831.

Our Practice should answer to our Prayers.

“In a word, let our practice answer to our prayers, let us live like Christians, and as become the members of so excellent a Church. And if we do so, our prayers will be acceptable to God, and bring down a blessing not only upon ourselves, but upon our Church and State too,

and we shall see peace in Sion, and prosperity in our Israel."—BISHOP BULL, vol. 1, p. 345.

Subsistence of the Poor.—1721.

"I HAVE not known anywhere in the country, that a husband, his wife and three or four children, have asked any relief from the parish, if the whole labour of such a family could procure £20 per annum. So that £4 per head is the common annual subsistence of working people in the country." 1721.—*British Merchant*, vol. 1, p. 263.

Brougham's Rant about Juries.

"IN his mind," said MR. BROUGHAM (*Times*, Friday, 8 Feb. 1828), "that man was guilty of no error,—he was a party to no exaggeration,—he was led by his fancy into no extravagance,—who had said that all they saw about them, Lords and Commons, the whole machinery of the State, was designed to bring twelve men into the Jury-box, to decide on questions connected with liberty and property. Such was the cause of the establishment of Government; such was the use of Government. It was that purpose which could alone justify restraints on general liberty,—it was that alone which could justify any interference with the freedom of the subject."

Why Enthusiasm succeeds better than Sober Religion.

"ENTHUSIASM fills the conventicle and empties the church; silly people dance after its pipe, and are lured by it from their lawful, orthodox teachers, to run they know not whither, to hear they know not whom, and to learn they know not what. And till the minds of men are better informed, and possessed with righter notions of things, it is impossible they should ever be brought to any regular and sober religion."—BISHOP BULL, vol. 1, p. 255.

Morality of Protestantism.

"THE Protestant Religion seems to have an unquestioned title to the first introducing a strict Morality among us; and 'tis but just to give the honour of it where 'tis so eminently due. Reformation of Manners has something of a natural consequence in it from Reformation in Religion. For since the principles of the Protestant Religion disown the Indulgencies of the Roman Pontiff, by which a thousand Sins are, as venial crimes, bought off, and the Priest, to save God Almighty the trouble, can blot them out of the Account before it comes to his hand; common Vices lost their charter, and men could not sin at so cheap a rate as before. The Protestant Religion has in itself a natural tendency to Virtue, as a standing testimony of its own Divine Original; and accordingly it has suppressed Vice and Immorality in all the coun-

tries where it has had a footing; it has civilized Nations, and reformed the very tempers of its professors; Christianity and Humanity have gone hand in hand in the world; and there is so visible a difference between the other civilized Governments in the world, and those who now are under the Protestant Powers, that it carries its evidence in itself."—DEFOE's *Poor Man's Plea*, p. 111.

Defoe on Dissent.—When Justifiable.

"He who dissents from an Established Church on any account but from a real Principle of Conscience, is a Politick, not a Religious Dissenter. To explain myself: He who dissents from any other reasons but such as these; that he firmly believes the said Established Church is not of the purest institution, but that he can really serve God more agreeable to his Will, and that accordingly 'tis his duty to do it so, and no otherwise. Nay, he that cannot die, or at least desire to do so, rather than conform, ought to conform. Schism from the Church of Christ is, doubtless, a great Sin; and if I can avoid it, I ought to avoid it; but if not, the Cause of that Sin carries the Guilt with it."—DEFOE's *Discourse upon Occasional Conformity*, p. 143.

Defoe on the Irish Papists.

"THE Popish Irish by a bloody Massacre of two hundred thousand Protestants in 1641,—by little less intended, and as much as they were able executed this late War,—have deserved, no doubt, to have been used at the discretion of the English; and Oliver Cromwell was more than once consulting to transplant the whole Nation from that Island. If he had done it, or if it had now been done, I am of the opinion, no nation in the world would have taxed us with Injustice; and I do verily think Oliver acted with more Generosity than Discretion in omitting it; for this is certain, that if he had done it, this last War and the expence of so much Treasure as it cost this Nation, and the Ruin of so many thousand Protestant Families who were driven from thence by King James, all the Destruction at Londonderry, the Sickness at Dundalk, and the Blood of 150,000 people, who at least, one way or other, on both sides, perished in it, had been prevented. It may be enquired whether Oliver designed to transplant them. I could answer directly to that also; but 'tis sufficient to my purpose to say, had he cleared the Island of them, it had been no matter at all to us whether they had gone."

"I have also seen among the Letters of State written by Mr. Milton, who was, his Secretary for the Foreign Dispatches, a letter written to the States of Holland, wherein by way of argument to prevail for some ease to the Protestants of Piedmont, he proposes a Confederacy with the Dutch, and all their Reformed friends, to reduce the Duke of Savoy to a necessity of giving better

Conditions to the *Vandois*; and seems to threaten to expel all the Roman Catholics in *England*, *Scotland*, and *Ireland*, out of his Dominions."—*Deror's Lex Talionis*, p. 250.

Cornish Notions of Cattle.

"GIVE me," says the still prejudiced farmer, "a snug tight bullock, with a stout frame of bone to build my flesh and fat upon, and a good thick hide to keep out the cold and wet: they be strong and hardy, Sir, cost little or nothing in keep, range the moors, live and thrive on furze and heath in summer, and in winter too, with a little straw; get as fat as moles when put on turnips; the butcher likes 'mun (them); they tallow well, and hide tells in the tanner's scale." Such is the colloquial information you will get from the more rustic sons of agriculture, who form a pretty numerous class in Cornwall. As to *Leicestershire* lines of beauty, they tell you in homestead plainness, "they won't do here;" and to argue with them would be taking the bull by the horns."—*WORGAN'S Cornwall*, p. 139.

Garden Fruits,—and Walks.

"WIFE, into thy garden, and set me a plot With strawberry roots, of the best to be got; Such growing abroad, among thorns in the wood, Well chosen and picked, prove excellent good.

"The barberry, respis, and gooseberry too, Look now to be planted as other things do; The gooseberry, respis, and roses all three, With strawberries under them, truly agree."

TUSSEZ, *September's Husbandry*.

"SAVE saw-dust, and brick-dust, and ashes so fine, For alley to walk in with neighbour of thine."

TUSSEZ.

Gardens.

"If frost do continue, take this for a law, The strawberries look to be covered with straw, Laid overly, trim, upon crotches and bows, And after uncovered, as weather allows.

"The gillyflower also, the skilful do know, Doth look to be covered in frost and in snow; The knot and the border, and rosemary gay, Do crave the like succour, for dying away."

TUSSEZ, *December's Husbandry*.

"In March and in April, from morning to night, In sowing and setting good housewives delight; To have in a garden, or other like plot, To trim up their house, and to furnish their pot."

TUSSEZ.

Error, whence in different Classes.

"L'ERREUR est de toutes les conditions, de tous les âges; mais parmi le peuple elle est le produit de l'ignorance; dans les classes élevées

elle est l'effet de l'imagination. Les uns n'étendent pas assez le domaine de la pensée; les autres l'étendent au-delà de ses justes bornes. On s'égare, parcequ'on ne veut pas se renfermer dans le cercle modeste de la raison et du jugement."—*SALGUES, Des Erreurs et des Préjugés, Préface*.

More Crime in Villages than in Towns.

"VOULEZ-VOUS savoir si les mœurs de la campagne sont plus douces, plus généreuses que celles de la ville? consultez les gens de loi, et demandez-leur quelle est, dans la société, la classe la plus disposée aux querelles, à la mauvaise foi, à la cupidité; ils vous répondront que dix villages valent mieux pour enrichir un avocat que toute la clientèle d'une grande ville. Quand le peuple français est devenu souverain, son sceptre fut-il plus redoutable dans les villes que dans les campagnes? Où trouverez-vous des incendies plus fréquents, des dévastations de propriétés plus nombreuses qu'à la campagne? J'ai fait, sur les registres d'un tribunal de province, le relevé des procès jugés pendant dix ans, et je puis assurer que j'ai constamment trouvé que l'humeur querelleuse des campagnards est à celle des habitants de la ville comme vingt-cinq à un, toutes choses égales."—*SALGUES, Des Erreurs et des Préjugés*, p. 374.

All Heresies founded on Scripture.

"IL n'y eut jamais aucune hérésie pour si profane qu'elle fût, qui ne se soit appuyée sur des paroles formelles de l'Ecriture sainte. C'est un pays de conquête que la Bible; une forêt également ouverte aux larrons et aux buscherons; une prairie comme aux faucheurs pour y trouver de l'herbe, aux cioignes pour y trouver des serpens, et aux asnes pour y trouver des chardons."—*GARASSE, Doct. Cwr.*, p. 184.

Unbelievers of his Age.

"A VOIR les deportemens de nos nouveaux dogmatisans, et entendre leurs discours, il est certain qu'ils ne sont pas hérétiques, à tout le moins ne sont-ils ny Huguenots ny Lutheriens; car ils vont quelquefois à la Messe quand ils s'en souviennent; quelquefois ils se confessent, Dieu sait comment; quelquefois ils fréquentent les Religieux, pour leur demander à l'oreille s'ils croient en Dieu; ils entendent quelquefois les predications pour les traduire en risée, lors qu'ils sont eschauffez de vin; ils disent mal des Huguenots, et soustiennent qu'il ne leur faut parler que par la bouche des canons: ils les estiment des bestes, et je croy qu'ils ne s'abusent point."—*GARASSE, Doctrine Curieuse*, p. 215.

Rent-corn.

"RENT-CORN whose payeth as worldlings would have, So much for an acre, must live like a slave:

Rent-corn to be paid for a reas'nable rent
At reas'nable prices, is not to lament."

TUSSEK, *Good Husbandly Lessons.*

Husbandly Fare.

"Now leeks are in season, for pottage full good,
And spareth the milch cow, and purgeth the
blood;

These having with peason for pottage in Lent,
Thou sparest both oatmeal and bread to be spent.

"Tho' never so much a good housewife doth
care,

That such as do labour have husbandly fare;

Yet feed them and cram them till purse do lack
chink,

No spoonmeat no bellyfull, labourers think."

TUSSEK, *March's Husbandry.*

Character of the Irish in Spain.

"*Es justo se repare, en que aunque los Irlandeses es gente muy Catolica, y de no dañadas costumbres, son muchos los que han venido á España, sin que en tanto numero se halle uno que se aya aplicado á las artes, o al trabajo de la labranza, ni á otra alguna ocupacion, mas que á mendigar; siendo gravamen y carga de la Republica. Justissimo es amparar á los que por causa de la Fe han dexado su patria; pero tambien lo es, que ellos se apliquen á exercer en España las mismas artes y oficios que tenian en su tierra, siendo imposible que en tanto numero de gente fuesen todos nobles y holgazanes, como lo quieren ser acá.*"

—NAVARRETE, *Conservacion de Monarquias*, disc. 7, p. 57.

Listeners Scarce in France.

It is no rare thing to be a good listener in England, but it appears to have been so in France when BRISSOT began his endeavours to republicinize the French nation. Describing the character of Franklin, he says: "*Franklin eut du génie; mais il eut des vertus, mais il étoit simple, bon, modeste surtout. Ah, quel talent peut se passer de modestie? Il n'avoit pas cette orgueilleuse âpreté dans la dispute qui repousse dédaigneusement toutes les idées des autres; il écoutoit. Il écoutoit, entendez-vous, lecteur? Et pourquoi ne nous a-t-il pas laissés quelques idées sur l'art d'écouter?*"—*Nouveau Voyage dans les Etats-Unis*, tom. 1, p. 331.

Cows' Disease in the Tail.

Cows are liable to a disease which in the North of England is called the worm in the tail, wherefore I have never heard; and the cause of the disease is now considered as inexplicable as the cure. The animal is observed not to feed; the teeth are found very loose; and in some part of the tail, for the length of three or four inches, the bone seems to be softened and becomes as flexible as flesh. When this is

ascertained, a circular incision is made in the middle of the softened part, through all the integuments, quite down to the place of the bone, and sometimes a longitudinal one, the whole length of the softened part; tar and salt are put into the wound, which is then bandaged up; in a few days the teeth become fast, the animal takes to its food again, and when the bandage is removed the tail is as bony as ever. The friend by whom I was informed of this singular fact, tells me that he has never seen it noticed in any book of Natural History or Physiology. Yet both the disease and the mode of cure have been known from time immemorial in England, for they are thus noticed by TUSSEK, in his *January's Husbandry*:

"Poor bullock with browsing and naughtily fed,
Scarce feedeth, her teeth be so loose in her
head;

Then slice ye the tail where ye feel it so soft,
With soot and with garlic bound to it aloft."

Tusser's Advice.

"Make Money thy drudge, for to follow thy
work;

Make Wisdom comptroller, and Order thy
clerk;

Provision cater, and Skill to be cook;

Make steward of all, pen, ink, and thy book.

"Make hunger thy sauce, as a medicine for
health,

Make thirst to be butler, as physio for wealth

Make eye to be usher, good usage to have;

Make bolt to be porter, to keep out a knave.

"Make husbandry bailiff, abroad to provide;

Make huswifery daily, at home for to guide;

Make coffer, fast locked, thy treasure to keep;

Make house to be suer, the safer to sleep.

"Make bandog thy scoutwatch, to bark at a
thief;

Make courage for life, to be captain chief;

Make trap-door thy bulwark, make bell to be gin,

Make gunstone and arrow shew who is within."

TUSSEK, p. xxiv.

Corn Harvest Divided.

"CORN Harvest, equally divided into ten
parts:

"One part cast forth, for rent due out of hand.

One other part, for seed to sow thy land.

Another part, leave parson for his tithe.

Another part, for harvest sickle and scythe.

One part, for plough-wright, cart-wright, knock-
er, and smith.

One part, to uphold thy teams that draw there-
with.

One part, for servant, and workman's wages
lay.

One part likewise, for fill-belly, day by day.

One part thy wife, for needful things, doth
crave.

Thyself and child, the last one part would have.

"Who minds to quote
Upon this note,
May easily find enough
What charge and pain,
To little gain,
Doth follow toiling plough.

"Yet farmer may
Thank God and say,
For yearly such good hap,
Well fare the plough,
That sends enow
To stop so many a gap."

TUSSEK, p. 195.

Literature Effeminating the Germans and English.

"At jam in Germaniâ omnia propalantur et divulgantur; unde factum est inibi, ut quilibet sibi nova biblia coudat, Imperium in ruinam abeat, et luxu omnia diffuant. Nisi etiam metus ex Catholicis Belgas in armis detinuisset, tam effeminati hodie essent quàm sunt Germani: idem et accideret Angliis; ut sperandum sit, illos, ni bello forsâ orto exerceantur, citò interituros omnes, postquam molles, imbelles et discordes facti fuerint,—tantoque magis quòd hæresis illorum, liberum arbitrium negans, omni rationi politicæ repugnet."—CAMPANELLA, *De Monarchiâ Hispanicâ*, p. 273.

Size of Farms.

GENERALLY speaking, a farm may be deemed too large if it be beyond the power of one man to attend to the whole of its details. A middle man cuts off the sympathy and connection between the labourer and the master: and where a master and an overseer are both required, one is engrossing what might suffice for giving independent employment to two. This however should not be insisted on too strictly; because a few large farmers give respectability to the profession, form a link between the proprietors and occupiers, and keep open the chances of learning and introducing farther improvements.

On the other hand, a farm ought not to be less than will keep a man in full employment; for he who pursues two professions, seldom does either well. But so much depends upon circumstances, that on good land a rent of £200 might be paid without employing half a man's time; and on a poor grass farm, two thousand acres, and £1000 rent, might not give too much employment.

Corn Laws.

In equitable compensation, the grower must be protected against import when corn is plentiful. Against this the Political Economist reasons thus. When a tax is laid on foreign corn, it is paid by all, but the profit is exclusively reaped by the landed interest. When a bounty is paid on foreign imported corn (as in 1801) it is paid

equally by all who want the commodity, and not by the landed interest more than by others, though they alone had reaped advantage by the duty. Where then is the equitable compensation?

The fallacy here lies in supposing that the landed interest alone reaps the benefit. When a tax is laid on foreign corn, or even a bounty paid on exportation, the steady application of Capital to Agriculture is encouraged, and that application improves the land already cultivated, and brings more into culture. The high prices from 1795 to the end of the war produced about 2000 Inclosure Acts. (At 250 acres each, 500,000 acres reclaimed from waste land, or laid into severalty.) The tax on foreign corn therefore, and the bounty on exportation, produce more corn, increase the agricultural prosperity of the nation, and benefit all other classes, not by that prosperity alone (though without it no other class can be prosperous), but by keeping provisions at a steady price, which is the greatest of all blessings to all, especially in a manufacturing nation. At present riot and insurrection are but just avoided, and continually threatened. And the discouragement of agriculture during the last four or five years,¹ has already diminished the state of tillage by more than all the seed corn of the next year; four bushels minus per acre is the worsened estimate.

Irrigation—when Introduced.

THE system of watering meadows was said soon after the Restoration to have "become one of the most universal and advantageous improvements in England within few years." One of the objections to it at that time was, that as farmers "from a greedy and covetous principle suffered the grass to stand so long on the watered meadows," it became "much discoloured and grew *haseny*,"² and neither so toothsome nor wholesome as that on unwatered meadows; which brought an ill name on the hay."—*Mystery of Husbandry*, p. 17.

Wool Coarsened by Rich Pasture.

A STATEMENT which contradicts this conclusion occurs in CAREW's Survey of Cornwall: there it is said: "What time the shire, for want of good manurance, lay waste and open, the sheep had generally little bodies, and coarse fleeces, so as their wool bare no better name than of Cornish hair, and for such hath (from all auncienty) been transported without paying custom. But since the grounds began to receive inclosure and dressing for tillage, the nature of the soil hath altered to a better grain, and yieldeth nourishment in a greater abundance and goodness to the beasts that pasture thereupon: so as by this means (and let not the

¹ This, from its place in the MSS., appears to have been written in 1828. Ed.

² Perhaps *Acorny*, i. e. stalky.

owners' commendable industry turn to their surchargious prejudice, lest too soon they grow weary of well doing) Cornish sheep come but little behind the eastern flocks for bigness of mould, fineness of wool, often breeding, speedy fattening, and price of sale; and in my conceit, equal, if not exceed them, in sweetness of taste, and freedom from rottenness and such other contagions."—Fol. 23, edition of 1769.

It must be suspected that there had been a gradual change of breed of which Carew was not aware, and which his countrymen kept as secret as they could, that they might escape the tax on exportation. It appears by his farther account that there were three breeds in Cornwall: "Most of the Cornish sheep," he says, "have no horns, whose wool is finer in quality, as that of the horned more in quantity; yet in some places of the county there are that carry four horns."

Church Leases.

A church lease contains not in it that temptation to sluggishness resulting from very low rents, which a tenant suspects may be raised upon him if he improves the appearance of the farm.

It has been observed that with regard to Church lands now, whatever it may formerly have been, this is not suspicion, but a knowledge or calculation. At every seven years' end, an agent values, and the fine for renewal is exactly in proportion to the improvement in value, whether that improvement has been produced by market or cultivation. When short leases are granted by lay proprietors, they keep in repair, and generally contribute to any great improvement, as drains, &c. Church proprietors never do either.

In reply to this it is admitted that Church property increases in value to the Church, as it improves; but this is *magno intervallo*, and little touches the improver, who is sure of enjoying his improvements for one-and-twenty years if he pleases, and who cannot be injured by compromise, at his own pleasure, every seven years,—when he pays half a year's purchase for seven years future, at the end of fourteen. Thus he possesses half the value of the freehold. Repairs are of course taken into account in the septennial fine, for the Church lessee must not be considered as a tenant at will.

Kittens, how kept Clean.

A FRIEND has noticed to me a remarkable fact, which I do not remember anywhere to have read of, though it must have been popularly known ever since the cat has been domesticated. Kittens have no evacuation whatever, till they are old enough to run about; nature having thus provided for cleanliness, in a case where it is necessary, and could in no other way be preserved. Farther observations may be expected to shew that the same provision is

extended to all creatures the young of which are incapable of locomotion, if this excretion was offensive, and it would be impossible for the dam to keep them and their beds clean.

Heresy takes a course through Atheism to the True Faith.

"*Omnis autem hæresis cùm ad atheismum delapsa est, per sapientem prophetam (quales in Italiâ fuerunt Thomas, Dominicus, Scotus et alii) in veritatis viam reducitur. Habent enim hæreses periodum suam ad modum Rerumpublicarum, quæ à regibus in tyrannidem, à tyrannide in statum optimatum, et inde in oligarchiam, atque tandem in democratiâ, et in fine rursus in statum regium, aut etiam tyrannicum, circumaguntur ac revolvuntur.*"—CAMPANELLA, *De Monarchiâ Hispanicâ*, p. 274.

Universities Decried.

"WHENEVER," says CARTE (Introduction to the Life of Ormond, p. xxxviii.), "a set of proud fellows that will suffer nobody to know more, or think otherwise than themselves; or of young and vain ones, that fancy themselves to be finely accomplished, because they have learned to chatter a foreign language, and have seen some fine building abroad in countries with regard to the commerce, laws, police, and constitution whereof they perhaps never asked a question, nor made an observation; shall so far prevail, as to put an University education out of countenance, and cause it to be generally disused; their lay posterity will probably owe it to them, that they are necessitated to be as illiterate, and withal full as insignificant, as any of their ancestors."

Mountjoy in Ireland.

LORD MOUNTJOY's army, says SIR JOHN DAVIES, "did consist of such good men of war, and of such numbers, being well nigh 20,000 by the poll, and was so royally supplied and paid, and continued in full strength so long a time, as that it brake and absolutely subdued all the lords and chieftains of the Irishry, and degenerate or rebellious English. Whereupon the multitude, who ever loved to be followers of such as could master and defend them, admiring the power of the crown of England, being brayed, as it were, in a mortar, with the sword, famine and pestilence altogether, submitted themselves to the English government, received the laws and magistrates, and most gladly embraced the king's pardon and peace in all parts of the realm, with demonstrations of joy and comfort, which made indeed an entire, perfect and final conquest of Ireland. And though upon the finishing of the war, this great army was reduced to less numbers, yet hath his majesty in his wisdom thought it fit still to maintain such competent forces here, as the Law may make her progress and circuit about the realm, under the protection of the Sword

(as *Virgo* the figure of Justice is by *Leo* in the Zodiac), until the people have perfectly learned the lesson of obedience, and the conquest be established in the hearts of all men."—P. 53.

Prophecy of its complete Conquest—a little before Doomsday.

"THE conquest at this time doth perhaps fulfill that prophecy wherein the four great Prophets of Ireland do concur, as it is recorded by Giraldus Cambrensis, to this effect: That after the first invasion of the English, they should spend many ages in *crebris confictibus, longoque certamine et multis cadibus*. And that *Omnes ferè Anglici ab Hiberniâ turbabuntur; nihilominus orientalia maritima semper obtinebunt. Sed vix paulò ante diem Judicii, plenam Anglorum populo victoriam compromittunt, Insulâ Hibernicâ de mari usque ad mare de toto subactâ et incastellatâ*."—SIR JOHN DAVIES, p. 55.

Effect of suckling Sheep by Goats, upon the Wool.

"*Cosa es maravillosa lo que se experimenta cada dia, que si el cordero mama leche de cabra, le sale la lana aspera y intratable, y al reves, si al cabrito crían con leche de ovejas, se le ablanda el pelo*."—YEPES, *Coronica General de S. Benito*,—Valladolid, 1621, tom. 7, fol. 134.

BOUCHET in like manner says, "*on voit les agneaux nourris de lait de chevre avoir la laine plus rude que ceux qui sont allaités d'une brebis, qui ont le poil plus mol*."—*Serees*, liv. 2, ser. 24. p. 519.

Both the grave Benedictine and the whimsical Sieur de Brocouart deduce the same conclusion from the assumed fact; and because disease may be communicated in the nurse's milk, argue that the moral as well as the physical nature is affected by it. BOUCHET says that dogs, if suckled by a wolf, become ferocious; and that lions, when fed with milk either of the oow or the goat, become tame (p. 518); and that *les enfans nourris par une chevre sont habiles et legers; s'ils sont allaités d'une brebis, ils seront plus mollets, délicats et douilletés que les autres; et ceux qui sont nourris de lait de vache, seront plus forts que les uns et les autres* (p. 536). And YEPES, after relating the effects which, according to him, are produced upon lambs and kids by having foster-mothers of a different kind, says, *Pues no tiene menos fuerza la leche de las amas en los niños, y se ve de ordinario, que qual han sido las inclinaciones y costumbres de las amas que crían, estas conservan siempre las criaturas á quien dieron el pecho*.

CAMPANELLA in his curious directions for providing the Universal Monarchy of Spain with a proper heir, advises thus: "*Filiò recens nato*

generosa mulier admovenda est, quæ mammas illi det; imò etiam sapiens et virago aliqua; nam mores unâ cum nutricis lacte imbibuntur."—*Monarchiâ Hispanicâ*, cap. 9.

Skiddaw.

MRS. RADCLIFFE "everywhere met gushing springs;" but her whole description of the ascent must have been worked up from recollection, and might have been more fitly introduced in one of her romances than in the relation of an actual tour.

"Sometimes," she says, "we looked into tremendous chasms, where the torrent, heard roaring long before it was seen, had worked itself a deep channel, and fell from ledge to ledge, foaming and shining amidst the dark rock. These streams are sublime from the length and precipitancy of their course, which, hurrying the sight with them into the abyss, acts as it were in sympathy upon the nerves, and to save ourselves from following, we recoil from the view with involuntary horror. Of such however we saw only two, and those by some departure from the usual course up the mountain."—It must have been by a wide departure, and by a course which no person since has been so fortunate as to discover.

"ABOUT a mile from the summit," says Mrs. RADCLIFFE, "the way was indeed dreadfully sublime, lying, for nearly half a mile, along the ledge of a precipice, that passed with a swift descent, for probably near a mile, into a glen within the heart of Skiddaw; and not a bush or a hillock interrupted its vast length, or by offering a midway check in the descent diminished the fear it inspired. The ridgy steeps of Saddleback formed the opposite boundary of the glen, and though really at a considerable distance, had, from the height of the two mountains, such an appearance of nearness, that it almost seemed as if we could spring to its side. How much too did simplicity increase the sublimity of this scenery, in which nothing but mountain, heath, and sky, appeared. But our situation was too critical, or too unusual, to permit the just impressions of such sublimity. The hill rose so closely above the precipice as scarcely to allow a ledge wide enough for a single horse. We followed the guide in silence, and till we regained the more open wild had no leisure for exclamation."

Thus this authoress describes what is literally the easiest part of the whole ascent, a part where there is neither precipice nor danger, nor appearance of danger. Presently she makes the Solway fifty miles distant, and tells us that she "spanned the narrowest part of England, looking from the Irish Channel on one side, to the German Ocean on the other, which latter was, however, so far off as to be discernible only like a mist!"

"—Under the lea of an heaped-up pile of slates, formed by the customary contribution of

one by every visitor, we found an old man sheltered, whom we took to be a shepherd, but afterwards learned he was a farmer, and, as people in this neighbourhood say, a *states-man*, that is, had land of his own. He was a native and still an inhabitant of an adjoining vale; but so laborious is the enterprise reckoned, that though he had passed his life within view of the mountain, this was his first ascent."

It is possible that Mrs. Radcliffe's guide might have thought it became him to see the German Ocean, if she expected to see it; and for the same reason he might have seen the Isle of Wight also, if it had been asked for. But the notion that the ascent of Skiddaw is esteemed by the people of the country a laborious enterprise, must have been her own; and her account of the torrents and the precipices is as purely fictitious as anything in the *Mysteries of Udolpho*. Yet I have little doubt that she imposed upon herself, by magnifying everything through the mists of memory.

Breakfast abolished in Holinshed's days.

"Hætorum there hath been much more time spent in eating and drinking than commonly is in these days; for whereas of old we had breakfasts in the forenoon, beverages or nuntions after dinner, and thereto rear suppers generally when it was time to go to bed,—now these odd repasts, thanked be God, are very well left, and each one in manner (except here and there some young hungry stomach that cannot fast till dinner time) contenteth himself with dinner and supper only."—Harrison in HOLINSHED, vol. 1, p. 287.

Excursive Readers.

"THE analogy between body and mind," says BOSWELL, when speaking of Johnson's excursive reading, "is very general; and the parallel will hold as to their food, as well as any other particular. The flesh of animals who feed excursively is allowed to have a higher flavour than that of those who are cooped up. May there not be the same difference between men who read as their taste prompts, and men who are confined in cells and colleges to stated tasks?"—Croker's BOSWELL, vol. 1, p. 28.

Thames Water.

Those persons who ascribe the superiority of the London porter over that which is brewed in any other part of the kingdom, to the Thames water, have not perhaps asked themselves what occasions this difference in the quality of the water.

The fact however was known, and applied as far as it could be, in former times. "Our brewers," says Harrison, "observe very diligently the nature of the water which they daily occupy, and soil the pough which it passeth; for all

waters are not of like goodness, and the fattest standing water is always the best. For although the water that runs by chalk or cledgy soils be good, and next unto the Thames water (which is most excellent), yet the water that standeth in either of these is the best for us that dwell in the country, as whereon the sun lieth longest, and fattest fish is bred."—HOLINSHED, vol. 1, p. 286.

Metheglin and Mead.

"THE Welsh," says Harrison, "make no less account of metheglin (and not without cause if it be well handled) than the Greeks did of their ambrosia or nectar, which for the pleasantness thereof, was supposed to be such as the gods themselves did delight in. There is a kind of swish-swash made also in Essex and diverse other places, with honeycombs and water, which the homely country wives, putting some pepper and a little other spice among, call mead; very good in mine opinion for such as love to be loose-bodied at large, or a little eased of the cough; otherwise it differeth so much from the true metheglin, as chalk from cheese. Truly it is nothing else but the washing of the combs when the honey is wrung out; and one of the best things that I know belonging thereto is, that they spend but little labour and less cost in making of the same, and therefore no great loss if it were never occupied."—HOLINSHED, vol. 1, p. 286.

Effect of the Discovery of America through the Wealth that it introduced.

"Vix æ affirmare possumus, mundum novum quodammodo perdidisse mundum veterem: nam mentibus nostris avaritiam iniecit, et mutrum amorem inter homines extinxit. Quilibet enim solo auri amore flagrat; hinc facti sunt fraudulent, fidemque sæpe pretio vendiderunt et revendiderunt, videntes pecuniam passim prævalere et in admiratione haberi; et scientias sacrasque conciones nummis postposuerunt, agriculturæque cum cæteris artibus valedixerunt, mancipantes seipsos fertilitati pecuniae et divitum domibus. Produxit pariter magnam inæqualitatem inter homines, reddens illos aut nimis divites, unde insolentia, vel nimis pauperes, unde invidia, latrocinia et aggressiones. Hinc pretia frumenti, vini, carniæ, olei, et vestimentorum, supra modum adaueta sunt, quia nemo illarum rerum mercatorem exercet, unde penuria. Et pecunie interim expenduntur; adeo ut inopes, tantis expensis haud sufficientes, in servitutem se præcipitant, vel etiam profugiant aliquo latrocinatum aut militatum, impulsu paupertate, non amore regis aut religionis; sæpeque etiam signa deserunt, aut commutant; nec dant operam liberis per legitima matrimonia, cum tributa exolvere nequeant; aut certè omnem movent lapidem, ut in conubiis pro monachis aut concionatoribus recipiantur."—CAMPANELLA, *De Monarchiâ Hispanicâ*, cap. 16, p. 113-4.

Change in the Management of Estates, after Wat Tyler.

"THIS Lord continued the practice of his ancestors in farming his own demesnes, and stocking them with his own cattle, servants, &c., under oversight of reeves, who were chosen at the Halimot Court of the manor, and were bound to the collection of the lord's rents, by the tenure of their copyholds, till the eighth of Richard II.: when, chiefly through the insurrection of Wat Tyler, and generally of all the Commons of the land, he began to tack other men's cattle in his grounds, by the week, month, or quarter, and to all his meadow-grounds by the acre; and so this land continued, part let out and joynted for the rest of that King's reign, and after in the time of Henry IV. let out by the year, still more and more by the acre, as he found chapmen and price to his liking; and so left his estate, 5 Henry V., when he died.

"But in the next reign his nephew and heir male, the Lord James, in the time of Henry VI. and Edward IV., as did all the other great lords and lords of manors through the whole kingdom, and after to this day, did let out their manor-houses and demesne lands, sometimes at rack-rents, improved rents, according to the estimate of the times, and sometimes at smaller rents, taking a fine of their tenants, as they agreed, which is the general course of husbandry in this present day. The plague and trouble of toyle and hind servants was very great."—SMYTH'S *Lives of the Berkeleys, &c.*, p. 144.

Number of Churches founded by the Berkeleys.

"It is an eminent ensign of the greatness and pious merits of this family, that one no more travelled than myself, should have seen above one hundred churches and oratories in the counties of Gloucester, and Somerset, and in the cities of Gloucester, Bristol, and Bath (besides as many more in other counties and places, as mine acquaintance have faithfully related to me), having their coats of arms and escutcheons, yea some their pictures, set up in their windows and walls, in and before this Lord's days, and their crosses *formées* in their true bearings."—SMYTH'S *Lives of the Berkeleys, &c.*, p. 148.

[Gray, against Materialism.]

"I AM AS SORRY as you seem to be, that our acquaintance harped so much on the subject of materialism, when I saw him with you in Town, because it was plain to which side of the long-debated question he inclined. That we are indeed mechanical and dependent beings, I need no other proof than my own feelings; and from the same feelings I learn, with equal conviction, that we are not merely such: that there is a power within that struggles against the force and bias of that mechanism, commands its motion, and, by frequent practice reduces it to that ready obedience which we call *habit*; and all

this in conformity to a preconceived opinion (no matter whether right or wrong), to that least material of all agents, a Thought. I have known many in his case who, while they thought they were conquering an old prejudice, did not perceive they were under the influence of one far more dangerous; one that furnishes us with a ready apology for all our worst actions, and opens to us a full licence for doing whatever we please: and yet these very people were met at all the more indulgent to other men (as they naturally should have been); their indignation to such as offended them, their desire of revenge on anybody that hurt them, was nothing mitigated: in short, the truth is, they wished to be persuaded of that opinion for the sake of its convenience, but were not so in their heart; and they would have been glad (as they ought in common prudence) that nobody else should think the same, for fear of the mischief that might ensue to themselves. His French author I never saw, but have read fifty in the same strain, and shall read no more. I can be wretched enough without them. They put me in mind of the Greek sophist that got immortal honour by discoursing so feelingly on the miseries of our condition, that fifty of his audience went home and hanged themselves; yet he lived himself (I suppose) many years after in very good plight."—*The Works of THOMAS GRAY*, vol. 2, p. 312.

Farmers open to Conviction, but necessarily and wisely Cautious.

"WITH regard to a farther dissemination of knowledge among the farmers, however fashionable it may be to stigmatize them as ignorant and obstinate, because they do not adopt the wild theories and hypothetical opinions of modern writers on husbandry, still, so far as the observation of the Surveyor extends generally, he has met with but few instances of that invincible ignorance so commonly asserted, or of any judicious and actual improvement being made clear to the judgement of the farmer, that he has not gradually and ultimately adopted. In truth, the farmer has by far too much at stake, to be easily seduced from the course of husbandry pursued by his forefathers, and which, by his own practice, has yielded to him the means of raising his family, paying his rent, tradesmen's bills, and meeting the parochial payments, to forego the certain means of procuring these supplies, in order to pursue a different system of management dressed up in all the parade of science, and altogether in a language he does not comprehend; but let the advantages of a superior management be once demonstrated to his understanding by a series of beneficial results, and there is an absolute certainty of his soon becoming a convert to the better practice. But he well knows, that in addition to the ordinary risks and casualties of stocks and seasons, and to which upon all occasions he must patiently be resigned, the miscarriage of one crop only, conducted on a new and untried system in the neighbourhood, would not

only involve him in ruin, but the calamity would be augmented by the mortifying scorn and unfeeling triumph of his neighbours, for being or pretending to be, so much wiser than themselves. It is therefore of the utmost importance that attention should be paid by country gentlemen in furnishing examples of superior management to their tenantry and neighbours, and which, whenever proved to be such, will never fail of being ultimately adopted by them.”—VANCOUVER'S *Survey of Devon*, p. 431.

Keswicz.

“We cast about by St. Bees to Derwentset haven, whose water is truly written Dargwent or Derwent. It riseth in the hills about Borrodale, from whence it goeth into the Grange, thence into a lake, in which are certain islands, and so unto Keswicz, where it falleth into the Bure, whereof the said lake is called Bursemere, or the Burthmere peol. In like sort the Bure or Burthmere water, rising among the hills, goeth to Tegburthesworth, Forneside, St. John's, and Threlcote, and there meeting with a water from Grisdale by Wakethwate, called Grise, it runneth to Burnesse, Keswicz, and there receiveth the Darwent. From Keswicz in like sort it goeth to Thorneswate, and (there making aplash) to Armanswate, Isell, Huthwate, and Cokarmouth, and here it receiveth the Cokar, which rising among the hills cometh by Lowsewater, Brakenthwate, Lorton, and so to Cokarmouth town, from whence it hasteth to Bridgeham, and receiving a rill called the Wire, on the south side, that runneth by Dein, it leaveth Samburne and Wirketon behind it and entereth into the sea.

“Leland saith that the Wire is a creek where ships lie off at rode, and that Wirketon or Wirkington town doth take his name thereof. He addeth also that there is iron and coals, beside lead ore, in Wiredale. Nevertheless the water of this river is for the most part sore troubled, as coming through a suddy or soddy moor, so that little good fish is said to live therein.”—HOLINSLED'S *Chronicles*,—*England*, vol. 1, p. 147.

Flooded Meadows producing bad Grass.

“Our meadows are either bottoms (whereof we have great store, and those very large, because our soil is hilly) or else such as we call land-meads, and borrowed from the best and fattest pasturages. The first of them are yearly and often overflown by the rising of such streams as pass through the same, or violent falls of land waters, that descend from the hills about them. The other are seldom or never overflown, and that is the cause wherefore their grass is shorter than that of the bottoms, and yet is it far more fine, wholesome, and bateable with the hay of our low meadows is not only full of sandy cinder, which breedeth sundry diseases in our cattle, but also more rooty, foggy and full

of flags, and therefore not so profitable for stover and forage as the higher meads be. The difference furthermore in their commodities is great; for whereas in our land meadows we have not often above one good load of hay, or peradventure a little more, in an acre of ground (I use the word Carrucata or Caruoca, which is a wain load, and as I remember, used by Pliny, lib. 33, cap. 11), in low meadows we have sometimes three, but commonly two or upward, as experience hath oft confirmed.

“Of such as are twice mowed I speak not with their latter mow is not so wholesome for cattle as the first, although in the mouth more pleasant for the time; for thereby they become oftentimes to be rotten, or to increase so fast in blood, that the garget and other diseases do consume many of them before the owners can seek out any remedy, by phlebotomy or otherwise. Some superstitious fools suppose that they which die of the garget are ridden with the night mare; and therefore they hang up stones which naturally have holes in them, and must be found unlooked for; as if such a stone were an apt cock shot for the devil to run through and solace himself withal, whilst the cattle go scot-free and are not molested by him. But if I should set down but half the toys that superstition hath brought into our husbandmen's heads in this and other behalfs, it would ask a greater volume than is convenient for such a purpose, wherefore it shall suffice to have said thus much of these things.”—HOLINSLED'S *Chronicles*,—*England*, vol. 1, p. 185.

Hell-Kettles.

“WHAT the foolish people dream of the Hell Kettles, it is not worthy the rehearsal; yet to the end the lewd opinion conceived of them may grow into contempt, I will say thus much also of those pits. There are certain pits, or rather three little pools, a mile from Darlington, and a quarter of a mile distant from the These banks, which the people call the Kettles of Hell, or the Devil's Kettles, as if he should seethe the souls of sinful men and women in them. They add also that the spirits have oft been heard to cry and yell about them, with other like talk, savouring altogether of pagan infidelity. The truth is, and of this opinion also was Cuthbert Tunstall late Bishop of Durham, a man (notwithstanding the baseness of his birth, being begotten by one Tunstall upon a daughter of the house of the Commers, as Leland saith) of great learning and judgement, that the coal-mines in those places are kindled, or if there be no coals, there may a mine of some other unctuous matter be set on fire, which being here and there consumed, the earth falleth in and so doth leave a pit. Indeed the water is now and then warm (as they say,) and beside that, it is not clear: the people suppose them to be an hundred fathom deep. The biggest of them also hath an issue into the These, as experience hath confirmed. For Dr. Bellowes alias Belzis made report, how a duck marked

after the fashion of the ducks of the bishopric of Durham, was put into the same betwixt Darlington and These bank, and afterward seen at a bridge not far from Master Clereaux' house."—*HOLINSHED's Chronicles,—England*, vol. 1, p. 219.

Tricks with a Jury.

"It is also very often seen, that such as are nominated to be of these inquests, do, after their charge received, seldom or never eat or drink, until they have agreed upon their verdict, and yielded it up unto the judge of whom they received the charge; by means whereof sometimes it cometh to pass that divers of the inquest have been well near furnished, or at least taken such a sickness thereby, as they have hardly avoided. And this cometh by practice, when the one side feareth the sequel, and therefore conveyeth some one or more into the jury, that will in his behalf never yield unto the rest, but of set purpose put them to this trouble."—*HOLINSHED's Chronicles,—England*, vol. 1, p. 262.

"CERTES it is a common practice (if the under-sheriff be not the better man) for the craftier or stronger side to procure and pack such a quest as he himself shall like of, whereby he is sure of the issue before the charge be given: and beside this, if the matter do justly proceed against him, it is a world to see, now and then, how the honest yeomen that have bona-fide discharged their consciences shall be sued of an attainct, and bound to appear at the Star Chamber; with what rigour they shall be carried from place to place, county to county, yea, and sometime in carts; which hath and doth cause a great number of them to abstain from the assizes, and yield to pay their issues, rather than they would for their good meaning be thus disturbed and dealt withal. Sometimes also they bribe the bailiffs to be kept at home; whereupon poor men, not having in their purses wherewith to bear their costs, are impanelled upon juries, who very often have neither reason nor judgement to perform the charge they come for. Neither was this kind of service at any time half so painful as at this present: for until of late years (that the number of lawyers and attorneys hath so exceedingly increased, that some shifts must needs be found and matters sought out, whereby they may be set on work) a man should not have heard at one assize of more than two or three Nisi-prisus, but very seldom of an attainct, whereas now an hundred and more of the first and one or two of the latter are very often perceived, and some of them for a cause arising of sixpence or twelvepence. Which declareth that men are grown to be far more contentious than they have been in times past, and readier to revenge their quarrels of small importance; whereof the lawyers complain not."—*HOLINSHED's Chronicles,—England*, vol. 1, p. 262.

The loss of Free Trade lamented.

"IN this place also are our merchants to be installed, as amongst the citizens (although they often change estate with gentlemen, as gentlemen do with them, by a mutual conversion of the one into the other), whose number is so increased in these our days, that their only maintenance is the cause of the exceeding prices of foreign wares, which otherwise, when every nation was permitted to bring in her own commodities, were far better, cheap, and more plentifully to be had. Of the want of our commodities here at home, by their great transportation of them into other countries, I speak not, with the matter will easily bewray itself. Certes among the Lacedæmonians it was found out, that great numbers of merchants were nothing to the furtherance of the state of the commonwealth: wherefore it is to be wished that the huge heap of them were somewhat restrained, as also of our lawyers; so should the rest live more easily upon their own, and few honest chapmen be brought to decay by breaking of the bankrupt. I do not deny but that the navy of the land is in part maintained by their traffic; and so are the high prices of wares kept up, now they have gotten the only sale of things, upon pretence of better furtherance of the commonwealth, into their own hands: whereas in times past when the strange bottoms were suffered to come in, we had sugar for four pence the pound, that now at the writing of this treatise, is well worth half a crown; raisins or currants for a penny, that are now holden at sixpence, and sometime at eight pence and ten pence the pound; nutmegs at two pence half-penny the ounce; ginger at a penny an ounce; prunes at half-penny farthing; great raisins three pounds for a penny; cinnamon at four pence the ounce: cloves at twopence; and pepper at twelve and sixteen pence the pound. Whereby we may see the sequel of things not always but very seldom to be such as is pretended in the beginning. The wares that they carry out of the realm, are for the most part broad cloths and carsies of all colours; likewise cottons, frieses, rugs, tin, wool, our best beer, baize, bustain, mookadoes tufted and plain, rush, lead, fells, &c., which being shipped at sundry ports of our coasts, are borne from thence into all quarters of the world, and there either exchanged for other wares or ready money, to the great gain and commodity of our merchants. And whereas in times past their chief trade was into Spain, Portugal, France, Flanders, Dansk, Norway, Scotland, and Iceland, only; now in these days, as men not contented with these journeys, they have sought the East and West Indies; and made now and then suspicious voyages not only into the Canaries and New Spain, but likewise into Cathaia, Moscovia, Tartaria, and the regions thereabout, from whence (as they say) they bring home great commodities. But alas, I see not, by all their travel, that the prices of things are any whit abated. Certes this enormity (for so I do

account of it) was sufficiently provided for, An. 9 Edward III., by a noble estatute made in that behalf; but upon what occasion the general exaction thereof is stayed or not called on, in good sooth I cannot tell. This only I know; that every function and several vocation striveth with other, which of them should have all the water of commodity run into her own cistern."—*HOLINSHED's Chronicles*,—*England*, vol. 1, p. 274.

Luxury in Dress.

"CERTES the commonwealth cannot be said to flourish where these abuses reign; but is rather oppressed by unreasonable exactions made upon rich farmers, and of poor tenants, wherewith to maintain the same. Neither was it ever merrier with England, than when an Englishman was known abroad by his own cloth, and contented himself at home with his fine carsie hosen, and a mean sloop; his coat, gown, and cloak of brown, blue, or puke, with some pretty furniture of velvet or fur, and a doublet of sad tawney, or black velvet, or other comely silk, without such cuts and gawrish colours as are worn in these days, and never brought in but by the consent of the French, who think themselves the gayest men when they have most diversities of jags and change of colours about them. Certes of all estates our merchants do least alter their attire, and therefore are most to be commended: for albeit that which they wear be very fine and costly, yet in form and colour it representeth a great piece of the ancient gravity appertaining to citizens and burgesses; albeit the younger sort of their wives, both in attire and costly housekeeping, cannot tell when and how to make an end, as being women indeed in whom all kind of curiosity is to be found and seen, and in far greater measure than in women of higher calling. I might here name a sort of hues devised for the nonce, wherewith to please fantastical heads, as goose-turd green, pease-porridge tawney, poppinjay blue, lusty gallant, the devil in the head (I should say the hedge), and such like: but I pass them over, thinking it sufficient to have said thus much of apparel generally, when nothing can particularly be spoken of any consistency thereof."—*HOLINSHED's Chronicles*,—*England*, vol. 1, p. 290.

Luxury in Furniture.

"THE furniture of our houses also exceedeth, and is grown in manner even to delicacy; and herein I do not speak of the nobility and gentry only, but likewise of the lowest sort in most places of our south country, that have any thing at all to take to. Certes in noblemen's houses it is not rare to see abundance of arras, rich hangings of tapestry, silver vessel and so much other plate as may furnish sundry cupboards, to the sum oftentimes of a thousand or two thousand pounds at the least; whereby the value of

this and the rest of their stuff doth grow to be almost inestimable. Likewise in the houses of knights, gentlemen, merchantmen, and some other wealthy citizens, it is not geson to behold generally their great provision of tapestry, Turkey work, pewter, brass, fine linen, and thereto costly cupboards of plate, worth five or six hundred or a thousand pounds, to be deemed by estimation. But as herein all these sorts do far exceed their elders and predecessors, and in neatness and curiosity the merchant all other; so in time past the costly furniture stayed there; whereas now it is descended yet lower, even unto the inferior artificers, and many farmers, who by virtue of their old and not of their new leases have for the most part learned also to garnish their cupboards with plate, their joined beds with tapestry and silk hangings, and their tables with carpets and fine naper; whereby the wealth of our country (God be praised therefore, and give us grace to employ it well) doth infinitely appear. Neither do I speak this in reproach of any man, God is my judge, but to shew that I do rejoice rather, to see how God hath blessed us with his good gifts; and whilst I behold how that in a time wherein all things are grown to most excessive prices, and what commodity soever is to be had is daily plucked from the commonality by such as looked into every trade, we do yet find the means to attain and achieve such furniture as heretofore hath been impossible."—*HOLINSHED's Chronicles*,—*England*, vol. 1, p. 317.

Lands in Cornwall, how held in Carew's time.

"EVERY tenement is parcel of the demesnes or services of some manor. Commonly thirty acres make a farthing land, nine farthings a *Cornish* acre, and four *Cornish* acres a knight's fee. But this rule is overruled to a greater or lesser quantity according to the fruitfulness or barrenness of the soil. That part of the domains which appertaineth to the lord's dwelling house, they call his barten, or berton. The tenants to the rest hold the same either by sufferance, will, or custom, or by convention. The customary tenant holdeth at will, either for years or for lives, or to them and their heirs, in divers manners according to the custom of the manor. Customary tenants for life, take for one, two, or three more lives in possession or reversion, as their custom will bear. Somewhere the wives hold by widow's estate; and in many places when the estate is determined by the tenant's death, and either to descend to the next in reversion, or to return to the lord, yet will his executor or administrator detain the land, by the custom, until the next Michaelmas after, which is not altogether destitute of a reasonable pretence.

"Amongst other of this customary land, there are seventeen manors, appertaining to the Duchy of *Cornwall*, who do every seventh year take their holdings (so they term them) of certain Commissioners sent for the purpose, and

have continued this use for the best part of three hundred years, through which they reckon a kind of inheritable estate accrued unto them. But this long prescription notwithstanding, as more busy than well occupied person, not long sithence, by getting a Chequer lease of one or two such tenements, called the whole right in question; and albeit God denied his bad mind any good success, yet another taking up this broken title, to save himself of a desperate debt, prosecuted the same so far forth, as he brought it to the juttie of a *Nisi prius*. Herein certain gentlemen were chosen and requested by the tenants to become suitors for stopping this gap, before it had made an irremediable breach. They repaired to London accordingly, and preferred a petition to then Lord Treasurer *Burleigh*. His Lordship called unto him the Chancellor, and Coif Barons of the Exchequer, and took a private hearing of the cause. It was there manifestly proved before them that besides this long continuance, and the importance (as that which touched the undoing of more than a thousand persons), her Highness possessed no other lands that yielded her so large a benefit in rents, fines, heriots, and other perquisites. These reasons found favourable allowance, but could obtain no thorough discharge, until the gentlemen became supplicants to her Majesty's own person; who with her native and supernatural bounty, vouchsafed us gracious audience, testified her great dislike of the attempter, and gave express order for stay of the attempt; since which time this barking dog hath been muzzled. May it please God to award him an utter choking, that he never have power to bite again. Herein we were beholden to *Sir Walter Raleigh's* earnest writing (who was then in the country), to *Sir Henry Killigrew's* sound advice, and to *Master William Killigrew's* painful solliciting (being the most kind patron of all his country and countrymen's affairs at Court)."—CAREW's *Survey of Cornwall*, fol. 36.

Formerly Tenants scarce, but now many Applicants for every Farm.

"In times past, and that not long ago, holdings were so plentiful and holders so scarce, as well was the landlord who could get one to be his tenant, and they used to take assurance for the rent by two pledges of the same manor. But now the case is altered; for a farm, or (as we call it) a bargain, can no sooner fall in hand, than the Survey Court shall be waited on with many officers, vieing and revieing each on others; nay, they are taken mostly at a ground-hop, before they fall, for fear of coming too late. And over and above the old yearly rent, they will give a hundred or two hundred years' purchase and upward at that rate, for a fine to have an estate of three lives; which sum commonly amounteth to ten or twelve years' just value of the land. As for the old rent, it carrieth at the most the proportion but of a tenth

part, to that whereat the tenement may be presently improved, and somewhere much less; so as the parson of the parish can in most places dispand as much by his tithe, as the lord of the manor by his rents. Yet is not this dear setting everywhere alike; for the western half of *Cornwall* cometh far short of the eastern, and the land about towns exceedeth that lying farther in the country. The reason of this enhanced price may prove (as I guess) partly for that the late great trade into both the *Indies* hath replenished these parts of the world with a larger store of the coin-current metals than our ancestors enjoyed; partly because the banishment of single-living *votaries*, younger marriages than of old, and our long freedom from any sore wasting war, or plague, hath made our country very populous; and partly in that this populousness hath enforced an industry in them, and our blessed quietness given scope and means to this industry. But howsoever I aim right or wide at this, once certain it is that for these husbandry matters the *Cornish* inhabitants are in sundry points swayed by a divers opinion from those of some other shires. One, that they will rather take bargains at these excessive fines, than a tolerable improved rent; being in no sort willing to over a penny; for they reckon that but once smarting, and this a continual aking. Besides, though the price seem very high, yet mostly, four years' tillage, with the husbandman's pain and charge, goeth near to defray it. Another, that they fall everywhere from commons to inclosure, and partake not of some eastern tenants' envious dispositions, who will sooner prejudice their own present thrift, by continuing this mangle-mangle, than advance the lord's expectant benefit after their term expired. The third, that they always prefer lives before years, as both presuming upon the country's healthfulness, and also accounting their family best provided for, when the husband, wife, and child, are sure of a living. Neither may I (without wrong) conceal the just commendation of most such wives, in this behalf: namely, when a bargain is so taken to these three, it often falleth out that afterwards the son marrieth, and delivereth his yerving-goods (as they term it) to his father, who in lieu thereof, by his wife's assent (which in many ancient deeds was formal) departeth to him and his daughter-in-law, with the one half of his holding in hand. Now, though after the father's decease the mother may, during her life-time, turn them both out of doors, as not bound by her own word, and much less by her husband's; yet I have seldom or never known the same put in practice, but true and just meaning hath ever taken place."—CAREW's *Survey of Cornwall*, fol. 37.

Cornwall overrun with Irish Vagabonds.

"We must also spare a room in this Survey, to the poor, of whom few shires can shew more, or own fewer, than *Cornwall*. Ireland pre-

scribeth to be the nursery, which seadeth over yearly, yea and daily, whole ship-loads of these crooked slips, and the dishabited towns afford them resting; so upon the matter, the whole county maketh a contribution, to pay these lords their rent. Many good statutes have been enacted for redress of these abuses, and upon the first publishing heedfully and diligently put in practice: but after the nine days' wonder expired, the law is forgotten, the care abandoned, and these vermin swarm again in every corner: yet these peevish charitable cannot be ignorant, that heretofore, to the high offence of God and good order, they maintain idleness, drunkenness, theft, lechery, blasphemy, atheism, and in a word, all impiety; for a worse kind of people than these vagabonds, the realm is not pestered withal: what they consume in a day, will suffice to relieve an honest poor parishioner for a week, of whose work you may also make some use: their starving is not to be feared, for they may be provided for at home, if they list: no alms therefore should be cast away upon them, to the robbery of the needy impotent; but money least of all; for in giving him silver, you do him wrong, by changing his vocation, while you metamorphize him from a beggar to a buyer. Lacks he meat, drink, or apparel (and nothing else he ought to be owner of), he must procure them of the worst by free gift, and not make choice, for a just price, of the best. Well, though the rogue laugh you to scorn at night, the alewife hath reason the next day to pray for you."—CAREW's *Survey of Cornwall*, fol. 67.

Successful Industry in a Cornish Labourer.

"To bring humble merit, and examples worthy of imitation, to light, I conceive to be among the objects of the County Reports. I therefore record the following instance of the effect of patient labour and persevering industry.—William Pierce, of Tuff House, in the parish of Landewednack, near the Lizard, a day labourer earning only one shilling a day, and supporting a family of seven children, when he was fifty years of age, began after his daily labour was finished, to drain and cultivate twelve acres of swampy ground, which after eighteen years' labour, produced in 1803 ten bushels of wheat, ninety bushels of barley, besides six bushels of oats, Cornish measure, and nine trusses of hay, besides pasture for cattle. This he effected himself, with only an old man to assist him in carrying of manure from a considerable distance. He also built his own dwelling-house and out buildings, covered and finished them himself, although he was only bred to husbandry, and had a natural infirmity in one of his hands."—WORGAN's *Cornwall*, p. 116.

John Hunter's Collection of Animals.

"THE variety of birds and beasts to be met with at Earl's-court (the villa of the celebrated

Mr. John Hunter), is matter of great entertainment. In the same ground you are surprised to find so many living animals, in one herd, from the most opposite parts of the habitable globe. Buffaloes, rams and sheep from Turkey, and a shawl goat from the East Indies, are among the most remarkable of these that meet the eye; and as they feed together in the greatest harmony, it is natural to enquire, what means are taken to make them so familiar and well acquainted with each other. Mr. Hunter told me, that when he has a stranger to introduce, he does it by ordering the whole herd to be taken to a strange place, either a field, an empty stable, or any other large outhouse with which they are all alike unaccustomed. The strangeness of the place so totally engages their attention, as to prevent them from running at, and fighting with, the new-comer, as they most probably would do in their own field (in regard to which they entertain very high notions of their exclusive right of property); and here they are confined for some hours, till they appear reconciled to the stranger, who is then turned out with his new friends, and is generally afterwards well treated."—MIDDLETON's *Survey of Middlesex*, p. 432.

Mischief of Public-houses.

"The increase of public-houses is more ruinous to the lowest orders of society than all other evils put together. The depravity of morals, and the frequent distress of poor families, if traced to their true source, would generally be found to originate in the public-house. On the contrary, where there is not such a house in the parish (and some such parishes there still are, though in distant counties), the wife and children of the labourer, generally speaking, enjoy happiness, compared with those where many public-houses are seen. They are also less disposed to deceive and pilfer; are better clothed, more cleanly in their persons, and agreeable in their manners.

"The labourers of this county are ruined in morals and constitution by the public-houses. It is a general rule, that, the higher their wages, the less they carry home, and consequently, the greater is the wretchedness of themselves and their families. Comforts in a cottage are mostly found where the man's wages are low, at least so low as to require him to labour six days in every week. For instance, a good workman, at nine shillings per week, if advanced to twelve, will spend a day in the week at the alehouse, which reduces his labour to five days or ten shillings; and as he will spend two shillings in the public-house, it leaves but eight for his family; which is one less than they had when he earned only nine shillings.

"If by any means he be put into a situation of earning eighteen shillings in six days, he will get drunk on Sunday and Monday, and go to his work stupid on Tuesday; and, should he be a mechanical journeyman of some genius who

by constant labour could earn twenty-four shillings or thirty shillings per week, as some of them can, he will be drunk half the week, insolent to his employer, and to every person about him.

"If his master has business in hand that requires particular dispatch, he will then more than at any other time be absent from his work, and his wife and children will experience the extreme of hunger, rage, and cold.

"The low inns on the sides of the turnpike roads are, in general, receiving-houses for the corn, hay, straw, poultry, eggs, &c., which the farmers' men pilfer from their master."—MIDDLETON'S *Survey of Middlesex*, p. 499.

"MANY small country villages can date the commencement of poor-rates from the introduction of public-houses, which corrupt the morals, impair the health, impoverish and reduce the poor to the greatest penury and distress; 'they also encourage idleness, promote begging and pilfering, and are the remote causes of murders and executions more or less every year.' Patriotism may make the most fanciful designs, and liberality support institutions of the highest expense, for 'bettering the condition of the poor;' and when these friends of mankind are nearly on the point of persuading themselves that 'poverty shall sigh no more,' some fiend will open a public-house among the persons apparently rescued from distress; this will undo in two or three years all the good that the best men could bring about in twenty."—MIDDLETON'S *Survey of Middlesex*, p. 628.

Different Training of the Children of Squatters and Small Farmers.

"THE poor children who are brought up on the borders of commons and coopes, are accustomed to little labour, but to much idleness and pilfering. Having grown up, and these latter qualities having become a part of their nature, they are then introduced to the farmers as servants or labourers, and very bad ones they make.

"The children of small farmers, on the contrary, have the picture of industry, hard labour, and honesty, hourly before them, in the persons of their parents, and daily hear the complaints which they make against idle and pilfering servants, and comparisons drawn in favour of honesty. In this manner honesty and industry become, as it were, a part of the nature of such young folks. The father's property is small, and his means few: he is therefore unable to hire and stock a farm for each of his children; consequently they become servants on large farms, or in gentlemen's families, and in either situation are the most faithful part of such establishments."—MIDDLETON'S *Survey of Middlesex*, p. 500.

Vinegar and Water a most wholesome Beverage.

"DURING the American War, (says Sir Will-

iam Pulteney), the interruption given by our cruisers to the trade of that country, and other circumstances, prevented the Americans from procuring supplies of molasses for their distilleries, and a distress was experienced, particularly in harvest time, for the want of rum to mix with water, which was the drink of their labourers.

"It is known that cold water is dangerous, when used by persons heated with labour, or by any severe exercise, and yet it is necessary to supply the waste by perspiration in some mode or other. When rum or wine is added in small quantity to water, it may be used, even if cold, with little danger; it would, however, be safer if a little warm water were mixed.

"Dr. Rush, of America, after making experiments, recommended in a publication, that instead of rum, which could not be had, the labourers in harvest should mix a very small proportion of vinegar with their water. Some years after, in a second publication, he mentioned that the practice had been adopted, and had succeeded even beyond his expectations; indeed so much so, that in many places vinegar was continued to be used, though rum could easily be had.

"He accounts for the preference of vinegar to rum in this manner. Severe labour or exercise excites a degree of fever; and the fever is increased by spirits, or fermented liquor of any sort; but vinegar, at the same time that it prevents mischief from drinking of cold water during the heat and perspiration occasioned by exercise, allays the fever; and the labourers found themselves more refreshed, and less exhausted, at night, when vinegar was used instead of rum.

"I have forgot the proportion of vinegar, but I think it was not more than a teaspoonfull to half a pint of water.

"I dare say the works of Dr. Rush may be found in London, from which a more correct account of this very important matter may be extracted.

"The discovery was not altogether new, for the Romans used vinegar to mix with water, for the drink of their soldiers."—MIDDLETON'S *Survey of Middlesex*, p. 501.

Proof that the Peasantry were much better clad in the Fifteenth Century than Now.

"THE Legislature, in 1436, enacted that no servant in husbandry, or common labourer, should wear any cloth of above the price of 2s. per yard: that sum was nearly equivalent to the value of two bushels and a half of wheat, or 15s. of our money. By the same law they were restrained from exceeding the price of 14d. a pair for hose; that sum was nearly equal to the value of one bushel and a half of wheat, or 9s. of our money.

"It is obvious that this law was intended to restrain them from wearing their former more

expensive dress of cloth at 16s. or 18s. a yard, and hose at half a guinea a pair.

"The case of these persons is so much altered for the worse since the third of Edward IV., that at this time about one half of their whole number have neither cloth nor coat of any kind. Their hose cost them about 2s. a pair, and a dirty smock frock covers the few rags they wear."—MIDDLETON'S *Survey of Middlesex*, p. 503.

Process of Corruption among the Poor in Towns; and Effect of this upon Agriculture; in making the Farmer seek by all means to reduce the Number of his Labourers, because of their Ill Conduct.

"In the great towns every poor man's dwelling is encircled by chandlers'-shops, porter-houses, gin-shops, pawn-brokers, buyers of stolen goods, and prostitutes: from these he hardly can escape; from these aided by the contaminating effects of crowded manufactories, he never does escape; they certainly ruin the morals of his whole family. The contagion spreads from families to cities, and from cities to the empire. Our labourers being reduced, by these means, to their present wretched condition, are become, as might have been expected, dangerous to their employers; which induces the farmer to convert his arable land into pasture, in order to do with as little of their assistance as he possibly can: this drives them more and more into the towns in search of work; and in that manner, manufactories and vicious habits successively increase each other. By a system like this, the people of this nation are progressively advancing into large manufacturing towns, which have the baneful effect of destroying the moral principle, as well as the lives, of the inhabitants."—MIDDLETON'S *Survey of Middlesex*, p. 503.

Everything from the Soil.

"ALL the artists, manufacturers, and commercialists of the world are employed on the produce of the soil, and on that only. The watch-maker and the anchor-smith, the clothier and the lace-maker, the goldsmith and the lapidary, are all, and each of them, equally engaged in one object, namely, that of rendering the productions of the earth subservient to the use and convenience of man. The stock of every warehouse and shop, the furniture of every mansion and cottage, all implements and utensils, may easily be traced to the same origin. Even the books of the scholar, and the ink and quill through whose means he communicates his thoughts to others, are derived from the same source as the material on which the naval and civil architect exercises his ingenuity and skill. The loftiest spire and the smallest needle are both the effects of labour and skill exercised on the soil."—MIDDLETON'S *Survey of Middlesex*, p. 574.

Robbery on Farms—to what enormous Extent

I HAVE seen upwards of twenty thieves at one time in a ten-acre field of turnips, each of whom carried away as much as he could stand under. On another occasion, one man staying longer than several others, stealing pears, was secured and taken before a magistrate, who ordered him to pay the value of the fruit found on him (viz. 1s.), which he paid and was discharged.

"A miller near London being questioned as to small parcels of wheat brought to his mill to be ground, by a suspected person, soon after several farms had been robbed, answered, that any explanation on that head would put his mills in danger of being burnt. Well may the farmers say, 'their property is not protected like that of other men;' which is the more extraordinary, as all the depredations to which I have confined my observations, are committed on the landed interest, and probably amount to 2s. an acre on all the cultivated lands of England, or to four millions of pounds sterling per annum." MIDDLETON'S *Survey of Middlesex*, p. 614.

Every Charge [against the People] chargeable upon Government, for its Sins either of Commission or Omission.

"It is in every respect useless to complain of the manners of any people, and of their vices; for they are everywhere merely machines, or the creatures of government; they are educated according to its dogmas, and trained by its institutions; these enslave and chain down their minds by prejudice, which enfeebles their intellectual vigour, and bears down their rational faculties. Government has the principal share in exciting or depressing mental energy, in establishing general industry or indolence, in promoting public happiness or misery. Are the people of any nation possessed of great mental energy, industrious, virtuous and happy; the government has produced these effects, and consequently it is excellent. Are they ignorant, idle, wicked and wretched; they are counterparts of a bad government, which could produce so much misery. Government makes the laws, and they are the express image of their maker; these mould the people into their own likeness; therefore subjects are everywhere such as the ruling powers have made them: are the latter pious, just, and good; the former will consequently become of the same description."—MIDDLETON'S *Survey of Middlesex*, p. 616.

Small Farms in Jersey.

"IN consequence of this minute division of property, the influence of a large capital on an extensive area is here unknown. Little progress, exertion, or improvement, can be expected in small holdings. The adherence of the Jersey farmer to his forefathers' practices, is generally remarked, but ought by no means to

more blame. His first object is not so much gain, or to raise disposable produce, as it is to manage his small domain in such a mode as to secure through the year a supply of those articles which his family exigencies require. When pursuing the track which his forefathers' experience has proved to be best calculated to attain that end, he is on safe ground. Experiments which farmers of greater experience, capital, and extent of holding might make, it would be unsafe for him to repeat."—QUAYLE's *Jersey*, p. 53.

Poor Laws in Jersey.

"IN these Islands, the English policy has been adopted, in imposing by law on those in good circumstances the necessity of maintaining the indigent. In the several parishes the Connétables with their officers, and the principal inhabitants, are enjoined to provide subsistence weekly for the poor incapable of labour, and to procure work for those capable of it. In order to defray the expense, the vestries are authorized to impose taxes on the parishioners. In each parish are officers called Surveillans, named in vestry; who appear to exercise the functions both of churchwardens and overseers, and who have under their immediate direction the Trésor de l'Eglise, and La Charité.

"The minister, connétable and surveillans of each parish, are authorised to give to paupers incapable of labour, a written permission to ask charity, but solely within the bounds of their own parish. In case of any person giving alms to beggars not in possession of this written permission, he incurs a penalty of 80 sous for each offence; one-third to the informer, and two-thirds to the poor.

"In fulfilling the last object of the duty imposed on the parish officers, there is at present no difficulty: persons willing and able to work need not apply to the connétable to point out an employer. And happily, in executing the remaining part of their duty with regard to the poor, the trouble incumbent on them is not considerable. Among the lower classes, it is held disgraceful to be subsisted on charity. Industry does not relax from a reliance on parochial relief; but every effort is made to preserve themselves and their nearest connexions from that necessity. In some parishes, there are not at present any persons receiving relief: in others, the charitable donation of rents bestowed in former times, and forming a perpetual fund for the maintenance of the poor, under the term of *la Charité, or Trésor des Pauvres*, together with the amount of sums received at the church-doors, and by legacies, are sufficient to meet their exigencies.

"It is usual in almost all wills, to make some bequest in favour of the poor: if this be omitted by persons in good circumstances, it is noticed as remarkable: even by those in the humblest classes, the poor are then rarely forgotten. A legacy of half-a-crown is often

given, and accepted."—QUAYLE's *Jersey*, p. 59.

Use of Kail Stalks in Jersey.

"AFTER reserving for seed the best plants the remainder are rooted out in spring; but by no means cease to be useful. They have then attained the height of six feet and above; part are chopped up, dried, and used as fuel; the taller stalks are carefully preserved. Those of a slender form are used as supporters for scarlet runners, and for other purposes: the stout and tall stems have sufficient solidity to serve as rafters under thatching of houses. On demolishing, during the present year, a shed standing in the parish of Grouville, which was ascertained by the proprietor to have been erected at least 80 years, a rude ceiling of clay-daubing was demolished, which was found to be laid on these kail-stalks, not then wholly in decay."—QUAYLE's *Jersey*, p. 96.

Manure Wasted in Guernsey

"THE *Bouvier* or public scavenger of the town, after relieving the inhabitants from the various substances which it is his employment to take away (every one of which would be found useful on a heavy soil, and some of them, for instance coal-ashes and bones, are among the most valuable), after collecting and carrying them out, throws them into the sea. In the neighbourhood of one of the barracks, the emptying and removal of the night-soil having become necessary, carts were observed carrying it on the lands of a neighbouring farmer. On enquiry, it appeared that he did the contractors the favour of accepting it, on being conveyed to his land gratis."—QUAYLE's *Guernsey*, p. 276.

Law.

"*Throat.* And how think'st thou of Law?

"*Dash.* Most reverently:

Law is the world's great light; a second sun
To this terrestrial globe, by which all things
Have life and being, and without the which
Confusion and disorder soon would seize
The general state of men: war's outrages,
The ulcerous deeds of peace, its curbs and
cures;

It is the Kingdom's eye, by which she sees
The acts and thoughts of men.

"*Throat.* The Kingdom's eye!

I tell thee, fool, it is the Kingdom's nose,
By which she smells out all these rich transgressors.

Nor is't of flesh, but merely made of wax;
And 'tis within the power of us lawyers
To wrest this nose of wax which way we please.
Or it may be, as thou say'st, an eye indeed;
But if it be, 'tis sure a woman's eye,
That's ever rolling.

LODOWICK BARRY, *Ram Alley*.—*Old Plays*, vol. 5, p. 381-2.

Mohammedan Saints.

THE LORD, who is the object of worship, has, in the revelation, made the proof of Mohammed's mission permanent; and to shew this have the saints been constituted, and that this proof should be constantly apparent. These he has in the Scripture appointed to be Lords of the World, so that they are set apart entirely for his service, and for following up the requirements of the soul. It is to bless their tracks that the rains of heaven descend, and to purify their state that the herbs of the earth spring up; and it is from their care, that the Moslems obtain victory over idolaters. Now these, which are invisible, are four thousand; of each other they know nothing, nor are they aware of the dignity of their own state. In every case, too, they are concealed from one another and from mortals. To this effect have relations been given, and to the same have various saints spoken; and for this, to the praise of God, have sages instructed. But of those who have this power of loosing and binding, and are officers of the court of the true God, there are three hundred whom they style Akhyar. Forty others of them they call Abdal, seven others Abrar, four others Awtad, three others Nokaba, and one whom they name Koth and Ghauth . . . The author of the *Fatuhati Mecca*, chap. 198, sect. 31, calls the *seven-stated* men Abdal; and goes on to shew, that the Almighty has made the earth consisting of seven climates, and that seven of his choice servants he has named Abdal; and, further, that he takes care of these climates by one or other of these seven persons. He has also stated, that he met them all in the temple at Mecca; that he saluted them, and they returned the salute: and conversed with them, and that he never witnessed anything more excellent or more devoted to God's service."—IBN BATUTA's *Travels*,—*Hindustan*, p. 153.

Mohammedan Tree.

"We next came to Dadkannan, which is a large city abounding with gardens, and situated upon a mouth of the sea. In this are found the betel leaf and nut, the cocoonut and colocasia. Without the city is a large pond for retaining water; about which are gardens. The king is an infidel. His grandfather, who has become Mohammedan, built its mosque and made the pond. The cause of the grandfather's receiving Islamism was a tree, over which he had built the mosque. This tree is a very great wonder; its leaves are green, and like those of the fig, except only that they are soft. The tree is called *Darakhti Shahadet* (the tree of testimony), *darakht* meaning tree. I was told in these parts, that this tree does not generally drop its leaves; but, at the season of autumn in every year, one of them changes its colour, first to yellow, then to red; and that upon this is written, with the pen of power, 'There is no God but God; Mohammed is the Prophet of

God;' and that this leaf alone falls. Very many Mohammedans, who were worthy of belief, told me this; and said, that they had witnessed its fall, and had read the writing; and further, that every year, at the time of the fall, credible persons among the Mohammedans, as well as others of the infidels, sat beneath the tree waiting for the fall of the leaf; and when this took place, that the one half was taken by the Mohammedans, as a blessing, and for the purpose of curing their diseases; and the other by the king of the infidel city, and laid up in his treasury as a blessing; and that this is constantly received among them. Now the grandfather of the present king could read the Arabic; he witnessed, therefore, the fall of the leaf, read the inscription, and, understanding its import, became a Mohammedan accordingly. At the time of his death he appointed his son, who was a violent infidel, to succeed him. This man adhered to his own religion, cut down the tree, tore up its roots, and effaced every vestige of it. After two years the tree grew, and regained its original state, and in this it now is. This king died suddenly; and none of his infidel descendants, since his time, has done anything to the tree."—IBN BATUTA's *Travels*,—*Hindustan*, p. 170.

Gold Ingots and Paper Money in India

"It is a custom with their merchants, for one to melt down all the gold and silver he may have into pieces, each of which will weigh a talent or more, and to lay this up over the door of his house. Any one who happens to have five such pieces, will put a ring upon his finger; if he have ten, he will put on two. He who possesses fifteen such, is named El Sashi; and the piece itself they call a Bakala. Their transactions are carried on with paper; they do not buy nor sell either with the dirhem or the dinar; but should any one get any of these into his possession, he would melt them down into pieces. As to the paper, every piece of it is in extent about the measure of the palm of the hand, and is stamped with the King's stamp. Five-and-twenty of such notes are termed a Shat; which means the same thing as a dinar with us. But when these papers happen to be torn, or worn out by use, they are carried to their house, which is just like the mint with us, and new ones are given in place of them by the King. This is done without interest, the profit arising from their circulation accruing to the King. When any one goes to the market with a dinar or dirhem in his hand, no one will take it until it has been changed for these notes."—IBN BATUTA's *Travels*,—*China*, p. 209.

Good Effects of a Resident Landlord.

"No estates are better managed and, no tenantry are more happy, than where the proprietor at once possesses the knowledge and the inclination to inspect his own affairs. When

estates are left wholly to the controul of agents, the connection between the owner and the occupier is dissolved or interrupted: it is the object of the representative to diminish all expenses but his own, and of the tenant to remain passive and inactive, provided he can gain a living, and avoid giving offence. It was observed to me by a tenant of a detached estate, belonging to the late Richard Palmer, Esq. of Hurst, a man whose premature death is a loss to his family, his friends, his dependants, and the public, that the principal request he ever made to his landlord was, 'that he might always be allowed to pay his rent to him in person.' He knew the value of this intercourse, and I am convinced he spoke the general feeling of respectable tenants.

"On the other hand, it is the proudest rank a country gentleman can hold, to live on his estates, and to diffuse happiness around him, by example, by encouragement, and by advice; to be the friend, the father of his dependants, and to grow old among those whom he has known from the earliest dawn of recollection. In cities and at public places, the land-owner is frequently eclipsed by the successful votaries of trade and commerce; but on his native domains, he resumes his consequence, and feels the importance of his situation."—MAVOR'S *Survey of Berkshire*, p. 51.

Mavor's Opinion of Small Farms.

"It will be allowed, indeed, by every candid observer, that in the present state of agriculture, a man who is to depend solely on farming can have little prospect of supporting a family, and of contributing in any considerable degree to the public supply, who occupies less land than will employ a team of three or four horses; but at the same time I cannot help thinking, that five farmers of that description would raise more marketable produce than one who monopolized the same quantity of land, and who could derive a handsome income merely from superintendence and judgement. A labouring farmer, or a man who is obliged personally to work, is not less useful in the scale of human society than he whose capital enables him to occupy half a parish, and to live in a degree of style and affluence suitable to his means. I have heard it maintained, indeed, that the former must work harder than a day labourer, and it probably is the case; but then his toils are sweetened by the reflection, that he is to reap the fruits of his own industry, and that he has no occasion to apply for parochial relief, either for himself or his family. This important consideration should not be overlooked in such discussions. Voluntary labour is no hardship; and living on humble fare is no privation, to him who feels that he is providing against the contingencies of fortune, and laying up something against the approach of age. It is incontestibly the man of property alone who can afford to make essential improvements, and to such we owe the present flourish-

ing state of agriculture; but still I contend, that a mixture of all sizes of farms is best for the public, as bringing men of different capitals and talents into action, and giving that scope for independence which is the pride and the glory of any country."—MAVOR'S *Survey of Berkshire*, p. 79.

History of the Heart Trefoil.

"HEART TREFOIL, or snail-shell medick (*medicago arabica*). This plant, though indigenous, has probably never been cultivated except in Berkshire, and its history is remarkable. In his voyage round the world, Captain Vancouver found some seeds in a vessel which had been wrecked on a desert island, and on his return he presented some of them to his brother, John Vancouver, Esq. then residing near Newbury. Mr. Vancouver gave some of the seeds to Mr. James Webb, of Well-house, in the parish of Frilsham, who imparted his treasure to his brother, Mr. Robert Wells, of Calcott, in the parish of Tylehurst, between Reading and Newbury. The seeds were sown; expectation was raised; Dr. Lamb and Mr. Bichenov, of Newbury, with the vigilance of botanists, examined their progress, and were in hopes to have been able to announce to the agricultural world a valuable plant from the remotest islands in the Pacific, when lo! it turned out to be the *medicago arabica*, which is a native Berkshire plant. This fortuitous introduction, however, of the heart trefoil is likely to be advantageous. The two brothers have cultivated it with success; say it produces a luxuriant herbage, and that cattle are excessively fond of it. 'It stands the winter well, and a crop may be obtained at any time. It has the advantage of lucern, in not being easily choaked, and in growing on a light soil, but without doubt produces the greatest abundance in a good soil.' 'They have hitherto sown it broad-cast, and are determined to persevere, having now collected a sufficient quantity of seed to extend their experiments to some acres of land.'—MAVOR'S *Survey of Berkshire*, p. 291.

Oxen versus Horses.—The King's Experiment.

"THE comparative advantages of the labour of horses and oxen have been for some time under the consideration of the public. His Majesty has unquestionably tried the latter upon a larger scale than any other person, as he does not work less than 180 oxen upon his different farms, parks, and gardens, and has found them to answer so well, that there is not now a horse kept. Upon the two farms and the Great Park, 200 are kept, including those coming on and going off. Forty are bought in every year, rising three years, and are kept as succession oxen in the Park; 120 are under work; and 40 every year are fatted off, rising seven years.

"The working oxen are mostly divided into teams of six, and one of the number is every

day rested, so that no ox works more than five days out of the seven. This day of ease in every week besides Sunday is of great advantage to the animal, as he is found to do better with ordinary keep and moderate labour, than he would do with high keep and harder labour.

In short, this is the first secret to learn concerning him; for an ox will not admit of being kept in condition like a horse, artificially, by proportionate food to proportionate labour.

"These oxen are never allowed any corn as it would prevent their fattening so kindly afterwards. Their food in summer is only a few vetches by way of a bait, and the run of coarse meadows, or what are called leasows, being rough woody pastures. In winter they have nothing but cut food, consisting of two-thirds hay and one-third wheat-straw; and the quantity they eat in twenty-four hours is about twenty-four pounds of hay and twelve of straw; and on the days of rest, they range as they like in the straw-yards; for it is to be observed, that they are not confined to hot stables, but have open sheds, under which they eat their cut provender, and are generally left to their choice to go in and out. Under this management, as four oxen generally plough an acre a day, and do other work in proportion, there can be no doubt but their advantage is very great over horses, and the result to the public highly beneficial."—MAVOR's *Survey of Berkshire*, p. 339.

Good Servants becoming scarce, as Small Farms have disappeared.

"It is greatly to be lamented, that good servants every year become more scarce and difficult to be found. The best domestics used to be found among the sons and daughters of little farmers; they were brought up in good principles, and in habits of industry; but since that valuable order of men has been so generally reduced in every county, and almost annihilated in some, servants are of necessity taken from a lower description of persons, and the consequences are felt in most families. This is one of the many ill effects arising from a monopoly of land."—MAVOR's *Survey of Berkshire*, p. 416.

A Family supported by a Small Garden.

"It is wonderful how much may be produced from a small spot of ground, well managed, both for the use of families and for sale. The family of Anna, residing in the village of Steventon, consisting of a brother and two sisters, between eighty and ninety years of age, lately or now, with the addition of a very small independent property, maintained themselves by raising flower roots and small shrubs in their little garden, which they sold round the country. With less industry and ingenuity, in various parishes, I have found that the produce of the orchard, in favourable seasons, has paid the rent of the premises; and sometimes that geese

or pigs, where there was an opportunity of keeping the former, have yielded the same advantages. A certain quantity of land attached to cottages is therefore indispensable, and in country parishes it might always be attainable."—MAVOR's *Survey of Berkshire*, p. 475.

Taxation descending too Low, in its Direct Form

"I HAVE known two families, consisting of together of thirteen persons, brought to the work house, and maintained by the parish at an expense of about two hundred pounds a year, owing to an imprudent collection of taxes having distrained about twenty shillings on each family. But a still greater number of poor arise from various classes just above want, who are able to support themselves so long as their several concerns go on with success. The least reverse is ruinous: a bad debt of a few pounds, the long sickness or death of the man or his wife, and a thousand other causes, are the ruin of numbers."—MIDDLETON's *Survey of Middlesex*, p. 78.

Evil of Commons in Middlesex.

"ON estimating the value of the Commons in this county, including every advantage that can be derived from them, in pasturage, locality of situation, and the barbarous system of turbary, it appears that *they do not produce to the community, in their present state, more than four shillings per acre!* On the other hand, they are, in many instances, of real injury to the public, by holding out a lure to the poor man, —I mean of materials wherewith to build his cottage, and ground to erect it upon, together with firing and the run of his poultry and pigs for nothing. This is, of course, temptation sufficient to induce a great number of poor persons to settle on the borders of such commons. But the mischief does not end here; for, having gained these trifling advantages, through the neglect or connivance of the Lord of the Manor, it unfortunately gives their minds an improper bias, and inculcates a desire to live, from that time forward with little labour. The animals kept by this description of persons, it is soon discovered by their owners, are not likely to afford them much revenue, without better feed than the scanty herbage of a common; hence they are tempted to pilfer corn, hay, and roots, towards their support; and as they are still dependent on such a deceptive supply, to answer the demands of their consumption, they are in some measure constrained to resort to various dishonest means, to make up the deficiency.

"Another very serious evil which the public suffers from commons, is, that they are the constant rendezvous of gypsies, strollers, and other loose persons, living under tents which they carry with them from place to place. Most of these persons have asses, many of them horses, nay, some of them have even covered carts, which answer the double purpose of a

saravan for concealing and carrying off the property they have stolen, and also of a house for sleeping in at night. They usually stay two or three nights at a place; and the cattle which they keep, serve to transport their few articles of furniture from one common to another. These, during the stay of their owners, are turned adrift to procure what food they can find in the neighbourhood of their tents, and the deficiency is made up from the adjacent haystacks, barns, and granaries. They are not known to buy any hay or corn, and yet their cattle are supplied with these articles, of good quality. The women and children beg and pilfer, and the men commit greater acts of dishonesty: in short, the *Commons of this county are well known to be the constant resort of foot-pads and highwaymen, and are literally and proverbially a public nuisance.*—MIDDLETON'S *Survey of Middlesex*, p. 117.

Fish like the Cock and Hen of La Calzada.

"AT the distance of a quarter of a mile from the walls, is Balakli, or the Church of Fishes. The church is so called from a legend that has rendered it very celebrated among the Greeks. There stood on this place a small monastery of Greek Calayers, when Mahomet laid siege to Constantinople; who, it seems, were not molested by his army. On the day of the decisive attack, a monk was frying some fish, when news was suddenly brought to the convent, that the Turks had entered the town, through the breach in the walls. 'I would as soon believe,' said he, 'that these fried fish would spring from the pan, and become again alive.' To reprove the incredulous monk, the fish did spring from the pan, into a vessel of water which stood near, and swam about as if they had never been taken out of it. In commemoration of this miracle, a church was erected over the spot, containing a reservoir of water, into which the fish, which still continued alive, were placed. The twenty-ninth of April was appointed, in the Greek Calendar, as a festival to commemorate the circumstance; and a vast concourse of people used to assemble here on every anniversary-day, to see the miraculous and everlasting fishes swim about the reservoir." DR. WALSH.—*Travels of Macarius*, p. 32.

Character of the Moldavians.—Fourteen Thousand Robbers put to death!

"GOD ALMIGHTY has not created upon the face of the earth a more vicious people than the Moldavian; for the men are all of them murderers and robbers. It is calculated, that since the time that Vasilie became Beg, about twenty-three years, he has put to death more than fourteen thousand robbers, by register of judgement. And yet he condemned not to death for the first crime; but used to flog, and torture, and pillory the criminal; afterwards setting him at liberty. For the second perpetra-

tion he would cut off an ear; and for the third, the other: it was only for the fourth commission that he put to death. We ourselves saw a circumstance, in the conduct of those people, that strikes one with horror; viz. that their priests are carried out to execution. Yet the Beg, with all this severity, is unable to reform them.

"As to their wives and daughters, they are utterly destitute of modesty and character; and though the Beg cuts off their noses, and puts them in the pillory, and drowns many of them, so as to have caused some thousands of them to perish, yet he proves too weak to correct their manners."—*Travels of Macarius*, p. 62.

Moldavia in the same Physical State as when the Venedi inhabited it. An Aquatic Population.

"THE aspect of Moldavia is very singular; perhaps, at this era, unique. There are two other districts in Europe which probably once resembled it greatly: but the progress of civilization and agriculture, during the course of a few centuries, has altered them; whilst Moldavia remains in its primitive state. It is intersected with marshes and small lakes, in a degree curious beyond all description. Mecklenburg Strelitz, and La Vendée in France, were formerly in the same state. La Vendée is now nearly drained; and the lakes of Mecklenburg are filling up. All these three countries were inhabited by the Venedi nations, or the people who dwelt on fens; the same tribes who first inhabited that part of England now called Cambridgeshire. The ancient Venedi appear to have been, like the Dutch of the present day, the beavers of the human race—all their settlements were upon the banks of small lakes, or by the sides of fens. What instinct could have led them to choose such situations, it is difficult to conjecture: but it is probable that their diet was fish, and the flesh of water-birds; and finding, probably, that the noxious effluvia from the marshes were best obviated by covering them with water, they constructed dams across the narrows and rapids of the small rivers, and filled the marshy hollows with water; around which they dwelt in security, and lived upon the salmon and wild-fowl which they fattened in these artificial lakes. Most of the rivers in Moldavia are, at this hour, intersected with weirs, which dam the waters, and form ponds: mills are built on these weirs, and the villages are placed around them. The face of the country consists of undulating steppes, of vast extent, covered with the most luxuriant crops of grass. Their monotonous aspect is only interrupted, from time to time, by these small round lakes, fringed with villages of the most primeval character."—DR. NEALE'S *Travels of Macarius*, p. 65.

Workhouse Experiment in Hertfordshire.

"THE state of my parish workhouse was

such as must be truly unsatisfactory to a mind of the least consideration or humanity; it was let by contract from year to year, and was not sufficiently large even to *contain* the persons claiming shelter under its miserable roof! What arrangement then for *comfort* and *convenience* could be expected from such an habitation? I found the aged and infirm; the dying and even the dead; the young and able, the abandoned, and the well disposed; modest want and indigent profligacy; all confounded in one wretched mass! I attempted to form a committee, to superintend the management of the poor, instead of farming them by contract; and to regulate the expenditure of the money raised for their relief. I was outvoted in the vestry, and the *contract system* was accordingly carried. This circumstance (from what I had already too plainly seen) convinced me that my fellow-creatures called most loudly for some assistance; and since the contract system *was* to be pursued, I thought I could not meet the evils belonging to it so effectually as by engaging *myself* to be the *contractor*. I had not much difficulty in obtaining that appointment, as my terms were the most moderate. I expected, in such an undertaking, little gratitude, less praise, and no gain; but I was sure my mental gratification would pay me amply, if I succeeded in bettering, in *any degree*, the sad condition of so many miserable objects.

"My first point was, to divide and separate the different objects for relief and assistance which presented themselves before me. The lunatics to Bethlem; the sick and aged to comforts and medical assistance; the children to occupations by which they might hereafter obtain a livelihood; and, lastly, though not the least object of my consideration, to force as few as possible into the workhouse, and to use my utmost endeavours to encourage those already in, to have recourse to their own liberty and industry for their support. It is now nearly three years since I have undertaken the management of the poor of my parish; and though, from the high price of provision, I have been a very considerable loser, yet I have the satisfaction of seeing my plans for amending their condition, and *ultimately*, and indeed *very shortly*, reducing the poor's rates, promise success equal to my most sanguine wishes. The slothful drones dare not apply to me: the orphan and illegitimate children are daily working their own way by industry to be by degrees no burden to their parish: and surely the best way of teaching them the value of their labour, is to give them the whole amount of their earnings, and require them, as far as they can, to maintain themselves out of it. I shall perhaps be told, that boys and girls of tender years cannot earn sufficient to enable them to contribute much to their own maintenance; to which I have only to reply, that however small their remuneration may be, provided they are allowed to join those whom I will call *free people* when compared with the slavery of a *common contract*

workhouse, I find their emulation and spirit so much raised, that every month produces fresh and rapid improvement in the quality and quantity of their labour. I have the instances of three large families, subsisting on parish relief, who have been born and bred up in the workhouse, and were totally ignorant of every kind of work, except making a little mop-yarn for the contractor (which was no great object to him, as he had probably made a safe bargain for clothing and victualling per head), and who now are most of them capable of supporting themselves; and being once allowed to know the value of their earnings, they will not, we may presume, very readily return to the abject state of labour and confinement which a workhouse presents.

"Least I should be carried to too great a length on this subject, I will only add, that the earnings I allude to are obtained in a woollen manufactory which I have established, and in agriculture. Attention to religious duties, warm, and clean clothing, and as much wholesome food as can be eaten without waste, is the basis of my treatment of those under my protection." — *Agricultural view of Hertfordshire by the Secretary of the Board of Agriculture* [ARTHUR YOUNG], p. 227.

Godfrey Higgins on Isaac and Ishmael.

"THE lot of the unfortunate Ishmael and his unoffending mother, have always been to me peculiarly interesting. An infant expelled his father's house for no offence, thrown under a tree to starve, the victim of an old man's dotage and a termagant's jealousy. God forgive the wicked thought (if it be wicked); but, speaking in a temporal sense, and knowing the histories of the two families, I would rather be the outcast Ishmael than the pampered Isaac, the father of the favoured people of God. I know not what divines may see, but I see nothing contrary to the divine attributes in supposing, that when in the one, God thought proper to give a grand example of mercy and benevolence, he should think proper to give in the other a grand example of retributive justice. The descendants of the pampered Isaac have known little but misery, have become a by-word of contempt, the slaves of slaves: but the descendants of the outcast Ishmael, in their healthy country, proverbial for its luxuries and happiness (*Feix*), have walked with heads erect. The world has bowed beneath their yoke, or trembled at their name; but they *never* have either bowed or trembled, and I hope and trust they *never* will." — GODFREY HIGGINS's *Celtic Druids*, p. 68.

Godfrey Higgins on the Progress of Popery among us.

"It is curious to observe how the Cross is regaining its old place in this country. A hundred years ago our Protestant females would have been shocked at the idea of wearing a

cross. Now they all have crosses dangling from their necks; and our priests generally prevail to have it elevated on the tops of our new churches. They say it is not an object of adoration. True; but all in its proper time. It will not be elevated on the church and the altar for nothing. A prudent Pope, availing himself of the powers given to him by the Council of Trent, would not find it difficult to effect a reconciliation between the Papal See and the Protestant Church of England. The extremes are beginning to bend to the circular form."—GOSFRED HIGGINS's *Celtic Druids*, p. 131.

Human Bodies in the Foundations of Druidical Temples.

"THERE is a curious tradition both of St. Patrick in Ireland, and of St. Columba in Iona, that when they attempted to found churches, they were impeded by an evil spirit, who threw down the walls as fast as they were built, until a human victim was sacrificed and buried under the foundation, which being done, they stood firm."

"I very much fear there is too much truth in this story. Not that I mean that such a thing was done by either a Christian Patrick or Columba, but by the Druids, from whom the story got fathered upon the former. Under each of the twelve pillars of one of the circular temples in Iona, a human body was found to have been buried."—GOSFRED HIGGINS's *Celtic Druids*, p. 202.

Multiplication of Authors a cause of Decay in Literature.

"THE manner in which literature is conducted in an advanced and corrupt age," says SIR EDWARD BAYNES, "makes originality every day more and more rare. So much mechanical book-making is introduced, so many inducements are held out to mercenary writers, and superficial knowledge is so widely spread, that innumerable persons neither of native force, nor of any true qualifications, engage in this vocation. The consequent degradation of authorship, and the world's confusion of genius with false pretence, is inevitable."—*Recollections of Foreign Travel, &c.*, vol. 1, p. 293.

Fertilizing Process of Nature upon the Downs.

"THAT a fertilizing and enriching process of nature is continually going on, we have the evidence of our senses in every situation to demonstrate, and that in all places where the putrefactive process has not been restrained through the want of warmth, or by a redundancy of moisture. Hence the increased and increasing value of all old pastures which lie upon a warm and open subsoil: hence the incalculable value of the old maiden downs in the chalk countries of this kingdom: and hence also the madness, extravagance, and folly of breaking

up such downs for tillage,—but of all things, of paring, burning and destroying their native green-sward."—VANCOUVER's *Survey of Hampshire*, p. 456.

Norris versus Antiquity and Deference to Old Authorities.

"MEN are resolved never to outshoot their forefathers' mark; but write one after another; and so the dance goes round in a circle, and the world is never the wiser for being older. Take an instance of this in the *Schoolmen*, and in the best of them, *Aquinas*. 'Tis pleasant to see how that great wit is oftentimes put to't to maintain some unlucky authorities, for the saving of which he is forced to such shifts and expedients, which he must needs (should he dare to think freely) see through and discern to be false; and yet such a slave was he, that he would rather lose truth, than go out of the road to find it. This also makes men otherwise senseful and ingenious, quote such things many times out of an old dull author, and with a peculiar emphasis of commendation too, as would never pass even in ordinary conversation; and which they themselves would never have took notice of, had not such an author said it. But now, no sooner does a man give himself leave to think, but he perceives how absurd and unreasonable 'tis, that one man should prescribe to all posterity; that men, like beasts, should follow the foremost of the herd; and that venerable non-sense should be preferred before new sense. He considers, that that which we call *Antiquity*, is properly the nonage of the world; that the sagest of his authorities were once new; and that there is no other difference between an ancient author and himself, but only that of time; which, if of any advantage, 'tis rather on his side, as living in a more refined and mature age of the world. And thus having cast off this *Intellectual Slavery*, like one of the brave *Ἐλευθέροι*, mentioned by *Laertius*, he addicts himself to no author, sect, or party; but freely picks up Truth where-ever he can find it; puts to sea upon his own bottom; holds the stern himself; and now, if ever, we may expect new discoveries."—*A Collection of Miscellanies*, by JOHN NORRIS, p. 149.

Universal Benevolence the Political Panacea.

"NOW is the second great commandment less reasonable than the first. The truest and most effectual way a man can take to love himself, is to love his neighbour as himself. For since man is a necessitous and indigent creature (of all creatures the most indigent), and since he cannot upon his own solitary stock supply the necessities of his nature (the want of society being one of them), and since of all creatures here below none is capable of doing him either so much good or so much harm as those of his own species; as 'twill be his best security to have as many friends and as few enemies as he can; so, as a means to this, to hate and injure

none, but to love and oblige all, will be his best policy. So far is the state of nature from being (according to the elements of the *Leviathan*) a state of hostility and war, that there is no one thing that makes more apparently for the interest of mankind than universal charity and benevolence. And indeed, would all men but once agree to espouse one another's interests, and prosecute the public good truly and faithfully, nothing would be wanting to verify and realize the dreams of the Golden Age, to anticipate the *Millennial* happiness, and bring down heaven upon earth. Society would stand firm and compact, like a *mathematical frame of architecture*, supported by mutual dependencies and coherencies; and every man's kindnesses would return again upon himself, in the *circle and reciprocation of love*."—*A Collection of Miscellanies*, by JOHN NORRIS, p. 234.

Evil of returning Injuries.

"To do another man a diskindness merely because he has done me one, serves to no good purpose, and to many ill ones. For it contributes nothing to the reparation of the first injury (it being impossible that the *act* of any wrong should be rescinded, though the *permanent effect* may), but instead of making up the breach of my *happiness*, it encreases the objects of my *pity*, by bringing in a *new* misery into the world more than was before; and occasions fresh returns of malice, one begetting another, like the *encirclings* of disturbed water, till the evil becomes fruitful and multiplies into a long succession, a *genealogy* of mischiefs."—*A Collection of Miscellanies*, by JOHN NORRIS, p. 238.

Use of our Passions.

"OUR passions were given us to perfect and accomplish our natures, though by accidental misapplications to unworthy objects they may turn to our degradation and dishonour. We may indeed be *debased* as well as *ennobled* by them; but then the fault is not in the large *sails*, but in the ill *conduct* of the *pilot*, if our vessel miss the haven. The tide of our love can never run too high, provided it take a right *channel*."—*A Collection of Miscellanies*, by JOHN NORRIS, p. 326.

Proud Humility.

"THERE are a generation of men who use to be very eloquent in setting out the degeneracy of human nature in general, and particularly in decyphering the *shortness* of our *intellectual sight*, and the defects of our now *diminish'd* understanding; yet should a man *täke* them at their word, and apply that *verdict* to themselves in particular which they so *freely* bestow upon the whole species, no man in the world so full of resentment and impatience as they; and I dare affirm, notwithstanding their *harangues* upon the corruption of human nature, could all mankind lay

a *true* claim to that *estimate* which they pass upon themselves, there would be little or no difference betwixt *laps'd* and perfect humanity, and God might again review his *image* with *paternal complacency*, and still pronounce it *good*."—*A Collection of Miscellanies*, by JOHN NORRIS, p. 335.

Platonic and Rabbinical Notion of Voluntary Dissolution, or Death by mere Intensity of Volition.

"PLATO defines *Contemplation* to be *λύσις και χωρισμός της ψυχής από σώματος*, a solution and a separation of the Soul from the Body. And some of the severer *Platonists* have been of opinion, that 'tis possible for a man, by mere *intention* of thought, not only to withdraw the soul from all commerce with the senses, but even really to separate it from the body, to untwist the ligaments of his frame, and by degrees to resolve himself into, the state of the Dead. And thus the *Jews* express the manner of the death of *Moses*, calling it *Osculum Oris Dei*, the *Kiss of God's Mouth*. That is, that he breathed out his soul by the mere strength and energy of *contemplation*, and expired in the embraces of his Maker. A happy way of dying! How ambitious should I be of such a conveyance, were it practicable! How passionately should I join with the Church in the Canticles: *φιλήσω με από φιλημάτων στόματος αὐτοῦ*, *Let him kiss me with the kisses of his mouth*. Cant. i. 2."—*A Collection of Miscellanies*, by JOHN NORRIS, p. 422.

Cultivation for Need, or for Lucre.

MAXIMUS TYRIUS considers men to cultivate the ground with good or ill motives, according to their object, whether it be for the sake of the produce itself, or for lucre: *Ἀπὸ τῶν ἀνθρώπων γῆς, οἱ μὲν σὺν δίκῃ, οἱ δὲ ἄνευ δίκης· σὺν δίκῃ μὲν κατὰ χρείαν καρποῦ, δίκης δὲ ἄνευ ἐπὶ χρηματισμῷ*.—*Dissertatio* xiv.

Uncertainty of Antiquarian Studies.

"THE study of Antiquity," says PINKERTON (*Correspondence*, vol. 1, p. 38), "is the most uncertain in the world; and those most versant in it are the least apt to pronounce rashly: for to conclude, for instance, from the remains of a few castles, or from descriptions of a battle or two in old chronicles, that every battle and every castle in that period were like these, were extravagance itself; for fashion, caprice, and accident, are as ancient as any antiquities in the world."

Bayle on the Public Weal.

SPEAKING of that public policy which pays no regard to former benefits, but looks wholly to present or future interest, BAYLE says: "*De savoir comment cette politique s'accorde avec les*

lois éternelles de la morale, et comment une telle opposition entre les devoirs des particuliers et les devoirs des souverains ne fait point brèche à la certitude immuable des idées de l'honnête homme et de la vertu, c'est une autre question. Il suffit de dire que, dans l'état où se trouvent les sociétés, l'intérêt public est un soleil à l'égard d'une partie considérable des vertus. Ces vertus sont des étoiles qui disparaissent, qui s'évanouissent, à la présence de cet intérêt. *Salus populi suprema lex esto.*" —Tom. 6, p. 127, sub voce *Elizabeth*, note H.

*Advantage of having a Dishonest Fox in Con-
troverary.*

"A fox who misquotes you," says Horace Walpole, "ought to be a welcome antagonist. He is so humble as to confess when he censures what you have not said, that he cannot confute what you have said: and he is so kind as to furnish you with an opportunity of proving him a liar, as you may refer to your book to detect him."—PINKERTON's *Correspondence*, vol. 1, p. 87.

Apitudes in Men.¹

"It is very certain that no man is fit for everything; but it is almost as certain too, that there is scarcely any one man who is not fit for something, which something nature plainly points out to him by giving him a tendency and propensity to it.—Every man finds in himself, either from nature or education (for they are hard to distinguish), a peculiar bent and disposition to some particular character; and his struggling against it is the fruitless and endless labour of Sisyphus. Let him follow and cultivate that vocation, he will succeed in it, and be considerable in one way at least; whereas if he departs from it he will, at best, be inconsiderable, probably ridiculous."—LORD CHESTERFIELD's *Miscellaneous Works*, vol. 1, p. 65.

'Gaudentio di Lucca.'—Lord Charlemont believed the book.

MR. J. C. WALKER, author of [Historical Memoirs of the Irish Bards, &c.] desired Pinkerton, in a letter, to learn what Brown the traveller thought of 'Gaudentio di Lucca'; and he proceeds to say: "Lord Charlemont thinks it is founded in fact; for when his Lordship was in Cairo, a caravan which had employed five months in travelling across the deserts, arrived; and they described the city from whence they came as elegant in its buildings, polished in its manners, and wise in its government. Now, his Lordship thinks it very probable that Bishop Berkeley, who also visited Cairo, conversed with some of the people who attended this caravan; and only related in 'Gaudentio di Lucca' what he had learned from them, giving

at the same time the air and form of a romance to his relation."—PINKERTON's *Correspondence*, vol. 2, p. 41, 46.

To Struggle in the World is like Swimming.

An old rogue in BRAUMONT AND FLETCHER says:

"Before twenty

I rushed into the world, which is indeed
Much like

The Art of Swimming; he that will attain to't
Must fall in plump, and duck himself at first,
And that will make him hardy and adventurous,
And not stand putting in one foot, and shiver,
And then draw t'other after, like a Quake-but-
tock:

Well, he may make a padler in the world
From head to mouth, but never a brave swim-
mer

Borne up by the ohin, as I bore up myself
With my strong industry that never failed me.
For he that lies borne up with patrimonies,
Looks like a long great ass that swims with
bladders;

Come but one prick of adverse fortune to him,
He sinks,—because he never tried to swim."

Wit at Several Weapons, p. 244.

Languet's Letters to Sydney.

"—Hoc unum cum indicio grati ac devoti erga ipsum animi præterire nequeo, quod in Comitibus Imperii anni 1603. Legationis Palatinæ Princeps, singulari me gratiâ et favore complexus, multa mihi ultro salutaria monita suggestit, quæ expertus fui in meâ functione mihi fuisse utilissima. Sed Languetus ingenii peccatoris, et erga liberalia ingenia intrinseco affectus, propensæ suæ studia inprimis effudit in Philippum Sydneum, equitem Anglum, tandem Vlissingensem Gubernatorem; ad quem complures Epistolas scripsit tantâ doctrinæ copiâ, et tot honestæ institutionis præceptis refertas, ut vix patet in eo genere aliquid extare simile. Scribit Cicero se Cyri pædiam et contrivisse legendo, et Scipionem Africanum nunquam deposuisse de manibus, non ad historice fidem, sed ad effigiem justî imperii compositam. Ego hanc pædiam quâ Languetus Sydneum, tam piâ, eruditâ, et paternò prorsus affectu, ad virtutis et honoris gradus instruxit, ferè ausim comparare cum Pythagoræ aut Socratis sinceritate et sollicitudine, quâ discipulos suos ad veram philosophiam et beatam vitam, ut illi putabant, duxerunt."—LUDOVICUS CAMERARIUS, *Epistola Dedicatoria ad Langueti Epistolas*.

Sermon-Hearers classed.

"Now to our hearers. As there were wise Virgins and foolish Virgins, so there are wise hearers and foolish hearers. Some are so nice that they had rather pine than take their food of any which is licensed by a bishop, as if Elias

¹ Yet Chesterfield is wrong in thinking that men always understand their own.

should refuse his food because a raven brought it to him and not an angel. Some come unto the service to save forfeiture, and then they stay the sermon for shame. Some come because they would not be counted Atheists. Some come because they would avoid the name of Papists. Some come to please their friends. One hath a good man to his friend; and lest he should offend him he frequents the Preachers, that his friend may think well of him. Some come with their masters and mistresses for attendance. Some come with a fame; they have heard great speech of the man, and therefore they will spend one hour to hear him once, but to see whether it be so as they say. Some come because they are idle, to pass the time; they go to a sermon lest they should be weary of doing nothing. Some come with their fellows; one saith, 'Let us go to the Sermon!' 'Content,' saith he, and he goeth for company. Some hear the sound of a voice as they pass by the church, and step in before they be aware. Another hath some occasion of business, and he appoints his friends to meet him at such a sermon, as they do at Paul's. All these are accidental hearers, like children which sit in the market and neither buy nor sell. But as many foxes have been taken when they came to take, so they which come to spy, or wonder, or gaze or scoff, have changed their minds before they went home, like one who finds when he doth not seek."—HENRY SMITH's *Sermons*, p. 307.

"As ye come with divers motions, so ye hear in divers manners. One is like an Athenian, and he hearkeneth after news; if the preacher say anything of our armies beyond the sea, or council at home, or matters of court, that is his lure. Another is like the Pharisee, and he watcheth if anything be said that may be wrested to be spoken against persons in high place, that he may play the Devil in accusing of his brethren: let him write that in his tables too! Another smacks of eloquence, and he gapes for a phrase, that when he cometh to his ordinary, he may have one figure more to grace and worship his tale. Another is malecontent, and he never pricketh up his ears till the preacher come to grid against some whom he spitteth; and when the sermon is done, he remembereth nothing which was said to him, but that which was spoken against others. Another cometh to gaze about the church; he hath an evil eye, which is still looking upon that from which Job did avert his eye. Another cometh to muse; so soon as he is set, he falleth into a brown study; sometimes his mind runs on his market, sometimes on his journey, sometimes of his suit, sometimes of his dinner, sometimes of his sport after dinner; and the sermon is done before the man thinks where he is. Another cometh to hear; but so soon as the preacher hath said his prayer, he falls fast asleep, as though he had been brought in for a corpse, and the preacher should preach at his funeral."—HENRY SMITH's *Sermons*, p. 308.

Sermon-Studiers.

"You must use another help, that is record every note in thy mind as the preacher goeth; and after, before thou dost eat or drink or talk, or do anything else, repeat all to thyself. I do know some in the University, which did never hear good sermon, but as soon as they were gone they rehearsed it thus, and learned more by this, as they said, than by their reading and study; for, recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching than they could learn in books. The like profit I remember I gained when I was a scholar by the like practice."—HENRY SMITH's *Sermons*, p. 317.

Soldiers and Preachers.

"THERE be two trades in this land without the which the realm cannot stand; the one is the King's soldiers, and the other is the Lord's soldiers: and the Lord's soldiers are handled like the King's soldiers; for from the merchant to the porter, no calling is so despised, so contemned, so derided,—that they may beg for their service, for their living is turned into an alms. One saith that Moses is *Quis*, that is, the magistrate is somebody; but Aaron is *Quasi quis*, that is, the minister is nobody, because nobody is despised like him."—HENRY SMITH's *Sermons*, p. 139, edition of 1657.

Clergy despised.

"HATH not this despising of the Preachers almost made the Preachers despise preaching? The people's neglect of the prophets hath made the prophets neglect prophesying. The non-resident keeps himself away, because he thinks the people like him better because he doth not trouble them. And the drome never studies to preach, for he saith that an homily is better liked than a sermon. And they which would study Divinity, above all when they look upon our contempt and beggary and vexation, turn to Law, to Physic, to trades, or anything rather than they will enter this contemptible calling. And is not the Ark then ready to depart from Israel?"—HENRY SMITH's *Sermons*, p. 142.

Simple Preachers.

"THERE is a kind of Preachers risen up but of late, which shroud and cover every rustical and unseavours and childish and absurd sermon, under the name of 'the simple kind of teaching,' like the popish priest's, which makes ignorance the mother of devotion. But indeed, to preach simply is not to preach rudely, nor unlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest man may understand what is taught, as if he did hear his name. Therefore if you will know what makes many preachers preach so barely, and loosely and simply, it is your own simplicity which makes

them think that if they go on and say something all is one, and no fault will be found, because you are not able to judge in or out. And so because they give no attendance to doctrine as Paul teacheth them, it is almost come to pass, that in a whole sermon the hearer cannot pick out one note more than he could gather himself. Wheat is good : but they which sell the refuse of wheat are reprov'd. (Amos viii. 6.) No preaching is good ; but this refuse of preaching is but like swearing ; for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not music, so every sermon is not preaching, but worse than if he should read an homily."—HENRY SMITH'S *Sermons*, p. 143.

Lazury in Dress.

"If God were in love with fashions, he were never better served than in this age ; for our world is like a pageant, where every man's apparel is better than himself. Once Christ said that soft clothing is in kings' courts ; but now it is crept into every house. Then the rich glutton jetted in purple every day ; but now the poor unthrift jets as brave as the glutton, with so many circumstances about him, that if ye could see how Pride would walk herself, if she did wear apparel, she would even go like many in the streets ; for she could not go braver, nor look stouter, nor raiment finer, nor set on more laces, nor make larger cuts, nor carry more trappings about her, than our ruffians and wantons do at this day. How far are these fashions altered from those leather coats which God made in Paradise ! If their bodies did change forms so often as their apparel changeth fashions, they should have more shapes than they have fingers and toes. As Jeroboam's wife disguised herself that the Prophet might not know her, so we may think that they disguise themselves that God might not know them. Nay, they disguise their bodies so, till they know not themselves ; for the servant goeth like the master ; the handmaid like her mistress ; the subject like the prince ; as though he had forgotten his calling, and mistook himself, like a man in the dark, which puts on another man's coat for his own, that is too wide, or too side for his body : so their attires are so unfit for their bodies, so unmeet for their calling, so contrary to nature, that I cannot call them fitter than the monsters of apparel. For the Giants were not so monstrous in nature as their attires are in fashion ; that if they could see their apparel but with the glance of a spiritual eye, how monstrous it makes them, like apes and puppets and Vices, they would fling away their attire as David flung away Saul's armour, and be as much ashamed of their clothes as Adam was of his nakedness."—HENRY SMITH'S *Sermons*, p. 208.

All Land-measure taken from the Plough.

"ALL measures of the country have been

taken from the Plough, as long as any memorials of such things are extant : for a *Family*, or *Mause*, or *Hide* with the Saxons, or *Carucat* with the Normans, are of the same signification, which is that we call a Plough-land, and was as much arable as with one plough, and beasts sufficient belonging to it, could be tilled and ordered the whole year about ; having also meadow and pasture for the cattle, and houses also for them, and for the men and their households, who managed it. This is the great measure so often repeated in Doomsday Book, in most counties by the name of *Hide* ; but in ours (Nottinghamshire), Derbyshire, and Lincolnshire, only *Carucats* are found, which are the very same with the other, and esteemed to contain an hundred acres, viz. six score to the hundred ; but assuredly were more or less, according to the lightness or stiffness of the soil, whereof one plough might dispatch more or less accordingly. Thus unequal also were the *Virgats*, whereof four made a *Carucat* ; and so were the *Bovats*, or as we call them, *Ozgangs*, of which most commonly eight went to a *Carucat* or *Plough-land*, one of them being defined to be as much land as one ox might till through the year ; which, for the reason before, could not be equal in all places, but in some places was twelve, in some sixteen, in some eighteen or more acres. Nay, the acres were not equal ; for some had sixteen, some eighteen, some twenty, and some more feet to the perch, of which forty make a rood, and four of them an acre ; but the foot itself was also customary, in some places twelve inches, in some eighteen, more or less.—By these kind of measures were the ancient surveys made of every manor and part thereof ; and by these were regulated all manner of taxes, as well before the Conquest as after. For though the *Knight's fees*, then first brought in, with their incidents, ward and marriage, &c., became a measure for divers aids or taxes afterwards, yet even they consisted, or were made up, of five or eight *Carucats* or *Plough-lands* a-piece ; and the respective tenants paid for so many whole Fees, or parts of one or more, as they agreed with them who first enfeoffed them, according to such proportions of *Carucats* or *Bovats* as were the subject or ground of such agreements : so that still the Plough upheld all."—THOROTON'S *Antiquities of Nottinghamshire*, Preface, p. v.

Inclosures.—A Shepherd who kept *Alle* to sell in the Church, the only Inhabitant in a once populous Village.

THORPE, in Notts.—"Inclosing the lordship (as it doth in all places where the soil is anything good in this country, for certain) hath so ruined and depopulated the town, that in my time there was not a house left inhabited of this notable lordship (except some part of the Hall, Mr. Armstrong's house), but a shepherd only kept ale to sell in the church."—THOROTON'S *Nottinghamshire*, p. 39.

Lord's Tax on Beer brewed for sale, Younglings that were sold, and Pigs when killed.

FISKERTON, Notts.—

"If any braciatrix braciaverit cervicium, ale-wife brew ale to sell, she must satisfy the Lord for *tollerster*. If any native or cottager sold a male youngling after it was weaned, he was to give fourpence to the Lord. If any native or cottager, having a swine above a year old, should kill him, he was to give the Lord one penny, and it was called *Thistelcak*."—THOROTON'S *Nottinghamshire*, p. 308.

Epitaph of Whalley's Grandfather.

RICHARD WHALLEY, grandfather of the regi-
cide, died in 1583, at the age of 84, and these
verses were inscribed on his monument.

"Behold his Wives were number three;

Two of them died in right good fame;
The third this Tomb erected she

For him who well deserved the same,
Both for his life and godly end,
Which all that knows must needs commend,
And they that knows not, yet may see
A worthy Whalley lo was he.

"Since time brings all things to an end,

Let us ourselves apply,
And learn by this our faithful friend,

That here in tomb doth lie,
To fear the Lord, and eke behold
The fairest is but dust and mold:
For as we are, so once was he;
And as he is, so must we be."

THOROTON'S *Nottinghamshire*.

Duke of Newcastle, and the old Chapel at Welbeck.

SPEAKING of the House, and scite of the
Monastery of Welbeck, "now," says THORO-
TON, Nov. 11, 1674, "the mansion-house of his
Grace the Duke of Newcastle," the old anti-
quary, after noticing the Duke's "most excellent
pieces concerning Horsemanship, both in French
and English," proceeds to say, "whereof he is
so great a master, that though he be above
eighty years of age, he very constantly diverts
himself with it still; inasmuch that he is thought
to have taken as great pleasure in beholding
his great store of choice well-managed horses
(wherewith his fine stables are continually fur-
nished) appear, to exercise their gifts in his
magnificent riding-house, which he long since
built there of brick, as in elder time any one
could take to see the religious performances
of the Monks in the quire of the great church
of St. James, now utterly vanished, except the
chapel for the house was any part of it, which
of late years also hath lain buried in the ruins
of its roof, the want whereof doth a little dimin-
ish the glory of this brave palace. Yet seeing
that neither the wisdom, nor piety, nor charity
of those formerly concerned here, nor their

right, title, nor propriety, nor indeed of God
himself, could in this place secure or preserve
a church against a King and Parliament pro-
fessing the same God and the same religion, I
cannot perceive how the most obstinate and
zealous pretenders to religion and property of
this time can justly wonder if his Grace be not
much concerned for this ruinous chapel. The
woods especially those nigh the House, are
better preserved."—THOROTON'S *Nottingham-
shire*, p. 453.

Privilege of the Order of Sempringham.

THE Prior of Mathersey, of the Order of
Sempringham, 3 Edward III., claimed to have,
"for himself and his men, quittance, in city and
borough, in markets and fairs, in passage of
bridges and ports of the sea, and in all places
through England, from toll and pontage."—
THOROTON'S *Nottinghamshire*, p. 480.

*Sherwood wasted; and the Bilberries in danger
of being destroyed, that used to be a great
Profit and Pleasure to the Poor.*

THOROTON complains that the Duke of New-
castle's deputies and lieutenants as Justice in
Eyre of all His Majesty's forests, &c. north of
the Trent, "have allowed such and so many
claims [in Sherwood] that there will not, very
shortly, be wood enough left to cover the bil-
berries, which every summer were wont to be
an extraordinary great profit and pleasure to
poor people, who gathered them, and carried
them all about the country to sell. I shall
therefore at this time say no more, May 24,
1675." And with these words he concludes
his *Antiquities of Nottinghamshire*.

Sir William Sutton's Epitaph.

In Aram or Averham church, Notts.—

"Sir William Sutton's corpse here tombed sleeps,
Whose happy soul in better mansion keeps.
Thrice nine years lived he with his Lady fair,
A lovely, noble, and like virtuous pair.
Their generous offspring, parents' joy of heart,
Eight of each sex: of each an equal part
Ushered to Heaven their Father; and the other
Remained behind him to attend their Mother."

THOROTON'S *Nottinghamshire*, p. 328.

Staple Merchant's Gratitude to the Wool Trade.

ONE Mr. Barton, "a merchant of the Staple,
built a fair stone house at Holme, in Notting-
hamshire, and a fair chapel like a parish church.
In the windows of his house was this posie,

I thank God, and ever shall,
It is the sheep hath paid for all.

A thankful and humble acknowledgement of the
means whereby he got his estate, which now
remains to the Lord Bellasis, sometime Gov-

error of Newark, as I take it."—THOROTON'S *Nottinghamshire*, p. 349.

Etymology of the River Idle.

"*Id* or *Yd*, in the British language, signifies *seges*, corn. and *ydlan*, area ubi reponuntur collectæ segetes,—which in these parts we call a stack yard: so that it seems the river Idle had its name from corn, with which the neighbouring fields ever abounded; and Adelocum was intended by the Romans for the place upon Ydel, after the broad pronunciation of Ai for I, which is still frequent in this country; as Segelocum [as it is otherwise called] after the signification, *yelle* signifying a granary amongst the Britons."—THOROTON'S *Nottinghamshire*, p. 414.

Inclosures Multiplied by the Dissolution.

"THE Plough upheld all, as the Laws did it indifferently well, till that stupendous Act which swept away the Monasteries; whose lands and tythes being presently after made the possessions and inheritances of private men, gave more frequent encouragement and opportunities to such men as had got competent shares of them, further to improve and augment their own revenues by greater loss to the commonwealth, viz. by enclosing and converting arable to pasture, which as certainly diminisheth the yearly fruits, as it doth the people; for we may observe that a lordship in tillage, every year affords more than double the profits which it can in pasture, and yet the latter way the landlord may perhaps have double the rent he had before: the reason whereof is, that in pasture he hath the whole profit, there being required neither men nor charge worth speaking of; whereas in tillage, the people and their families necessarily employed upon it (which surely in respect of God or Man, Church or King, make a more considerable part of the commonwealth than a little unlawful increase of a private person's rent) must be maintained, and their public duties discharged, before the landlord's rent can be raised or ascertained. But this improvement of rent certainly caused the decay of tillage, and that depopulation, which hath much impaired our country [Notts.] and some of our neighbours, and which divers laws and statutes have in vain attempted to hinder.

"The statutes of Eliz. 39 against the decay of towns and houses of husbandry, and for maintenance of husbandry and tillage, are both expired; but if they had not they would have been repealed, as divers of like sort have been; so that we cannot expect a stop for this great evil till it stay itself; that is, till depopulating a lordship will not improve or encrease the owner's rent; some examples whereof I have seen already, and more may do, because pasture already begins to exceed the vent for the commodities which it yields. But other restraint, till the Lords, and such gentlemen as are usually

members of the House of Commons, who have been the chief and almost only authors of, and gainers by, this false-named improvement of their lands amongst us, think fit to make a self-denying act in this particular, would be as vain to think of, as that any law which hinders the profit of a powerful man should be effectually executed. This prevailing mischief, in some parts of this shire, hath taken away and destroyed more private families of good account, than time itself within the compass of my observations."—THOROTON'S *Nottinghamshire*, Preface, p. 5-6.

The Devil's Doings at Sermon-time.

"THERE is no sentence in scripture which the Devil had rather you should not regard than this lesson of hearing; for if you take heed how you hear, you shall not only profit by this sermon, but every sermon after this shall leave such instruction and peace and comfort with you, as you never thought the Word contained for you; therefore no marvel if the tempter do trouble you when you should hear, as the fowls cumbered Abraham when he should offer sacrifice. For be ye well assured that this is an unfallible sign that some excellent and notable good is toward you, when the Devil is so busy to hinder your hearing of the Word, which of all other things he doth most envy unto you; therefore as he pointed Adam to another tree lest he should go to the Tree of Life, so knowing the Word to be like the Tree of Life, he appointeth you to other business, to other exercises, to other works, and to other studies, lest you should hear it and be converted to God; whereby the tribute and revenue of his kingdom should be impaired. Therefore mark how many forces he hath bent against one little scripture, to frustrate this council of Christ, *Take heed how you hear!* First, he labours all that he can to stay us from hearing: to effect this he keeps us at taverns, at plays in our shops, and appoints us some other business at the same time; that when the bell calls to the sermon, we say like the churlish guests, we cannot come. If he cannot stay us away with any business or exercise, then he casts fancies into our minds, and drowsiness into our heads, and sounds into our ears, and sets temptations before our eyes; that though we hear, yet we should not mark, like the birds which fly about the church. If he cannot stay our ears, nor slack our attention as he would, then he tickleth us to mislike something which was said, and by that makes us reject all the rest. If we cannot mislike any thing which is said, then he infecteth us with some prejudice of the preacher; he doth not as he teacheth, and therefore we less regard what he saith. If there be no fault in the man, nor in the doctrine, then, lest it would convert us and reclaim us, he courseth all means to keep us from the consideration of it, until we have forgot it. To compass this, as soon as we have heard, he takes us to dinner, or to com-

pany, or to pastime to relieve our minds, that we should think no more of it. If it stay in our thoughts, and like us well, then he hath this trick: instead of applying the doctrine which we should follow, he turns us to praise and extol the preacher; 'he made an excellent sermon; he hath a notable gift; I never heard any like him.' He which can say so, hath heard enough; this is the repetition which you make of our sermons when you come home, and so to your business again till the next sermon come: a breath goeth from us, and a sound cometh to you, and so the matter is ended."—HENRY SMITH'S *Sermons*, p. 300.

Strouters, or Dandies of Henry Smith's days.

"THEY which will be Strouters, shall not want flatterers which will praise every thing that they do, and every thing that they speak, and every thing that they wear, and say it becomes them well to wear long hair; that it becomes them well to wear belled doublets; that it becomes them well to jet in their going; that it becomes them well to swear in their talking.—So the humour swelleth, and thinks with itself, if they will look upon me when I do set but a stout face upon it, how would they behold me if I were but in apparel? If they do so admire me in silks, how would they cap me, and court me, and worship me if I were in velvets? If I be so brave in plain velvet, what if my velvet were pinkt, or cut, or printed? So they study for fashions as lawyers do for delays, and count that part naked which is not as gaudy as the rest; till all their body be covered over with pride, as their mind with folly.—As Saul said to Samuel, 'honour me before this people,' so the proud man saith to his chain, and his ruffs, and his pinks, and his cuts, 'honour me before this people.' All that he speaketh or doth, or wear-eth, is like Nebuchadnezzar's palace which he built for his honour. This is their work so soon as they rise, to put a pedlar's shop upon their backs, and colour their faces, and prick their ruffs, and frise their hair: and then their day's work is done, as though their office were to paint a fair image every morning, and at night to blot it out again."—HENRY SMITH'S *Sermons*, p. 207.

Living given to Children? or to the wholly Unlearned?

"HANNAH said, 'I will not offer the child to God before he be weaned,' that is, before he be taken from the dug. But now they offer their children to God before they be weaned, before they can go, before they can speak; and send them to fight the Lord's battles before they have one stone in their hand to sling at Goliath; that is, one Scripture to resist the tempter. This is either because the Patrons or the Bishops have lime upon their fingers, which makes them like blind Isaac, that they take no heed whom they bless."—HENRY SMITH'S *Sermons*, p. 148.

Itch for Curious Questions in Divinity.

"PAUL rebuked them which troubled their heads about genealogies; how would he reprove men and women of our days, if he did see how they busy their heads about vain questions, tracing upon the pinnacles where they may fall, while they might walk upon the pavement without danger. Some have a great deal more desire to learn where hell is, than to know any way how they may escape it; to hear what God did purpose before the world began, rather than to learn what he will do when the world is ended, to understand whether they shall know one another in Heaven, than to know whether they belong to Heaven. This rook hath made many shipwrecks, that men search mysteries before they know principles; like the Bethshamites which were not content to see the Ark, but they must pry into it, and finger it. Commonly the simplest men busy their heads about the highest matters; so that they meet with a rough and crabbed question, like a knob in the tree; and while they hack and hew at it with their own wits to make it plain, their saw sticks fast in the cleft, and cannot get out again; at last in wrath, they become like malecontents with God as though the Scripture were not perfect; and either fall into despair, or into contempt of all. Therefore it is good to leave off learning where God hath left off teaching; for they which have an ear where God hath no tongue, hearken not unto God, but to the tempter, as Eve did to the serpent."—HENRY SMITH'S *Sermons*, p. 449.

Views of a Sceptic in sporting Paradoxes.

"THE reason, perhaps, why men of wit delight so much to espouse these paradoxical systems, is not in truth that they are so fully satisfied with 'em, but in a view the better to oppose some other systems, which by their fair appearance have helped, they think, to bring mankind under subjection. They imagine that by this *general Scepticism*, which they would introduce, they shall better deal with the dogmatical spirit which prevails in some particular subjects. And when they have accustomed men to bear contradiction in the main, and hear the nature of things disputed at large; it may be safer (they conclude) to argue separately, upon certain nice points in which they are not altogether so well satisfied. So that from hence, perhaps, you may still better apprehend why, in conversation, the *Spirit of Raillery* prevails so much, and notions are taken up for no reason besides their being *odd and out of the way*."—SHAFTESBURY'S *Characteristicks*, vol. 1, p. 95.

French Prophets ridiculed at Bartholomew Fair.

"NOT contented to deny these prophesying Enthusiasts the honour of a persecution, we have delivered 'em over to the cruellest contempt in the world. I am told, for certain, that they are at this very time the subject of a

choice Droll or Puppet-Show at *Bart'lemy-Fair*. There, doubtless, their strange voices and involuntary agitations are admirably well acted, by the motion of wires, and inspiration of pipes. For the bodies of the prophets, in their state of prophecy, being not in their own power, but (as they say themselves) mere passive organs, actuated by an exterior force, have nothing natural, or resembling real life, in any of their sounds or motions: so that how awkwardly soever a Puppet-Show may imitate other actions, it must needs represent this passion to the life. And whilst *Bart'lemy-Fair* is in possession of this privilege, I dare stand security to our National Church, that no sect of Enthusiasts, no new vendors of prophecy or miracles, shall ever get the start, or put her to the trouble of trying her strength with 'em, in any case."—SHAFTESBURY'S *Characteristica*, vol. 1, p. 27.

Experiments on the Alphabet by a Fanatic in Prison.

"I KNEW once a notable *Enthusiast* of the itinerant kind, who being upon a high spiritual adventure in a country where prophetic missions are treated as no jest, was, as he told me, committed a close prisoner, and kept for several months where he saw no manner of light. In this banishment from Letters and Discourse, the man very wittily invented an amusement much to his purpose, and highly preservative both of health and humour. It may be thought, perhaps, that of all seasons or circumstances here was one of the most suitable to our oft-mentioned practice of Soliloquy; especially since the prisoner was one of those whom in this age we usually call *Philosophers*, a successor of Paracelsus, and a Master in the Occult Sciences. But as to *Moral Science*, or any thing relating to *Self-converse*, he was a mere novice. To work therefore he went after a different method. He tuned his natural pipes, not after the manner of a musician, to practice what was melodious and agreeable in sounds, but to fashion and form all sorts of articulate voices the most distinctly that was possible. This he performed by strenuously exalting his voice, and essaying it in all the several dispositions and configurations of his throat and mouth. And thus bellowing, roaring, snarling, and otherwise variously exerting his organs of sound, he endeavoured to discover what letters of the Alphabet could best design each species, or what new letters were to be invented, to mark the undiscovered modifications. He found, for instance, the letter A to be a most genuine character, an original and pure Vowel, and justly placed as principal in the front of the alphabetic order. For having duly extended his under jaw to its utmost distance from the upper; and, by a proper insertion of his fingers, provided against the contraction of either corner of his mouth; he experimentally discovered it impossible for human tongue, under these circumstances, to emit any other modification of sound than that

which was described by this primitive character. The vowel O was formed by an orbicular disposition of the mouth, as was aptly delineated in the character itself. The vowel U, by a parallel protrusion of the lips. The other vowels and consonants, by other various collisions of the mouth, and operations of the active tongue upon the passive gum or palate. The result of this profound speculation and long exercise of our prisoner, was a *Philosophical Treatise*, which he composed when he was set at liberty. He esteemed himself the only Master of Voice and Language, on the account of this his *Radical Science* and *Fundamental Knowledge* of Sounds. But whoever had taken him to improve their voice, or teach 'em an agreeable or just manner of Accent or Delivery, would, I believe, have found themselves considerably deluded."—SHAFTESBURY'S *Characteristica*, vol. 1, p. 287.

Cultivation of Temper.

"If happily we are born of a good nature, if a liberal education has formed in us a generous temper and disposition, well-regulated appetites and worthy inclinations; 'tis well for us, and so indeed we esteem it. But who is there endeavours to give these to himself, or to advance his portion of happiness in this kind? Who thinks of improving, or so much as of preserving his share, in a world where it must of necessity run so great a hazard, and where we know an honest nature is so easily corrupted? All other things relating to us are preserved with care, and have some art or economy belonging to 'em; this which is nearest related to us, and on which our happiness depends, is alone committed to chance: And *Temper* is the only thing ungoverned, whilst it governs all the rest."—SHAFTESBURY'S *Characteristica*, vol. 2, p. 293.

Love of the Wonderful.

"FOR, what stronger pleasure is there with mankind, or what do they earlier learn, or longer retain, than the love of hearing and relating things strange and incredible? How wonderful a thing is the Love of Wondering, and of raising Wonder! 'Tis the delight of children to hear tales they shiver at, and the vice of old age to abound in strange stories of times past. We come into the world wondering at everything; and when our wonder about common things is over, we seek something new to wonder at. Our last scene is, to tell wonders of our own, to all who will believe 'em. And amidst all this, 'tis well if Truth comes off but moderately tainted."—SHAFTESBURY'S *Characteristica*, vol. 2, p. 325.

Superstition always according to the Number of those who practise upon it.

"TWILL, however, as I conceive, be found unquestionably true, according to political arith-

metic, in every nation whatsoever, 'That the quantity of Superstition (if I may so speak) will, in proportion, nearly answer the number of Priests, Diviners, Soothsayers, Prophets, or such who gain their livelihood, or receive advantages, by officiating in religious affairs.' For if these Dealers are numerous, they will force a Trade. And as the liberal hand of the magistrate can easily raise swarms of this kind where they are already but in a moderate proportion; so where, through any other cause, the number of these, increasing still by degrees, is suffered to grow beyond a certain measure, they will soon raise such a ferment in men's minds, as will at least compel the magistrate, however sensible of the grievance, to be cautious in proceeding to a Reform."—SHAFTESBURY'S *Characteristics*, vol. 3, p. 46.

Well for us that Beasts do not act in Union.

"WELL it is, perhaps, for Mankind, that though there are so many animals who naturally herd for *Company's sake and mutual Affection*, there are so few who for *Convenience* and by *Necessity* are obliged to a strict union, and kind of confederate state. The creatures, who according to the economy of their kind, are obliged to make themselves habitations of defence against the seasons and other incidents; they who in some parts of the year are deprived of all subsistence, and are therefore necessitated to accumulate in another, and to provide withal for the safety of their collected stores; are by their nature, indeed, as strictly joined, and with as proper affections towards their public and community, as the looser kind, of a more easy subsistence and support, are united in what relates merely to their offspring and the propagation of their species. Of these *thoroughly associating and confederate animals*, there are none I have ever heard of who in bulk or strength exceed the Beaver. The major-part of these *Political Animals*, and creatures of a *joint stock*, are as inconsiderable as the race of Ants or Bees. But had nature assigned such an economy as this to so puissant an animal, for instance, as the Elephant, and made him withal as prolific as those smaller creatures commonly are; it might have gone hard perhaps with Mankind: And a single animal, who by his proper might and prowess has often decided the fate of the greatest battles which have been fought by human race, should he have grown up into a society, with a genius for architecture and mechanics proportionable to what we observe in those smaller creatures; we should, with all our invented machines, have found it hard to dispute with him the dominion of the continent."—SHAFTESBURY'S *Characteristics*, vol. 3, p. 220.

The French more moral than the English.

"THERE can be no doubt that the habits of the people are more moral in France than in England: how they have been induced, is the

question: not by any superiority of education, for that has been completely neglected, and few of them can either write or read. The more independent state of the women, and their consequent greater influence in society, may be one cause, and a less diffusion of wealth and luxury another; a strict police assists, and their living more together in their father's family is likewise favourable to virtue. It is no uncommon thing, in any station of life, for a man to have his sons, and their wives and children, residing with him, in peace and harmony. The ties of kindred are drawn closer in France than in England: and the laws respect the principle, for they do not allow near relations to bear testimony against each other; the prohibition extends, I believe, as far as to nephews and nieces."—MRS. CAREY'S *Tour in France*, p. 31.

Family Republics in Auvergne.

"SEVERAL small family republics have been established between five and six centuries in the vicinity of Thiers. One of these communities consists of about thirty or forty individuals, who carry on their occupations together, and bring their profits to the common stock. They make laws and regulations for themselves, living in perfect equality, and dining at the public table. I must remark here, that these sticklers for equality will not allow the women any share in its enjoyments. They will not even suffer them to dine at the same time with themselves; conceiving probably, like other sons of liberty, that a fair division is made of the moral obligations, when the rights are assigned to the men, and the duties to the women.

"These communities were in a declining state at the beginning of the Revolution, when the *Voyage en Auvergne* was published."—MRS. CAREY'S *Tour in France*, p. 347.

Trade of Criticism in Shaftesbury's time.

"THERE is, I know, a certain species of Authors who subsist wholly by the *criticising or commenting* practice upon others, and can appear in no other form besides what this employment authorizes them to assume. They have no original character or first part; but wait for something which may be called a *Work*, in order to graft upon it, and come in for sharers, at second hand.

The pen-men of this capacity and degree, are, from their function and employment, distinguished by the title of *Answerers*. For it happens in the world that there are readers of a genius and size just fitted to these *answering* authors. These, if they teach 'em nothing else, will teach 'em, they think, to *criticise*. And though the new practising critics are of a sort unlikely ever to understand any original book or writing; they can understand or at least remember and quote, the subsequent reflections, flouts, and jeers, which may accidentally be made on such a piece. Where-ever a gentle-

man of this sort happens, at any time, to be in company, you shall no sooner hear a new book spoken of, than 'twill be asked, 'Who has answered it?' or, 'When is there an answer to come out?' Now the answer, as our gentleman knows, must needs be newer than the book. And the answer a thing is, the more fashionable still, and the genteeler the subject of discourse. For this the bookseller knows how to fit our gentleman to a nicety; for he has commonly an answer ready bespoke, and perhaps finished by the time his new book comes abroad. And 'tis odds but our fashionable gentleman, who takes both together, may read the latter first, and drop the other for good and all."—SHAFTESBURY's *Characteristica*, vol. 3, p. 269.

—And of Men of Letters.

"In our nation, and especially in our present age, whilst wars, debates, and public convulsions, turn our minds so wholly upon business and affairs; the better geniuses being in a manner necessarily involved in the active sphere, on which the general eye of mankind is so strongly fixed; there must remain in the theatre of wit, a sufficient vacancy of place; and the quality of actor upon that stage, must of consequence be very easily attainable, and at a low price of ingenuity or understanding.

"The persons, therefore, who are in possession of the prime parts in this deserted theatre, which suffered to maintain their ranks and stations in full ease, have naturally a good agreement and understanding with their fellow-Wits. Being indebted to the times for this happiness, that with so little industry or capacity, they have been able to serve the nation with wit, and supply the place of real dispensers and ministers of the Muses' treasures; they must, necessarily, as they have any love for themselves, or fatherly affection for their works, conspire one with another, to preserve their common interest of indolence, and justify their remissness, uncorrectness, insipidness, and downright ignorance of all literate art or just poetic beauty:

Magna inter molles concordia.

"For this reason you see 'em mutually courteous, and benevolent; gracious, and obliging, beyond measure; complimenting one another interchangeably, at the head of their works, in *recommendatory* verses, or in separate panegyrics, essays, and fragments of poetry, such as in the *Miscellaneous Collections* (our yearly retail of wit) we see curiously compacted, and accommodated to the relish of the world. Here the *Tyrociniism* of geniuses is annually displayed. Here, if you think fit, you may make acquaintance with the young offspring of wits, as they come up gradually under the old; with due courtship and homage, paid to those high predecessors of fame, in hope of being one day admitted, by turn, into the noble order, and made Wits by *patent* and *authority*.

"This is the young *fry* which you may see busily surrounding the grown Poet, or chief, *Play-house Author*, at a *coffee-house*. They are

his guards; ready to take up arms for him, if by some presumptuous *Critic* he is at any time attacked. They are, indeed, the very shadows of their immediate predecessor, and represent the same features, with some small alteration, perhaps, for the worse. They are sure to aim at nothing above or beyond their master; and would on no account give him the least jealousy of their aspiring to any degree or order of writing above him. From hence that *harmony* and *reciprocal esteem*, which, on such a bottom as this, cannot fail of being perfectly well established among our Poets: The age, meanwhile, being after this manner hopefully provided, and secure of a constant and like succession of meritorious Wits, in every kind!"—SHAFTESBURY's *Characteristica*, vol. 3, p. 273.

Jeremy Taylor's Popularity.

"We see the Reverend Doctor's [Bishop Taylor's] Treatises standing, as it were, in the front of this order of authors, and as the foremost of those *Good Books* used by the politest and most refined *Devotees* of either sex. They maintain the principal place in the study of almost every elegant and high *Divine*. They stand in folios and other volumes, adorned with variety of pictures, gildings, and other decorations, on the advanced shelves in glass cupboards of the lady's closets. They are in use at all seasons, and for all places; as well for Church Service, as Closet Preparation; and, in short, may vie with any devotional books in *British Christendom*."—SHAFTESBURY's *Characteristica*, vol. 3, p. 327.

Flemish Merchants trading on Borrowed Capital.

"Ipse solus belli suspiciones inferiorem Germaniam evertunt, eò quod commercia impediunt. Pulcherrimæ enim illæ urbes et populosissimæ constant ex mercatoribus et opificibus; et plerique mercatores negotiantur pecuniâ sœnori acceptâ, quod solet ibi esse gravissimum. Jam verò cum ibi cessent commercia, et mercatores non utantur operâ opificum, qui ferè omnes in diem vivunt, miseri homines non habent unde se et suam familiam sustentent; mercatores autem sœnore exhauriuntur. Itaque infinita illorum hominum multitudo coacta egestate jam patriam relinquit, et ferè plures quam Gallos hic! per plateas discursantes videmus; quamvis audiam adhuc plures conspici Rotomagi, et in reliquis urbibus maritimis Normanniæ, ac etiam Londini in Angliâ. Quid autem fiat si ad arma deveniatur, et Hispani pro arbitrio leges præscribant? Ego doleo vicem illius cultissimæ gentis, et quæ reliquas omnes notas industriâ superare videtur." A. D. 1566.—HUBERT LANGUET, *Epistola ad Camerarium*, p. 59.

Effects of Error.

"A MISTAKE in fact, being no cause or sign
 1 Lutetia.

of ill affection, can be no cause of vice. But a mistake of right, being the cause of unequal affection, must of necessity be the cause of vicious action, in every intelligent or rational being.

"But as there are many occasions where the matter of right may, even to the most discerning part of mankind, appear difficult, and of doubtful decision, 'tis not a slight mistake of this kind which can destroy the character of a *virtuous or worthy man*. But when, either through superstition or ill custom, there come to be very gross mistakes in the assignment or application of the affection; when the mistakes are either in their nature so gross, or so complicated and frequent, that a creature cannot well live in a natural state, nor with due affections, compatible with human society and civil life; then is the character of virtue forfeited."—SHAFTESBURY'S *Characteristics*, vol. 2, p. 34.

Order.

"A PROVIDENCE must be proved from what we see of Order in things present. We must contend for Order; and in this part chiefly, where Virtue is concerned. All must not be referred to a *Hereafter*. For, a disordered state, in which all present care of things is given up, Vice uncontrolled, and Virtue neglected, represents a very *Chaos*, and reduces us to the beloved Atoms, Chance, and Confusion, of the Atheists.

"What, therefore, can be worse done in the cause of a *Deity*, than to magnify disorder, and exaggerate (as some zealous people do) the misfortunes of Virtue, so far as to render it an unhappy choice with respect to this world? They err widely, who propose to turn men to the thoughts of a *better world*, by making 'em think so ill of *this*. For to declaim in this manner against *Virtue* to those of a looser faith, will make 'em the less believe a *Deity*, but not the more a *Future State*. Nor can it be thought sincerely that any man, by having the most elevated opinion of Virtue, and of the happiness it creates, was ever the less inclined to the belief of a *Future State*. On the contrary, it will ever be found, that as they who are favourers of Vice are always the least willing to hear of a future existence; so they who are in love with Virtue, are the readiest to embrace that opinion which renders it so illustrious, and makes its cause triumphant."—SHAFTESBURY'S *Characteristics*, vol. 2, p. 277.

Argument of Theism from the illustration of a Ship.

"IMAGINE only some person entirely a stranger to navigation, and ignorant of the nature of the sea or waters; how great his astonishment would be, when, finding himself on board some vessel, anchoring at sea, remote from all land-prospect, whilst it was yet a calm, he viewed the ponderous machine firm and motionless in

the midst of the smooth ocean, and considered its foundations beneath, together with its cordage, masts, and sails, above. How easily would he see the *whole* one regular structure, all things depending on one another; the uses of the rooms below, the lodgments and conveniences of men and stores. But being ignorant of the intent or design of all above, would he pronounce the masts and cordage to be useless and cumbersome, and for this reason condemn the frame, and despise the architect? O my friend! let us not thus betray our ignorance; but consider where we are, and in what a Universe. Think of the many parts of the vast machine in which we have so little insight, and of which it is impossible we should know the ends and uses; when, instead of seeing to the highest pendants, we see only some *lower deck*; and are, in this dark case of flesh, confined even to the hold, and meanest station of the vessel."—SHAFTESBURY'S *Characteristics*, vol. 2, p. 289.

Babbage on the Cost of things.

"THE cost of any article to the purchaser includes, besides supply and demand, another element, which, though often of little importance, is in many cases of great consequence. *The cost, to the purchaser, is the price he pays for any article, added to the cost of verifying the fact of its having that degree of goodness for which he contracts.* In some cases the goodness of the article is evident on mere inspection: and in those cases there is not much difference of price at different shops. The goodness of loaf sugar, for instance, can be discerned almost at a glance; and the consequence is, that the price of it is so uniform, and the profit upon it so small, that no grocer is at all anxious to sell it; whilst on the other hand, tea, of which it is exceedingly difficult to judge, and which can be adulterated by mixture so as to deceive the skill even of a practised eye, has a great variety of different prices, and is that article which every grocer is most anxious to sell to his customers. The difficulty and expense of verification are, in some instances, so considerable, as to justify the deviation from well established principles. Thus it has been found so difficult to detect the adulteration of flour, and to measure its good qualities, that, contrary to the maxim that *Government can generally purchase any article at a cheaper rate than that at which they can manufacture it*, it has been considered more economical to build extensive flour-mills (such as those at Deptford) and to grind their own corn, than to verify each sack purchased, and to employ persons in continually devising methods of detecting the new modes of adulteration which might be resorted to."—BABBAGE'S *Economy of Manufactures*, p. 101.

Frauds in Clover Seed.

"SOME years since, a mode of preparing old clover and trefoil seeds by a process called

'doctoring,' became so prevalent as to excite the attention of the House of Commons. It appeared in evidence before a committee, that the old seed of the white clover was *doctored* by first wetting it slightly, and then drying it with the fumes of burning sulphur; and that the red clover had its colour improved by shaking it in a sack with a small quantity of indigo; but this being detected after a time, the *doctors* then used a preparation of log-wood, fined by a little copperas, and sometimes by verdigris; thus at once improving the appearance of the old seed, and diminishing, if not destroying, its vegetative power already enfeebled by age. Supposing no injury had resulted to good seed so prepared, it was proved that, from the improved appearance, its market price would be enhanced by this process from five to twenty-five shillings a hundred-weight. But the greatest evil arose from the circumstance of these processes rendering old and worthless seed in appearance equal to the best. One witness tried some *doctored* seed, and found that not above one grain in a hundred grew, and that those which did vegetate died away afterwards, whilst about eighty or ninety per cent. of good seed usually grows. The seed so treated was sold to retail dealers in the country, who of course endeavoured to purchase at the cheapest rate, and from them it got into the hands of the farmers; neither of these classes being at all capable of distinguishing the fraudulent from the genuine seed. Many cultivators, in consequence, diminished their consumption of the article; and others were obliged to pay a higher price to those who had skill to distinguish the mixed seed, and who had integrity and character to prevent them from dealing in it."—BABBAGE'S *Economy of Manufactures*, p. 102.

Coal-Merchants.

"FIVE-SIXTHS of the London public is supplied by a class of middle-men who are called in the trade '*Brass-plate Coal-merchants*:' these consist principally of merchants' clerks, gentlemen's servants, and others, who have no wharfs, but merely give their orders to some true coal-merchant, who sends in the coals from his wharf. The brass-plate coal-merchant, of course, receives a commission for his agency, which is just so much loss to the consumer."—BABBAGE'S *Economy of Manufactures*, p. 124.

Mechanical Projectors—their Ignorance and Presumption.

"THERE is, perhaps, no trade or profession existing in which there is so much quackery, so much ignorance of the scientific principles, and of the history of their own art, with respect to its resources and extent, as is to be met with amongst mechanical projectors. The self-constituted engineer, dazzled with the beauty of some perhaps really original contrivance, assumes his new profession with as little suspicion

that previous instruction, that thought and painful labour, are necessary to its successful exercise, as does the statesman or the senator. Much of this false confidence arises from the improper estimate which is entertained of the difficulty of invention in mechanics; and is of great importance, to the individuals and to the families of those who are thus led away from more suitable pursuits, the dupes of their own ingenuity and of the popular voice, to convince both them and the public that the power of making new mechanical combinations is a possession common to a multitude of minds, and that it by no means requires talents of the highest order. It is still more important that they should be convinced that the great merit, and the great success, of those who have attained to eminence in such matters, was almost entirely due to the unremitting perseverance with which they concentrated upon the successful invention the skill and knowledge which years of study had matured."—BABBAGE'S *Economy of Manufactures*, p. 212-13.

Steam Possibilities for Iceland from its Hot Springs.

"THE discovery of the expansive power of steam, its condensation, and the doctrine of latent heat, has already added to the population of this small island, millions of hands. But the source of this power is not without limits, and the coal-mines of the world may ultimately be exhausted. Without adverting to the theory that new formations of that mineral are now depositing under the sea, at the estuaries of some of our larger rivers; without anticipating the application of other fluids requiring a less supply of caloric than water;—we may remark that the sea itself offers a perennial source of power hitherto almost unappalled. The tides, twice in each day, raise a vast mass of water, which might be made available for driving machinery. But supposing heat still to remain necessary when the exhausted state of our coal-fields renders it expensive,—long before that period arrives, other methods will probably have been invented for producing it. In some districts, there are springs of hot water, which have flowed for centuries unchanged in temperature. In many parts of the island of Ischia, by deepening the sources of the hot springs but a few feet, the water boils; and there can be little doubt that, by boring a short distance, steam of high pressure would issue from the orifice. In Iceland, the sources of heat are still more plentiful; and their proximity to large masses of ice, seems almost to point out the future destiny of that island. The ice of its glaciers may enable its inhabitants to liquefy the gases with the least expenditure of mechanical force; and the heat of its volcanoes may supply the power necessary for their condensation. Thus in a future age, *power* may become the staple commodity of the Icelanders, and of the inhabitants of other volcanic districts; and

possibly the very process by which they will procure this article of exchange for the luxuries of happier climates, may, in some measure, tame the tremendous element which occasionally devastates their provinces."—*BABBAGE'S Economy of Manufactures*, p. 317.

Religious Conclusions from Philosophy.

"IN whatever light we examine the triumphs and achievements of our species over the creation submitted to its power, we explore new sources of wonder. But if science has called into real existence the visions of the poet, if the accumulating knowledge of ages has blunted the sharpest and distanced the loftiest of the shafts of the satirist,—the philosopher has conferred on the moralist an obligation of surpassing weight. In unveiling to him the living miracles which teem in rich exuberance around the minutest atom, as well as throughout the largest masses of ever-active matter, he has placed before him resistless evidence of immeasurable design. Surrounded by every form of animate and inanimate existence, the sun of science has yet penetrated but through the outer fold of Nature's majestic robe; but if the philosopher were required to separate, from amongst those countless evidences of creative power, one being, the masterpiece of its skill; and from that being to select one gift the choicest of all the attributes of life;—turning within his own breast, and conscious of those powers which have subjugated to his race the external world, and of those higher powers by which he has subjugated to himself that creative faculty which aids his faltering conceptions of a deity,—the humble worshipper at the altar of truth would pronounce that being,—man; that endowment,—human reason.

"But however large the interval that separates the lowest from the highest of those sentient beings which inhabit our planet, all the results of observation, enlightened by all the reasonings of the philosopher, combine to render it probable that, in the vast extent of creation, the proudest attribute of our race is but, perchance, the lowest step in the gradation of intellectual existence. For since every portion of our own material globe, and every animated being it supports, afford, on more scrutinizing inquiry, more perfect evidence of design, it would indeed be most unphilosophical to believe that those sister spheres, glowing with light and heat radiant from the same central source,—and that the members of those kindred systems almost lost in the remoteness of space, and perceptible only from the countless multitude of their congregated globes,—should each be no more than a floating chaos of unformed matter,—or, being all the work of the same Almighty Architect, that no living eye should be gladdened by their forms of beauty, that no intellectual being should expand its faculties in decyphering their laws."

—*BABBAGE'S Economy of Manufactures*, p. 319
—20.

Johnson's Opinion that the Rage of Trade would destroy itself.

"DEPEND upon it, said Dr. Johnson, this rage of trade will destroy itself. You and I shall not see it; but the time will come when there will be an end of it. Trade is like gaming. If a whole company are gamblers, play must cease; for there is nothing to be won. When all nations are traders, there is nothing to be gained by trade; and it will stop first where it is brought to the greatest perfection."

—*CROKER'S BOSWELL*, vol. 2, p. 456.

Johnson, of the Growth of Falsehoods.

"NOTHING," says Dr. Johnson, "but experience, could evince the frequency of false information, or enable any man to conceive that so many groundless reports should be propagated as every man of eminence may hear of himself. Some men relate what they think, as what they know; some men of confused memories and habitual inaccuracy, ascribe to one man what belongs to another; and some talk on without thought or care. A few men are sufficient to broach falsehoods, which are afterwards innocently diffused by successive relaters."

—*CROKER'S BOSWELL*, vol. 4, p. 84.

Johnson upon Wages.¹

"IT is of no consequence, said Johnson, how high the wages of manufacturers are; but it would be of very bad consequence to raise the wages of those who procure the immediate necessities of life, for that would raise the price of provisions. Here, then, is a problem for politicians. It is not reasonable that the most useful body of men should be the worst paid; yet it does not appear how it can be ordered otherwise. It were to be wished that a mode for its being otherwise were found out. In the mean time, it is better to give temporary assistance by charitable contributions to poor labourers, at times when provisions are high, than to raise their wages; because if wages are once raised, they will never get down again."

—*CROKER'S BOSWELL*, vol. 2, p. 490.

Johnson's Opinion why Infidelity was not checked.

"BOSWELL. I asked if it was not strange that Government should permit so many infidel writings to pass without censure. JOHNSON. Sir, it is mighty foolish. It is for want of knowing their own power. The present family on the throne came to the crown against the will of nine-tenths of the people. Whether those nine-tenths were right or wrong, it is not our business now to enquire. But such being the situation of the royal family, they were glad to encourage all who would be their friends. Now you know every bad man is a whig; every man who has loose notions. The Church was

¹ He is wrong.

all against this family. They were, as I say, glad to encourage any friends; and therefore, since their accession there is no instance of any man being kept back on account of his bad principles; and hence this inundation of impiety."—*Croker's Boswell*, vol. 2, p. 497.

Albums.

A GERMAN in ST. EVREMOND's comedy says, "C'est une coutume générale en Allemagne que de voyager; nous voyageurs de père en fils, sans qu'aucune affaire nous en empêche jamais. Si-tôt que nous avons appris la langue Latine, nous nous préparons au voyage. La première chose dont on se fournit, c'est d'un *ITINÉRAIRE* qui enseigne les voyes; la seconde, d'un petit livre qui apprend ce qu'il y a de curieux en chaque pays. Lors que nos voyageurs sont Gens de Lettres, ils se munissent en partant de chez eux, d'un livre blanc, bien relié qu'on nomme *ALBUM AMICORUM*; et ne manquent pas d'aller visiter les Savans de tous les lieux où ils passent, et de le leur présenter afin qu'ils y mettent leur nom; ce qu'ils font ordinairement en y joignant quelques propos sententieux, et quelque témoignage de bienveillance, en toutes sortes de langues. Il n'y a rien que nous ne fassions pour nous procurer cet honneur; estimant que c'est une chose autant curieuse qu'instructive, d'avoir connu de vûs ces gens doctes qui font tant de bruit dans le monde, et d'avoir un *specimen* de leur écriture.

"*LA FEMME DE SIR POLITICK*. Est-ce là tout l'usage que vous faites de cet ingénieux Livre?"

"*L'ALLEMAND*. Il nous est aussi d'un très-grand secours dans nos débauches: car lors que toutes les santés ordinaires ont été bûes, on prend l'*ALBUM AMICORUM*, et faisant la revûe de ces grands hommes qui ont eu la bonté d'y mettre leurs noms, on boit leur santé copieusement."—*Sir Politick Would-be*.—*Oeuvres Mêlées de SAINT-EVREMOND*, tom. 2, p. 125.

Deaths from Want in London.

"*SAUNDERS WELCH*, the Justice," says Johnson, "who was once high-constable of Holborn, and had the best opportunities of knowing the state of the poor, told me that I under-rated the number, when I computed that twenty a week, that is, above a thousand a year, died of hunger, not absolutely of immediate hunger, but of the wasting and other diseases which are the consequences of hunger. This happens only in so large a place as London, where people are not known."—*Croker's Boswell*, vol. 4, p. 275.

A Stylite in India.

"I SAW in the city of Sanjarur," says IBN BATUTA, "one of the Moslems who had been taught by the Jogees, and who had set up for himself a lofty cell like an obelisk. Upon the

top of this he stood for five-and-twenty days, during which time he neither ate nor drank. In this situation I left him, nor do I know how long he continued there after I had left the place. People say that they mix certain seeds, one of which is destined for a certain number of days or months; and that they stand in need of no other support during all this time."—*Travels of IBN BATUTA*, p. 160.

Catiline's Radicalism.

"Now, the need inflames me,
When I forethink the hard conditions
Our states must undergo, except in time
We do redeem ourselves to liberty
And break the iron yoke forged for our necks:
For what less can we call it when we see
The commonwealth engross'd so by a few,
The giants of the state, that do by turns
Enjoy her, and defile her!—While the rest,
However great we are, honest and valiant,
Are herded with the vulgar, and so kept
As we were only bred to consume corn,
Or wear out wool, to drink the city's water,
Ungraced, without authority or mark.—
All places, honours, offices, are theirs;—
Which how long will you bear, most valiant spirits?"

I call the faith of Gods and Men to question,
The power is in our hands, our bodies able,
Our minds as strong; o' the contrary, in them
All things grown aged with their wealth and years.

There wants but only to begin the business,
The issue is certain."

BEN JONSON, vol. 4, p. 215.

Catiline's Motives.

"For our reward then:
First, all our debts are paid; dangers of law,
Actions, decrees, judgements against us, quitted:
The rich men, as in Sylla's times, proscribed,
And publication made of all their goods;
That house is yours; that land is his; those waters,
Orhards and walks, a third's; he has that honour,
And he that office;
You share . . . magistracies, priesthoods,
Wealth and felicity, amongst you, friends.—
Is there a beauty here in Rome you love?
An enemy you would kill? What head's not yours?
Whose wife—whose daughter?"

BEN JONSON,—*Catiline*, vol. 4, p. 219.

Capital—a Pecuniary Word.

"Flocks and herds constituted the chief wealth of ancient nations: the common speech of the Roman, the Norman, and the Anglo-Saxon, discloses the class and character of the objects which were first considered as *chattle*, or *pecuniary* property; and whilst the political

economist vainly labours to define his abstract *capital*, the term, in its original signification, merely results from the rude enumeration of the stock by the heads of the animals of which it was composed."—PALGRAVE'S *Rise and Progress of the English Commonwealth*, p. 186.

Belief Rejected with as little Reason as it is Received.

"COMME nous ne recevons point nôtre créance par la raison, aussi la raison ne nous en fait-elle pas changer. Un dégoût secret des vieux sentimens nous fait sortir de la religion dans laquelle nous avons vécu; l'agrément que trouve l'esprit en de nouvelles pensées, nous fait entrer dans une autre; et lors qu'on a changé de religion, si on est fort à parler des erreurs qu'on a quittées, on est assez foible à établir la vérité de celle qu'on a prise."—SAINT EVREMOND, tom. 4, p. 98.

New-Zealanders' Account of the Man in the Moon.

PROFESSOR LEE, in a note to his translation of the *Travels of Ibn Batuta*, says, "The following account of the Man in the Moon, I had from the mouth of a New-Zealander: A man named Celano once happened to be thirsty; and coming near a well by moonlight, he intended to drink; but a cloud coming over the Moon prevented him. He then curst the Moon because it refused to give him its light; but upon this the Moon came down and took him up forcibly, together with a tree on which he had laid hold; and there he is now seen, continued the Zealander, with the tree, just as he was taken up. I would merely remark, that it is by no means surprising that vulgar credulity should be much the same all the world over: but that it should arrive at almost precisely the same results, is curious enough."—P. 161.

When Seamanship is wanted.

"EACH petty hand

Can steer a ship becalm'd; but he that will Govern and carry her to her ends, must know His tides, his currents; how to shift his sails: What she will bear in foul, what in fair weathers;

Where her springs are, her leaks, and how to stop 'em;

What sands, what shelves, what rocks do threaten her;

The forces and the natures of all winds, Gusts, storms, and tempests: when her keel ploughs hell,

And deck knocks heaven; then to manage her, Becomes the name and office of a pilot."

BEN JONSON, *Catiline*,—vol. 4, p. 249.

Effect of Anarchy upon Religion.

"WHEN all order, discipline, and Church gov-

ernment," says SIR WALTER RALEIGH, "shall be left to newness of opinion and men's fancies; soon after, as many kinds of religion will spring up as there are parish churches within England; every contentious and ignorant person, clothing his fancy with the spirit of God, and his imagination with the gift of Revelation; inasmuch that when the Truth, which is but one, shall appear to the simple multitude no less variable than contrary to itself, the faith of men will, soon after, die away by degrees, and all religion be held in scorn and contempt."—*History of the World*, book 2, chap. 5, § 1.

Paganism probable in Hume's opinion.

"FOR if we examine without prejudice the ancient heathen mythology as contained in the poets, we shall not discover in it any such monstrous absurdity as we may at first be apt to apprehend. Where is the difficulty in conceiving that the same powers, or principles, whatever they were, which formed this visible world, men, and animals, produced also a species of intelligent creatures of more refined substance, and greater authority, than the rest? That these creatures may be capricious, revengeful, passionate, voluptuous, is easily conceived; nor is any circumstance more apt among ourselves to engender such vices, than the license of absolute authority. And in short, the whole mythological system is so natural, that in the variety of planets and worlds contained in this universe, it seems more than probable that somewhere or other it is really carried into execution."—HUME'S *Essays*, vol. 2, p. 242.

Hume on Chastity.

"It is needless," says HUME, "to dissemble. The consequence of a very free commerce between the sexes, and of their living much together, will often terminate in intrigues and gallantry. We must sacrifice somewhat of the useful, if we be very anxious to obtain all the agreeable qualities; and cannot pretend to reap alike every advantage. Instances of license daily multiplying will weaken the scandal with the one sex, and teach the other by degrees to adopt the famous maxim of La Fontaine with regard to female infidelity; that if one knows it, it is but a small matter; if one knows it not, it is nothing." (*Essays*, vol. 2, p. 394.)

Again (p. 255), he contends that the necessary "combination of the parents for the subsistence of their young, is that alone which requires the virtue of chastity, or fidelity to the married bed. Without such a utility, it will readily be owned," he asserts, "that such a virtue would never be thought of." And this being a favourite subject with this writer, whose Inquiry concerning the Principles of Morals is boasted of by himself as his best work, he proceeds to enlarge upon it in an additional note (p. 490), in which he calls in the aid of Greek to sustain him in his philosophic profligacy; and

referring all notions of virtue and vice to public utility, asks with an air of final triumph, "And indeed, to what other purpose than that of utility do all the ideas of chastity and modesty serve?"—This, says Archbishop Magee, is the PERFECTLY WISE AND VIRTUOUS MAN of Adam Smith.

If a Ram has a Black Tongue, his Lambs will be Black.

"CHI tien cara la lana, le sue gregge
Meni lontan da gli spinosi dumi,
E da kappole e roghi, e da le valli
Che troppo liete sian; le madri elegga
Di delieato vel candide e molli;
E ben guardi al monton; che, benchè ei mostri
Tutto nevoso fuor, se l' aspra lingua
Sia di focco color, di negro manto,
O di macchiato pel, produce i figli."

ALAMANNI, *Coltivazione*, tom. 1, p. 33.

I remember, when keeping silkworms in my boyhood, to have heard and observed, that the colour of the silk was indicated by that of the grub's legs before they began to spin:—as they were a pale straw-colour or a bright yellow, so the silk uniformly proved.

The Turkey a new Bird in Tansillo's time.

AFTER describing the peacock, TANSILLO introduces

"E 'l pavon d' India, peregrin novello,
Angel, sebben non ha sì nobil coda,
Non men buon morto, che quel vivo, bello."
Il Podere, cap. 3.

The English reproached for despising their own Speech.

"—THE Normans ne couthe speke tho bote
her owe speche,
And speke French as dude atom, and here chyl-
dren dude al so teche;
So that heyemen of thys lond, that of her blod
come,
Holdeth alle thulke speche that hii of hem
nome:
Vor bote a man couthe French me[n?] toth of
hym wel lute,
Ac lowe men holdeth to Englyss, and to her
kunde speche gute.
Ioh wene ther ne be man in world contreyes
nome,
That ne holdeth to her kunde speche, bote En-
gelond one.
As wel me wot vor to conne bothe wel yt ys,
Vor the more that a man oon, the more worth
be ys."

ROBERT OF GLOUCESTER, vol. 1, p. 364.

Orlando reconciling Morgante to the Damnation of his Brothers.

ORLANDO reconciles Morgante to the death

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of his Pagan brothers, and the consequences of their dying unbaptized, by this reasoning:

"—Sonni i nostri dottori accordati,
Pigliando tutti una conclusione,
Che que' che son nel ciel glorificati,
S' avessin nel pensier compassione
De' miseri parenti che dannati
Son ne lo inferno in gran confusione,
La lor felicità nulla sarebbe;
E vedi che qui ingiusto Iddio parrebbe.

"Ma egli hanno posto in Gesù ferma spene;
E tanto pare a lor, quanto a lui pare;
Afferman ciò ch' e' fa, che facci bene,
E che non possi in nessun modo errare:
Se padre o madre è ne l' eterne pene,
Do questo non si posson conturbare:
Che quel che piace a Dio, sol piace a loro,
Questo s' osserva ne l' eterno coro."

PULCI, *Morgante Maggiore*, tom. 1, p. 16.

Rinaldo's Revenge upon the Country, in a true Feudal Spirit.

THE spirit in which a feudal Baron avenged himself upon the country when he was offended with his sovereign, is characteristically described by PULCI.

"Rinaldo mille volte giurò a Dio,
Che ne farà vendetta qualche volta
Di questo fraudolente iniquo e rio,
Se prima non gli fia la vita tolta.
E poi diceva, 'Caro cugin mio,
So che tu m' ami; e pertanto m' ascolta;
Io vo' che tutto il paese rubiamo,
E che di mascalzon vita tegnamo.

"E se San Pier trovassimo a cammino,
Che sia spogliato e messo al fil di spada:
E Ricciardetto ancor sia malandrino."
Rispose Astolfo, 'Perchè stiamo a bada?
Io spoglierò Otton' per un quattrino:
Doman si vuol che s' assalti la strada:
Non si risparmi parente o compagno;
E poi si parta il bottino e 'l guadagno.

"Se vi passasse con sua compagnia
Sant' Orsola con l' agnol Gabriello
Ch' annunziò la vergine Maria.
Che sia spogliato e toltogli il mantello.'
Dicea Rinaldo, 'Per la fede mia,
Che Dio ti ci ha mandato, car fratello:
Tropo mi piace, e savio or ti conosco;
Farmi mill' anni che noi siam nel bosco.'

"Quivi era Malagigi, e confermava
Che si dovesse far com' egli ha detto.
Rinaldo gente strana ragunava;
Se sa sbandito ignun, gli dà rioetto.
Gente che ognun le forche meritava,
A Montalban rimetteva in assetto.
Donava panni, e facea buone spese;
Tanto ch' assai ne ragunò in un mese.

¹ His own father.

"Tutto il paese teneva in paura;
Ogni dì si sentia qualche spavento:
Il tal fu morto in una selva scura,
E tolto venti bisanti; e al tal cento."
Morgante Maggior, tom. 1, p. 280.

Marriage.

"To honour marriage more yet, or rather to teach the married how to honour one another, it is said that the wife was made of the husband's rib; not of his head, for Paul calleth the husband the wife's head; not of his foot, for he must not set her at his foot; the servant is appointed to serve, and his wife to help. If she must not match with the head, nor stoop at the foot, where shall he set her then? He must set her at his heart; and therefore she which should lie in his bosom, was made in his bosom, and should be as close to him as his rib, of which she was fashioned."—HENRY SMITH'S *Sermons*, p. 12.

"We see many times even the godly couples to jar when they are married, because there is some unfitness between them, which makes odds. What is odds, but the contrary to even? Therefore make them even, saith one, and there will be no odds. From hence came the first use of the Ring in weddings, to represent this evenness: for if it be straiter than the finger, it will pinch; and if it be wider than the finger, it will fall off; but if it be fit, it neither pincheth nor slippeth."—HENRY SMITH'S *Sermons*, p. 19.

A marginal note says, "The ceremony is not approved, but the invention declared."

Loudon's Scheme for Covering our Mountains with Manufactories.

"WHERE it found necessary to resort to water as a primary power instead of steam, the hills and mountains of Cumberland and Westmoreland would be found of immense value; and the water which might be collected on them in zones, as hereafter described, would probably be more than sufficient to move all the machinery now in use on the island. To produce a maximum of effect by the water which falls on any hill, it ought to be collected in zones, the upper zone being formed fifty or an hundred feet lower than the summit of the hill or mountain, and each succeeding zone being made at a distance below the other, of a foot or two more than the diameter of the water-wheel to be driven by it. The number of wheels of fifty foot diameter which might thus be driven between the foot and the summit of a conical mountain fifteen hundred feet high, and whose base covered an area of two thousand acres, might easily be calculated; and that calculation would furnish data for estimating the power of any number of irregular mountains. It may possibly happen that in some future age when the coal mines are

exhausted, the manufactures of Great Britain will be transferred from the plains of Lancashire, Warwickshire, Staffordshire, Nottinghamshire, and other counties, to the highlands of Scotland, to North Wales, and to the lake scenery of Cumberland and Westmoreland. To those whose patriotism can embrace a period of a thousand years, this view of British manufactures may be consolatory."—LOUDON'S *Gardener's Magazine*, no. 34, p. 516.

Jeffrey Hudson began to grow again after Thirty.

"THAT which in my opinion seems the most observable, is what I have heard him several times affirm, that between the seventh year of his age and the thirtieth, he never grew anything considerable; but after thirty he shot up in a little time to that height of stature which he remained at in his old age, viz. about three foot and nine inches. The cause of this he ascribed (how truly I know not) to the hardship, much labour and beating which he endured when a slave to the Turks. This seems a paradox, how that which hath been observed to stop the growth of other persons should be the cause of his. But let the Naturalists reconcile it."—WRIGHT'S *History of Rutlandshire*, p. 105.

1569.—Our Cruisers almost cut off the Trade between the Low Countries and Spain.

"ANGLI etiam facessunt multum negotii Albano suis incursionibus maritimis, quibus illud mare occidentale ita infectum reddiderunt, ut plane cessent commercia inter Belgas et Hispanos." A. D. 1569.—HUBERT LANGUET, *Epistola ad Camerarium*, p. 112.

Punishment Sure though Slow.

"WHILST the thief stealeth, the heap groweth; and the hook is covered within the bait. We sit down to eat, and rise up to play, and from play to sleep, and an hundred years is counted little enough to sin in: but how many sins thou hast set on the score, so many kinds of punishment shall be provided for thee. How many years of pleasure thou hast taken, so many years of pain; how many drams of delight, so many pounds of dolour; when Iniquity hath played her part, Vengeance leaps upon the stage; the Comedy is short, but the Tragedy is longer; the Black Guard shall attend upon you, you shall eat at the table of Sorrow, and the crown of Death shall be upon your heads, many glistening faces looking on you: and this is the fear of sinners."—HENRY SMITH'S *Sermons*, p. 783.

Languet's Hope that Belgium and Maritime Adventure will rid France of its Robbers.

"In hac parte Gallia sunt jam admodum crebra latrocinia, quamvis diligenter in latrones

inquiratur, et multi quotidie crudelibus suppliciis afficiantur. Horum plerique sunt milites qui, absumptis iis quæ in proximis bellis rapuerant, nullam aliam rationem sibi victum querendi norunt. Sed spero quoddam plerisque istorum absument Belgici tumultus, et longinquæ navigationes quæ jam frequenter instituuntur."—HUBERT LANGUET, *Epistola ad Camerarium*, a. 61.

English Trade removed from Antwerp to Hamburg—1567.

"BELGIUM esse planè eversum Procerum stultitiâ et ignaviâ non ignoras. Negotiationes Anglicæ quæ fuerunt Antverpiæ, transferuntur Hamburgum; et jam de conditionibus quibus id fiat, convenit inter Anglos et Hamburgenses. Vereor ne ea res faciat mutationem in aliquibus Germaniæ emporiis, et præsertim in vestro Lipsensi et in Francofurtensi; nam cum Anglorum merces sint pretiosissima et maximè necessaria, quocumque se conferunt, solent plerunque sequi alii mercatores. Constat eos instituisse Brugense emporium, et postea Antverpiense." A. D. 1567.—HUBERT LANGUET, *Epistola ad Camerarium*, p. 68.

Languet's Fear for Belgium—1578.

"Jam imminent Belgis, si non exitium, saltè summæ calamitates; quæ enim hætenus perpessi sunt, quamvis fuerint gravissima, judicabant fuisse ludum præ iis quæ necesse est ut postea patiantur. Conseribuntur ipsis ad duodecim millia equitum in Germaniâ, quibus adjungetur peditatus Helveticus, ac etiam Gallicus. Joannes Austriacus docitur conscribere non multo pauciores equites. Quid fiet ubi tantus numerus hominum raptu vivitium venerit in eas regiones quæ sunt angustæ, magnâ ex parte jam devastatæ, et pecuniâ planè exhaustæ? Et cum habeant inimicos potentissimos Principes orbis Christiani, nemo est à quo quicquam auxilii sperare possint, præterquam ab Anglis; nec tamen inde speranda sunt magna auxilia, ob imperium illorum quod omnia timide et frigide agunt. Ego oro Deum Omnipotentem, ut ipsis adsit et calamitates quæ imminere videntur, avertat ab ipsis." A. D. 1578.—HUBERT LANGUET, *Epistola ad Camerarium*, p. 255.

Arthegal.

JOHN ROUS "representeth the famous Arthgal to be one of the Knights of King Arthur's Round Table, and the first Earl of Warwick; but he saith that the Britons did not pronounce the g in that name; and that Arth, or NARTH, signifieth the same in that language as Ursus doth in Latin; from whence he conjectureth that the same Arthgal took the Bear for his ensign, which so long continued a badge to the succeeding Earls."—DUGDALE'S *Warwickshire*, p. 260.

Prayer.

"O MIGHTY Prayer, that can such wonders do, To force both Heaven and the Almighty too! Fools were those Giants, then; since if, instead Of heaping hills on hills, as once they did, They had but heapt up prayers on prayers as fast, They might have easily conquered Heaven at last."

FLECKNOE, *Farrago*, p. 2.

Happiness.

"So fall, so high, so great a happiness, As nothing can be more that is not less; Nothing beyond, but down the hill again; And all addition rather loss than gain."

FLECKNOE, *Farrago*, p. 20.

Duke of Newcastle.

"How great he was, would require a Chronicle to tell; as how he surpassed Lucullus' rate in peace, who held that none who could not spend a private patrimony at an entertainment should be accounted splendid and magnificent; or Crassus' rate in war, that none should be counted rich that could not maintain an army at their own proper cost. To tell his name only, is Chronicle enough: 'tis William Duke of Newcastle; who, as if his fate and the Crown's were inseparably conjoined, supported the Crown whilst he stood; and when by the iniquity of the times he fell, the Crown fell too; till they were both at last restored again, and raised to greater height than ever they were before; the Crown by Heaven's favour, and he by favour of the Crown."—FLECKNOE'S *Farrago*, p. 27.

Moral Censorship.

"A CENSOR," says GIBBON (vol. 1, p. 403), "may maintain, he can never restore, the morals of a state. It is impossible for such a magistrate to exert his authority with benefit, or even with effect, unless he is supported by a quick sense of honour and virtue in the minds of the people, by a decent reverence for the public opinion, and by a train of useful prejudices combating on the side of national manners. In a period when these principles are annihilated, the censorial jurisdiction must either sink into empty pageantry, or be converted into a partial instrument of vexatious oppression."

Use of Luxury.

"IN the present imperfect condition of society, luxury, though it may proceed from vice or folly, seems to be the only means that can correct the unequal distribution of property. The diligent mechanic and the skilful artist who have obtained no share in the division of

the earth, receive a voluntary tax from the possessors of land; and the latter are prompted by a sense of interest to improve those estates with whose produce they may purchase additional pleasures."—GIBSON, vol. 1, p. 87.

"—IN a civilized state, every faculty of man is expanded and exercised; and the great chain of mutual dependence connects and embraces the several members of society. The most numerous portion of it is employed in constant and useful labours. The select few, placed by fortune above that necessity, can however fill up their time by the pursuits of interest or glory, by the improvement of their estate or of their understanding, by the duties, the pleasures, and even the follies, of social life."—GIBSON, vol. 1, p. 357.

This he contrasts with the life of the barbarians.

Baptism Refused to Marsilio at his Execution.

MARSILIO at his execution.—

"E poi pregò, comè malvagio e rio,
Che voleva una grazia chieder sola,
Ciò di battezzarsi al vero Dio.
Disse Turpin, 'Tu menti per la gola,
Rinaldo; appunto qui t'aspettavo io.'
Rinaldo gli rispose, 'Ora mai cola;
Non vo' che tanta allegrezza tu abbi,
Che in vita e in morte il nostro Dio tu gabbi.

"Sai che si dice cinque acque perdute:
Con che si lava a l' asino la testa:
L' altra una cosa che in fine pur pute;
La terza è quella che in mar piove e resta;
E dove genti Tedesche son sute
A mensa, sempre anche perduta è questa;
La quinta è quella ch' io mi perderei
A battezzare o Marrani o Giudei.

"Io non credo che l' acqua di Giordano,
Dove fu battezzato Gesù nostro,
Ti potesse lavar come Cristiano."
PULCI, *Morgante Maggiore*, tom. 3, p. 290.

Wolves and Foxes Tormented in Italy.

WOLVES and foxes are tormented in Italy, as sailors torment sharks.

"Chi ha visto mai per ville e per castella
Portare i lupi presi a la tagliuola;
O pur la volpe così trista e fella,
Che ognun lor dice qualche aspra parola;
Nè si trova pastore o villanella,
La qual con tutta la sua famigliuola
Non gli strappi del pelo, e non l' angari
Quanto che puote con strapazzi varj."

FORTIGUERRA, *Ricciardetto*, tom. 1, p. 171.

Stones Useful in Fields.

"SOME of the arable land along the shore on

the south-east coast of Sutherland, is almost covered with shore-stones, from the size of a turkey's egg to eight pounds' weight. Several experiments have been made to collect these off the land, expecting a better crop; but in every case the land proved less productive by removing them; and on some small spots of land it was found so evident, that they were spread on the land again, to ensure their usual crop of bear, oats, or pease."—HENDERSON'S *View of the Agriculture of Sutherland*, p. 66.

Sir Francis Drake.

"Vix fuit Arctoo natus sub sidere, et Urssæ
Lactatus mammis, gelidisque in fluctibus altus;
Idcirco toto feritatem pectore primis
Hauserat ex annis, fibrisque immiserat altis,
Barbarismque ipso referebat nomine; dictus
Nam Draco Hyperboreis est gentibus; alter et
illo

Haud gelido vixit sub cælo immanior unquam."

NICOLAI PARTHENII GIANNETTASII
Naumachica, p. 14.

Edward the Third's Pun upon the Gabelle, introduced by his rival Philip.

It was Philip who "settled a *Gabelle* upon salt, for which Edward called him the Author of the Salique law. This impost," says JOSHUA BARNES, "which makes the sun and water to be sold, was the invention of the Jews (mortal enemies of the Christian name), as the word *Gabelle* denotes, which comes from the Hebrew."—*History of Edward the Third*, p. 300.

Cruelty to the Clergy in the Parliament's Time.

"If any of the Clergy, worn out with old age and former calamities, made use of a staff to support his aged weak limbs, as he walked along the streets, he was pointed at as one that through drunkenness was not able to govern his steps. If he looked earnestly round about him with his dim eyes, to find out any place he was to go to in the City, some insolent scoffer would thus reflect upon him, 'That parson has devoured five fat livings, and see with what prying eyes he is seeking after a sixth.' Indeed I knew this severe reflection cast upon one who had not only refused a benefice deservedly offered him, but had voluntarily resigned those he had accepted, because he thought his ill health rendered him incapable to take due care of them. From these reproaches of ill men, the best of the clergy could not be safe; neither Mr. Oley, nor Mr. Thorndike, nor Mr. Thiracross, nor any of those great men who with incomparable sanctity of life have adorned this worst age, altogether worthy of a better."—*Life of Dr. Barwick*, p. 338.

Puritans' Inhumanity to Barwick in his Illness.

DR. BARWICK, Dean of St. Paul's, went out

in his last illness to see his old friend Doctor Busby, "who was then retired to Chiswick for some refreshment in his toilsome employment. In the midst of the way he was on a sudden seized with an immoderate efflux of blood. Now it happened at that time that some travellers passed by, of that sort, it seems, who bear a great hatred to the Clergy without any ground; for, as if they had been delighted with this sight, Behold, say they, one of Baal's priests, drunk with red wine and discharging his overloaded stomach. There was certainly no man living against whom they could with more injustice have thrown this cursed dart of a poisoned tongue. For it was about fifteen years since he had tasted the least drop of wine, except at the holy sacrament; continually tempering and diluting the heat of his blood with cold spring water only. As soon as the good Dean was able to take breath, after this fit of vomiting blood, little moved with so unworthy a reproach, and wishing his revilers a better mind, These calumnies, said he, ought to be refuted only by our good deeds."—*Life of Dr. Barwick*, p. 337.

The Heart.

"—SET the heart a-going, and it is like the poize of a clock, which turns all the wheels one way; such an oil is upon the heart, which makes all nimble and current about it: therefore it is almost as easy to speak well and do well, as to think well. If the heart indite a good matter, no marvel though the tongue be the pen of a ready writer; but if the heart be dull, all is like a left hand, so unapt and untoward, that it can not turn itself to any good."—HENRY SMITH'S *Sermons*, p. 123.

Not to Provoke a Disputant.

"MY care usually was," says THOMAS STORY the Quaker, "not to provoke my opponent; for by keeping him calm, I had his own understanding, and the measure of grace in him, for truth and my point, against the error he contended for; and my chief aim generally has been, to gain upon people's understandings for their own good. But when a man is put into a passion, he may be confounded, but not convinced; for passion is as a scorching fire without light, it suspends the understanding, and obstructs the way to it, so that it cannot be gained upon, or informed, which ought to be the true aim in all conferences and reasoning in matters of religion; else all will end in vain and unprofitable jangling, contrary to the nature of the thing they reason about, and displease the Holy One, and end in trouble."—*Life of THOMAS STORY*, p. 46.

Princes cannot ennoble what is Mean.

"FOR princes never more make known their wisdom Than when they cherish goodness where they find it:

They being but men, and not gods, Contarino, They can give wealth and titles, but no virtues; That is without their power. When they advance,

Not out of judgement, but deceiving fancy, An undeserving man, however set off With all the trim of greatness, state, and power, And of a creature even grown terrible To him from whom he took his giant form, The thing is still a comet, no true star; And when the bounties feeding his false fire Begin to fail, will of itself go out, And what was dreadful proves ridiculous."

MASSINGER,—*Great Duke of Florence*, p. 434.

Saxon Kings.

"ALL his reign of three-and-twenty years," says DANIEL, "Edward the Elder was in continual action, and ever beforehand with fortune. And surely his father, he, and many that succeeded during this Danish war, though they lost their ease, won much glory and renown. For this affliction held them so in, as having little outlets or leisure for ease and luxury, that they were made the more pious, just, and careful in their government; otherwise it had been impossible to have held out against the Danes as they did, being a people of that power and undaunted stomach as no fortune could deter, or make to give over their hold."

Sweyne.

SWEYNE.—

"Wrong had made him a right, who had none before."—DANIEL, p. 17.

Canute.

CANUTE.—

"—With the people he is said to have so well cleared himself (howsoever he did with God) that he became King of their affections, as well as of their country."—DANIEL, p. 20.

"As likely was he to have been the root of a succession spreading into many descents, as was afterwards the Norman; having as plentiful an issue masculine as he; besides he reigned near as long, far better beloved, of disposition more bountiful, and of power larger to do good: But it was not in his fate; his children miscarried in the succession, and all this great work fell, in a manner, with himself."—DANIEL, p. 21.

Edward the Third.

EDWARD III.—

HARDYNG thought his claim the better for being through the female line, and produces a curious argument in support of that opinion: This king, he says,

"— was the first of English nation That ever had right unto the crown of France, By succession of blood and generacion

Of his mother, withouten variance;
The which methynk should be of more substance;

For Christ was king by his mother of Judee;
Which sykarder side is ay, as thynketh me."

P. 885.

Henry the Fifth.—His Vigorous Government at Home the Root of his Power.

At the end of Henry the Fifth's reign, the "ornate" Chronicler JOHN HARDYNG has the following Chapter, shewing

"How through the law and peace conserved was the encrease of his conquest, and else had he been of no power to have conquered in outlands.

"When he in Fraunce was daily converseant,
His shadow so obumbrd all England,
That peace and law were kept continuant,
In his absence, throughout in all the land;
And else, as I conceive and understand,
His power had been littell to conquer Fraunce,
No other realms that well were less perchaunce.

"The peace at home, and law so well conserved,
Were crop and root of all his high conquest;
Through which the love of God he well deserved,
And of his people, by North, South, East, and West.

Who might have slain that prince, or down him kest,
That stode so sure in rightful governaunce
For commonweal, to God his high pleasure?"

P. 389.

What Lords had been, and ought to be.

"HAPPY those times

When lords were styled fathers of families,
And not imperious masters! when they numbered

Their servants almost equal with their sons,
Or one degree beneath them! when their labours

Were cherished and rewarded, and a period set to their sufferings; when they did not press their duties or their wills beyond the power and strength of their performance! all things order'd

With such decorum, as wise law-makers
From each well-governed private house derived
The perfect model of a commonwealth.
Humanity then lodged in the hearts of men,
And thankful masters carefully provided
For creatures wanting reason. The noble horse,
That in his fiery youth, from his wide nostrils
Neigh'd courage to his rider, bearing his lord
Safe to triumphant victory; old, or wounded,
Was set at liberty and freed from service.
The Athenian mules that from the quarry drew
Marble hew'd for the temples of the Gods,
The great work ended, were dismissed, and fed
At the public cost; nay, faithful dogs have found

Their sepulchres; but man, to man more cruel,
Appoints no end to the sufferings of his slave,
Since pride stept in, and riot, and o'erturn'd
This goodly frame of concord, teaching masters

To glory in the abuse of such as are
Brought under their command, who grown un-
useful

Are less esteemed than beasts."

MASSINGER, *Bondman*, p. 78.

If we could live over our Lives again.

"Se si potesser far due volte almeno
Le cose che una volta sol si fanno,
Averemmo del mal tanto di meno,
Che sto per dir, saremmo senza affanno;
E il viver nostro di pianto ora pieno
E di miserie e di continuo danno,
O sarebbe felice, o il lagrimare
Si conterebbe tra le cose rare.

"Allor sarebber santi tutti i frati,
E sariano le monache contente,
Ed avrebbero pace i maritati:
Che lasceriano il chiostro prontamente
I monachi, le monache, e gli abati;
E lascerian le mogli parimente
Quelli che l' hanno, e frati si farebbero;
E gli aftratati allor s' ammoglierebbero.

"E avendo a mente gl' impeti e le furie
Del guardiano indiscreto ed incivile,
Non sentirien de le mogli l' ingiurie:
E il marito fra tanto avrebbe a vila
I cilizj, le lame e le penurie
Che porta seco quella vita unile;
Pensando molto peggio aver patito,
Quando faceva il miser da marito."

FORTIGUERRA, *Ricciardetto*, tom. 3, p. 67.

Hardyng to Edward the Fourth, on the Necessity of making Peace with an Armed Hand.

HARDYNG says to Edward IV.:

"Consyder also, most earthly soverayn lord,
Of Franch or Scots ye get never to your pay
Any treaty, or truce, or good concord,
But if it be under your banner aye;
Which may never be by reason any way,
But if your realm stand well in unity,
Conserved well in peace and equity.

"Your marches kept, and also your sea full
clear,
To France, or Spain, ye may ride for your
right,
To Portingale, and Scotland, with your banner,
Whiles your rereward in England standeth
wight.

Under your banner your enemies will you
hight.

A better treaty within a little date
Than in four years to your ambassiate."

P. 413.

Hardyng exhorts Edward the Fourth to conquer Scotland.

In exhorting Edward IV. to undertake and compleat the conquest of Scotland, HARDYNG says:

"I had it liefer than Fraunce and Normandy,
And all your right that are beyond the see;
For ye may keep it ever full sekerly,
Within yourself, and dread none ennemye:
And other lands, without gold, men and fee,
Ye may not long rejoyse, as hath been told,
For lighte be they for to win than hold.

"Your ancestors have had beyond the see
Divers landes, and lost them all againe.
Sore gotten, soon lost, what availeth such
royalties

But labour and cost, great losse of men, and
pain?

For, aye before, with treason or with train,
And want of gold was lost with a year
That we had got in tea, as doth appear."

P. 422.

Richard the First.

RICHARD CŒUR-DE-LION.—

Seldom indeed has a more unfortunate expression been used in prose or rhyme, than by JOHN HARDYNG in his Chronicle, when he said that

"Kyng Henry, by Christes decree,
Gatte sons four of great humanitee."

P. 252.

Sons of Edward the Third.

EDWARD III.—

"There was no king Christian had such sonnes
five,
Of likeliness and persons, that time on live.

"So high and large they were of all stature,
The leasts of them was of person able
To have foughten with with any creature
Singler battayle in aotes mercyable.

The Bishop's wit methinketh was commend-
able

So well could chese the Princess that them
bare;

For by practyse he knew it, or by hure."

HARDYNG, p. 329.

Presbyterian Sermon in Charles the Second's Time.

"AT Newcastle-upon-Tyne I once happened to hear a famous Presbyterian preacher. It was in the reign of King Charles II., when the national laws were against them and all other dissenters from the national worship; and they, being cowardly, had their meeting in the night, and in an upper room, and a watch set below. I did not go into the room, but stood on the

head of the stairs, expecting to hear something like doctrine from so noted a man among them; but all that he entertained his auditory with, was suggestions of jealousy and dislike against the government; and that he delivered in such a way as appeared to me very disagreeable."—*THOMAS STORR's Journal*, p. 2.

Paralytic Clergymen in Virginia, how treated by their Parishioners.

AT Barbican in Virginia, A.D. 1698, STORR the Quaker says in the *Journal* of his own Life (p. 156), "The people hereabout had a priest, who being taken with an infirmity in his tongue and limbs, had not preached much for five years; and they being just in some sort to their own interest paid him only as often as he exercised his faculty; but yet were exceedingly liberal, considering how little they had for their pay, for they gave him a hoghead of tobacco for every sermon. But the last two years, he being wholly silent, they altogether withdrew their pay. So that among some sort of hirelings and their employers it is No Penny, no Pater-noster: here, on the other hand, it is No Pater-noster, no Penny."

Storr's Journal—how carefully he omitted all Interesting Matter.

"THERE is one thing more, too remarkable to be passed over without observation; which is, that though the Author was known to be a man of excellent understanding and extensive learning, and had particularly applied part of his time to the study of Natural History and the physical explanation of things, yet we do not find any disquisitions nor observations of this kind brought into his *Journal*, though opportunities seem not to have been a-wasting, if he had thought it proper to have made any use of them; and perhaps some readers may be disappointed in not finding something of this sort in the following work. But the Author certainly judged of these matters in another manner, and esteemed them as subjects of too light and insignificant a nature to bear any part or mixture with things appertaining to Religion and the World to Come. He was well convinced of the mutable and uncertain state of terrene affairs; the limited and narrow bounds of the present life; the shortness, imperfection, and vanity of all temporary enjoyments; and the weak and perplexed condition of human reason and the natural abilities of Man, though aided and improved with all the Arts and Sciences the world can give. With these he had compared (or rather opposed to them) the eternal and unchangeable mansions prepared in the Heavens for the favoured of God; the wide and unbounded prospects of Immortality, the transcendent fullness and duration of Celestial Joys, of the ineffable Light and sure Knowledge revealed and manifested in the Presence and Enjoyment of the Almighty. In regard to

these views, and under a deep consideration of this sort, the world (though God's creation, and, in its place, perfectly harmonious, and wisely designed and ordered) he held of small account; and, with the Apostle, esteemed it as dross and dung in comparison with Divine Riches and Attainments. It seems therefore to have been his studied care, to avoid touching upon every other subject but which in some measure leaned towards religious matters, or related to the Work of God in the Soul of Man; and as he had freely dedicated his life to this great purpose, we do not only find that he has excluded the amusements of natural science and the curiosities of human learning from his work, but also most of the matters of business and incidents which fell to his share in the course of his secular affairs and transactions in the world, whether of a private or a public nature; amongst which it is not a little remarkable, that he has not once mentioned his ever having been in the conjugal state, though 'tis certain that he was married in 1706, to Anne daughter of Edward Shippen, with whom he lived in great harmony and affection several years, viz. till 1711 or 12, when he was deprived of that comfort, by her death. His not taking any notice of a thing of so great private concernment as this, makes it no wonder that he has omitted many others of a more remote and indifferent nature."—*Journal of the Life of THOMAS STORY*, p. 11.

Rejoicings at the Birth of James the Second's Son.

"THIS was in the year 1688, about which time came the news of the Queen's being with child; and the Papists being greatly overjoyed thereat, made bonfires in the market-place, and in a public, exalted, and triumphant manner, drank healths to the young Prince: and I being a spectator with many other young men of the town, the Officers called several of us to drink the health with them; and then I took occasion to ask one of the Captains how they knew the child would be a Prince; might it not happen to be a Princess? No, replied he, Sir, that cannot be, for this child comes by the prayers of the Church: the Church has prayed for a Prince, and it can be no otherwise. And when the news came of his birth, they made another great fire in the same place; where they drank wine, till with that, and the transport of the news, they were exceedingly distracted, throwing their hats into the fire at one health, their coats at the next, their waistcoats at a third, and so on, to their shoes; and some of them threw in their shirts, and then ran about naked like madmen: which was no joyful sight to the thinking and concerned part of the Protestants who beheld it."—*Journal of the Life of THOMAS STORY*, p. 7.

Story's Northern Feelings.

"My mind seemed separated from my body,

plunged into utter darkness, and towards the North, or place of the North Star; And being in perfect despair of returning any more, eternal condemnation appeared to surround and enclose me on every side, as in the centre of the horrible Pit; never, never to see Redemption thence, or the face of Him in mercy, whom I had sought with all my soul: But, in the midst of this confusion and amazement, when no thought could be formed, or any idea retained, save grim eternal death possessing my whole man, a voice was formed and uttered in me, 'as from the centre of boundless darkness, 'Thy will, O God, be done; if this be Thy act alone, and not my own, I yield my soul to thee.'

"In the conceiving of these words, from the Word of Life, I quickly found relief: there was all-healing virtue in them; and the effect so swift, and powerful, that even, in a moment, all my fears vanished, as if they had never been, and my mind became calm and still, and simple as a little child; the Day of the Lord dawned, and the Son of Righteousness arose in me with divine healing and restoring virtue in His countenance; and He became the centre of my mind."—*Journal of the Life of THOMAS STORY*, p. 13.

Story's Enlightenment.

"THE next day I found my mind calm and free from anxiety, in a state like that of a young child. In this condition I remained till night: and about the same time in the evening that the Visitation, before related, came upon me, my whole nature of being, both mind and body was filled with the Divine Presence, in a manner I had never known before, nor had ever thought that such a thing could be; and of which none can form any idea, but what the holy thing itself alone doth give.

"The divine essential Truth was now self-evident; there wanted nothing else to prove it. I needed not to reason about him; all that was superseded and immersed, by an intuition of that divine and truly wonderful evidence and light, which proceeded from himself alone, leaving no place for doubt or any question at all. For as the Sun in the open firmament of Heaven, is not discovered or seen, but by the direct efflux and medium of his own light, and the mind of man determines thereby, at sight, and without any train of reasoning, what he is; even so, and more than so, by the overshadowing influence and divine virtue of the Highest, was my soul assured that it was the Lord.

"I saw him in his own light, by that blessed and holy medium, which of old he promised to make known to all nations; by that Eye which he himself had formed and opened, and also enlightened by the Emanation of his own eternal Glory.

"Thus I was filled with perfect consolation, which none but the Word of Life can declare or give. It was then, and not till then, I knew that God is Love, and that perfect Love which

casteth out all fear. It was then I knew that God is eternal Light, and that in him is no darkness at all."—*Journal of the Life of THOMAS STORY*, p. 14.

Story's Defence of the Naked Exhibitions of the Quakers.

"I HAPPENED to fall into company with a strict and rich Presbyterian, a great Formalist, at a gentleman's house in the country, whose daughter he had married, and they lived together in the same house. And I being young and few words, he imagined I was not so much engaged in the way of Friends but that I might be brought off; and to shew his goodwill, he began with reproaches against them, saying, they used to go naked into churches, markets, and other public places, pretending to be moved thereto by the Spirit of God; which could not be true, since a thing indecent in itself cannot be of God.

"I answered, that whatever God had, at any time heretofore, thought fit to command in particular cases, is consistent with him still; and we read in the Holy Scripture, that the Lord commanded *Isaiah*, that great and evangelical Prophet, to go and loose the sackcloth from off his loins, and put off his shoe from his foot; and he did so, walking naked and barefoot. And the Lord said, *Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia, &c.* Now, though this nakedness was to be a sign of shame unto the unhappy subjects of the judgments denounced, it was not inconsistent with the Lord to command the sign; nor is nakedness any indecency in his sight, since every creature comes naked from his all-creating Hand: It follows, then, that it is possible some of the Quakers, and rational religious men too, as that Prophet was, might be commanded of God to such actions, and to a good end also, viz. to rouse the people of this nation out of their deep lethargy and self-security in a consideration of their various empty forms of religion, which they severally exercised, without the life of religion (divine love and charity one toward another), too much a stranger, at this day, among all sects and names. And thou canst not therefore make appear that those Quakers were not commanded of God to do as they did in that case."—*Journal of the Life of THOMAS STORY*, p. 49.

Glasgow Collegians.

"We had a meeting at *Glasgow*; where came a great many Collegians, along with a mob of other people; they were very rude, both in words and actions, as generally that sort everywhere are: And it is a lamentable thing to consider, that people of the age of discretion as men, and professing the Name of the True God, and of Jesus Christ the Son of God, the Messiah and Saviour of the World, should be so

blind concerning that religion, as to think (if they think about it at all) that such brutish creatures, as these Collegians are, can be Ministers of Christ in that condition; being commonly promoted brand-new, as it were, out of that mint wherein they are coined, not in the image of God, but of the Adversary; from wallowing in all manner of vice and immorality, to pretend to teach those who have far more understanding in religion than themselves. nevertheless so it is."—*Journal of the Life of THOMAS STORY*, p. 94.

Presentiments—Story's Theory.

"BEING at the Castle of *Shannigary*, belonging to him [William Penn], a gentlewoman of good sense and character related to me the following passage, viz.

"That she being in the city of *Cork* when it was invested by King *William's* army, and having a little daughter of hers with her, they were sitting together on a squab; and being much concerned in mind about the danger and circumstances they were under, she was seized with a sudden fear, and strong impulse to arise from that seat, which she did in a precipitant manner; hasted to another part of the room, and then was in the like concern for her child, to whom she called with uncommon earnestness to come to her, which she did; immediately after which came a cannon-ball and struck the seat all in pieces, and drove the parts of it about the room, without any hurt to either of them."

"From this relation I took occasion to reason with her thus: 'That Intelligencer which gave her notice, by fear, of the danger they were in, must be a spiritual Being having access to her mind (which is likewise of a spiritual nature) when in that state of humiliation and in those circumstances; and must also be a good and beneficent Intelligencer, willing to preserve them, and furnished also with knowledge and foresight more than human. He must have known that such a piece would be fired at that time, and that the ball would hit that seat, and infallibly destroy you both, if not prevented in due time by a suitable admonition; which he suggested by the passion Fear (the passions being useful when duly subjected), and by that means saved your lives. And seeing that the passions of the mind can be wrought upon for our good, by an invisible beneficent Intelligencer in the mind, in a state of humiliation and stillness, without any exterior medium, is it not reasonable to conclude, that an evil Intelligencer may have access likewise to the mind, in a state of unwatchfulness, when the passions are moving, and the imagination at liberty to form ideas destructive to the mind, being thereby depraved and wounded? And when so, is it not likewise reasonable to think that the Almighty himself, who is the most pure, merciful, and beneficent Spirit, knowing all events and things, doth sometimes, at his pleasure, visit the minds of

mankind, through Christ, as through or under a veil, so as to communicate of his goodness and virtue to a humble and silent mind, to heal and instruct him in things pleasing to himself and proper for the conduct of man in his pilgrimage through this present world, and lead him to the next in safety?"

"This, coming immediately upon the instance she had given, took with her and the company; who readily granted it might be so, and some of them knew it; and this conversation seemed agreeable to us all."—*Journal of the Life of THOMAS STORY*, p. 133.

Conversion of the Indians.

"As to the conversion of the Indians, of all or any nation or nations, to the Truth, I believe the Lord will call them, after the power of Antichrist is overthrown; but it seems to me, that learning, or the historical part of religion, or their own language (which is very barren of pertinent words), will not be much instrumental in it; but the Word of Life, whose divine and life-giving intellectual speech, is more certainly known in the mind, will tender their hearts, in a silent state and retirement, by means of some instruments that the Lord will raise up and qualify for that purpose; who shall not confound them with a long fruitless history of needless things; but when the Lord shall send forth his Word, the *Light of the Gentiles*, the quickening Spirit of Jesus, into and upon any of them in holy silence, or in prayer, their minds shall be directed to the Spirit himself, as the present object of their faith, obedience, and love, and Author of their present joy and salvation; and so believing in the light, shall become children of that light and day of God, and heirs of eternal life in him: And then the histories in the Bible, the prophecies of the prophets of God, and the fulfilling of them; the evangelical account of the Conception, Birth, Life, Doctrine, Miracles, Death, Resurrection, Ascension, Glorification, Mediation, Intercession, and Judgment, of Him who is the Substance of all, and that *true Light which lighteth every man that cometh into the world*; will be the more clearly received by the Indians, when the Almighty shall think fit to acquaint them therewith."—*Journal of the Life of THOMAS STORY*, p. 163.

How Sermons in a Language which we do not understand, may nevertheless Edify.

"THE third day following, we had a meeting at Myrion with the Welsh Friends, on the 15th, among whom I was much satisfied: for several of them appearing in testimony in the British tongue, which I did not understand; yet being from the Word of Truth in them, as instruments moved thereby, I was as much refreshed as if it had been in my own language; which confirmed me in what I had thought before, that when the Spirit is the same in the preacher and

hearer, and is the Truth, the refreshment is chiefly thereby, rather than by the form of words or language, to all that are in the same Spirit at the same time. And this is the universal language of the Spirit, known and understood in all tongues and nations, to them that are born of him. But in order to the conviction of such as know not the Truth; for the begetting of Faith in such as do not yet believe therein; for the opening of the understanding, by the form of doctrine, and declaration of the necessary truths of the gospel and kingdom of God; intelligible language, uttered under the immediate influence of the Spirit of Truth, is indispensably necessary, as also for the edifying of the Church, the Body of Christ, in general."—*Journal of the Life of THOMAS STORY*, p. 177.

Ranters.

"THE Ranters.—'That they held absurd and blasphemous opinions: That God had taken their souls out of their bodies into himself, and he occupied the place in their bodies where their souls had been; so that it was no more they that acted or said any thing, how ridiculous or absurd soever, but God in their bodies; and he, not being subject to any law but his own pleasure, whatever he acts or says is good: So that when they were rude, immoral, and ridiculous, in words or practice, sometimes going on their hands and feet on the ground, barking and grinning like dogs, they said, *See how God laughs thee to scorn*; blasphemously charging their own wickedness and folly upon the Almighty.

"And they frequently come into our meetings, and rant, sing, and dance, and act like antics and madmen, throwing dust in the faces of our ministers when preaching: and though they profess the Truth, and are called Quakers, and have meetings of their own as we have, yet they have no discipline or order among them; but deny all that as carnal and formal, leaving every one to do as he pleases, without any reproof, restraint, or account to the society in any thing, how inconsistent soever with civility, morality, and religion; and are in mere anarchy: And therefore we bear witness against them in word, writing, and practice; we being settled under the most concise, regular, and reasonable constitution of discipline that ever was established in the world.

"And as they go under the name of Quakers, as the world calls us, and often come into our meetings, and act such things, and many more the like, other people, who do not know the difference, think we are all alike: and since we cannot oppose them by force, they continue to impose upon us in that manner.'"—*Journal of the Life of THOMAS STORY*, p. 192.

Place where the Quakers suffered at Boston—Story's Feelings there.

"THE next day, accompanied by some

Friends, we went to *Boston*: near which, on a green, we observed a pair of gallows; and, being told that was the place where several of our Friends had suffered death for the Truth, and had been there thrown into a hole, we rode a little out of the way to see it; which was a kind of pit near the gallows, and full of water, but two posts at each end, which had been set there by means of *Edward Shippen*, of *Philadelphia*, a reputable Friend, formerly of *Boston*; who would have erected some more lasting monument there, with leave of the magistrates, but they were not willing; since it would too frequently and long bring to remembrance that great error of their ancestors, which could not now be repaired; so that he had only leave to put down those posts, to keep the place in remembrance, till something further might be done, at a time when it might be less obnoxious.

"While we sat on horseback by the pit, we were drawn into right silence, by the awful, yet life-giving presence of the Lord, which there graciously and unexpectedly visited us together, and tendered us; which so raised our minds, though in deep humility before the Lord, over that evil Spirit which murdered our Friends (yet too much alive in *Boston*), that for my own part, the inhabitants were no more than as the dust in the streets as we rode through among them: and though they gazed upon us with looks denoting the old *Apollyon* yet alive in them, yet we could see them as far below that Divine Truth we faced them in, as the Earth is the Heavens; remembering that where Truth hath suffered, Truth will triumph in all the Faithful, and will arise one day in glory to the utter condemnation, shame, and confusion of all his enemies."—*Journal of the Life of THOMAS STORY*, p. 195.

Fear of the Indians still remaining in Story's Time.

"We were informed by some of our Friends and the people there, that in the late *Indian* wars, the country, for above one hundred miles farther north-east, formerly inhabited by the *English*, was at this time laid waste, by the prevalence of the *Indians*; one of whom, in these last wars, being able to chase several *English*; whereas, formerly, it was much more on the contrary. Many houses had been laid waste and ruined; and the owners were at this time beginning to return, but many not yet bold enough to lodge out of some garrison; several whereof were in those parts, being only the strongest dwelling-houses, most commodiously situated in the country places, impaled with small trees, sharpened like stakes at the upper ends, and higher than the *Indians* could climb over, and the houses fortified with embattlements of logs at two of the reverse corners, so as that thereby they could command each end and each side, by shot from thence."—*Journal of the Life of THOMAS STORY*, p. 197.

Maintenance for the Clergy in New England could not be without Compulsory Laws.

"ONE part of the scheme of religion invented by the Preachers among the Presbyterians and Independents, is, that a Preacher unprovided with a living, or wanting a better, goes and preaches a sermon, or more, to the people he would beget into a good opinion of himself; and, if they like him, he must first have a call from that people to whom he hath preached, before he can be their settled minister: The meaning of which is, that he may have an opportunity to bargain with them for so much a year as they can agree, before he will obey the call, so as to be their settled Preacher; and, when the price is fixed, the leading Elders give him security for payment, and they raise it by subscription: But the Preachers in that country being dry and formal, and the people cold in their love, many townships were silent, and no voice of calling heard from them; so that the Preachers multiplying, and many of them wanting employment and maintenance, they, and their friends, influenced the legislature (which are usually of their own sect, as most numerous in that country) to make a law, 'That the inhabitants of each town within that province should be provided with at least one able, learned, orthodox minister, to dispense the Word of God to them; which minister shall be suitably encouraged, and sufficiently supported and maintained, by the inhabitants of such town; with provision for levying proportionable rates upon such as should refuse to pay, &c.'"—*Journal of the Life of THOMAS STORY*, p. 209.

Sinless Perfection.

"THEN said the Priest, but most perversely, as an enemy of all righteousness, 'Yea, that is true; we are to be made free from sin, but not in this life.' Then *Samuel Jennings* asked the Priest, since he had acknowledged a freedom from sin, but not in this life, 'When, where, and how must it be effected, since no unclean thing can enter the Kingdom?'

"To which he replied, 'We are drove to a necessity to confess, it is not done in Heaven; and in this life it cannot be; therefore it must be at the very point of death, as the soul departeth from the body.'

"'Well, then,' said I, 'let us see thee split a hair, and show what distance there is between the utmost point of time and the beginning of eternity: for if done in the last point of time, it is in this life; and if not till its entrance into eternity, then the unclean thing enters the kingdom; which is already granted cannot be. Where, then, is this freedom?' Which question *Samuel Jennings* pressing upon him, he then affirmed, 'The soul is cleansed from sin in its way between earth and heaven; for there is,' said he, 'a considerable space between.'

"Then said *Samuel Jennings*, 'This is such a little Presbyterian purgatory as I never heard

of before.' And though the Preacher had hitherto seemed to have command of his passion, yet upon this he grew very angry; for we then exposed him to his own people."—*Journal of the Life of THOMAS STORY*, p. 216.

Roman Catholic Trick practised in Maryland.

"THERE was then a romantic paper handed about, falsely relating, 'That in Holland had lately been observed by some travellers a certain great stone by the way-side, with this inscription, *Blessed is he that turns me over*; upon which the travellers essayed to do it, but could not; and many people being about it trying, but in vain, till there came one unknown, in the form of a little boy of about four years of age, and making the crowd give way, turned the stone with ease; under which was found a letter pretending to be wrote by the Lord Jesus Christ, intimating that he purposed to come shortly to judgment, and strictly commanded the keeping of the Sabbath, and that they should baptise their children.

"Copies of this forged letter were industriously spread about in *Maryland*, and in those lower counties and territories of *Pennsylvania*, not without some suspicion of priest-craft; for about that time some of them went about, as tinkers in their trade, asking the people if they had any children to christen? And those who would pay for it, might have them made as good members of Christ, children of God, and inheritors of the kingdom of heaven, as the Priest was able, for so much money, tobacco, or other reward or barter, as they could bargain for: but the work going on slowly and heavily, there wanted something to quicken the zeal of the people; and to that end this miraculous event was reported before-hand, as the most proper messenger to prepare the way of the Priests before them: and that which was to have made the people's neglect in the case the more to be dreaded, such as should be negligent herein were not to thrive in the world; for neither their cattle, hogs, corn, or any thing else, were to prosper.

"The Priests of *Maryland*, whence this report and paper came, had it read in their churches: in which also they had another end, viz. to overawe the inconsiderate people into the practice of sprinkling their children, the invalidity whereof had, all over those parts, been so lately before exposed, as no ordinance of Christ, but a Popish remain."—*Journal of the Life of THOMAS STORY*, p. 238.

Story's Complaint against Forward Speakers in the Quaker Meetings.

"I WENT to a monthly meeting at *Frankfort*, about nine miles from *Philadelphia*; and being late by an accident, a *Welsh Friend* was speaking when I went in; and, before he concluded, I was under a great concern to appear in testimony as soon as he had done: but immedi-

ately after, there started up one of the same meeting and took place; and when he had done, another, and after him, another; and then one of them prayed: and so the meeting concluded in this kind of hurry, to my very great oppression and exercise: for the weight of the service of the day was laid upon me; but I could not have any time to discharge it for those praters, who had no authority in the Truth to meddle at that time. For I would not break in upon any of them, but rather chose to sacrifice my peace than break through a settled order, that no one shall interrupt another in his public service; which, though very good in itself when rightly applied, is but too often attended with bad consequences, by the unseasonable interpositions, sometimes of forward, ignorant, self-seeking, and self-advancing pretenders; at other times, of wilful, designing, antichristian spirits, who start up on purpose to disappoint the real service of the true and qualified Ministers of God, the edification of his people, and conviction of mankind, by their divine and spiritual ministry: for which the Lord, in his own time and way, provide an effectual remedy; which hath not yet fully appeared in this dispensation, for want chiefly of a due application. Nevertheless these, being reproved by some of the faithful Elders after this meeting, made their excuses, as not seeing me come into the place; by which it appeared they were guided therein by the sight of their eyes, and not by the mind of Christ, of whom it is written, *He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears*: but that reproof did not relieve me from under the load of oppression, or afford any consolation to my mind."—*Journal of the Life of THOMAS STORY*, p. 241.

[Prayer efficacious, only through Faith.]

"FORMERLY when I had asked help in prayer, instead of looking for that help, and relying on it, I strove to help myself, and stripped to fight my adversary. Many of these battles I have fought, but never gained any credit by them. My foe would drop his head sometimes by a blow I gave him, and seemed to be expiring, but revived presently, and grew as pert as ever. I found he valued not an arm of flesh, but made a very scornful puff at human will and might. Often when a fire broke out in my bosom, the water I threw on to quench it, only proved oil, and made it burn the faster. The flame of anger would continue in my breast, till its materials were consumed, or till another fire broke out. One wave of trouble e'erwhile passed off, because another rolled on, and took its place. One evil often drove another out, as lions drive out wolves; but in their turns, my bosom was a prey to every wild beast in the forest. Or if a quiet hour passed, it proved but a dead calm, my heart had no delight in God, a stranger yet to heavenly peace and joy.

"At length, after years of fruitless struggling, I was shewn the Gospel method of ob-

taiming rest, not by *working*, but *believing*. A strange and foolish way it seems to Nature, and so it seemed to me; but is a most effectual way, because it is the Lord's appointed way."—BERRIDGE's *World Unmasked*, p. 91.

[*Salvation through Faith only.*]

"THE crime of Uzza is but little understood; some think it was a slight one, and the punishment severe. But the same sin destroyed Uzza which destroyeth every sinner, even unbeliever. What slew his body, slayeth all the souls that perish. He could not trust the Lord *wholly* with his Ark, but must have a meddling finger, called in the Bible-margin his *rashness*. *Rash* worm indeed, to help a God to do his work! and thousands everywhere are guilty of this *rashness*, and perish by this *Uzzaizing*. Jesus Christ is jealous of his glory, as Saviour: he will not share it with another; and whoso takes it from him, shall take it at his peril."—BERRIDGE's *World Unmasked*, p. 93.

[*Faith—its Efficacy.*]

"FOR my own part, since first my unbelief was felt, I have been praying fifteen years for faith, and praying with some earnestness, and am not yet possessed of more than *half* a grain. You smile, Sir, I perceive, at the smallness of the quantity; but you would not, if you knew its efficacy. Jesus, who knew it well, assures you that a single grain, and a grain as small as mustard-seed, would *remove a mountain*,—remove a *mountain-load* of guilt from the conscience, a *mountain-lust* from the heart, and any *mountain-load* of trouble from the mind."—BERRIDGE's *World Unmasked*, p. 94.

[*The Doctrine of Perseverance, and Sergeant If.*]

"THE doctrine of perseverance affords a stable prop to upright minds, yet lends no wanton cloak to corrupt hearts. It brings a cordial to revive the faint, and keeps a guard to check the forward. The *guard* attending on this doctrine, is *sergeant If*; low in stature, but lofty in significance; a very valiant guard, though a monosyllable. Kind notice has been taken of the sergeant by Jesus Christ and his Apostles; and much respect is due unto him, from all the Lord's recruiting officers, and every soldier in his army.

"Pray listen to the sergeant's speech:—*If ye continue in my word, then are ye my disciples indeed.* John viii. 31. *If ye do these things, ye shall never fall.* 3 Pet. i. 10. *If what ye have heard, shall abide in you, ye shall continue in the Son and in the Father.* 1 John ii. 24. *We are made partakers of Christ, if we hold stedfast unto the end.* Heb. iii. 14. *Whoso looketh and continueth* (that is, if he that looketh does continue) *in the perfect law of liberty, that man shall be blessed in his deed.* James i. 25.

"Yet take notice, Sir, that sergeant *If* is not

of Jewish but of Christian parentage, not sprung from Levi, though a son of Abraham; no sentinel of Moses, but a watchman for the camp of Jesus."—BERRIDGE's *World Unmasked*, p. 194.

[*Grace the only sure Foundation of Morality.*]

"THE people who are chiefly loaded with morality, are the booksellers; and they have got a shop-full, but are rather sick of the commodity, and long to part with it. Though gilt and lettered on the back, it moulds upon a shelf like any Bible: and Mr. Hale's tract on salvation, will pass away through ten editions, before a modest essay on morality can creep through one.

"The *Whole Duty of Man* was sent abroad with a good intent, but has failed of its purpose, as all such teaching ever will. Morality has not thriven since its publication; and never can thrive, unless grounded *wholly* upon grace. The heathens, for want of this foundation, could do nothing. They spoke some noble truths, but spoke to men with withered limbs and loathing appetites. They were like way-posts, which shew a road, but cannot help a cripple forwards; and many of them preached much brisker morals than are often taught by their modern friends. In their way, they were skilful fishermen, but fished without the gospel-bait, and could catch no fry. And after they had toiled long in vain, we take up their angle-rods, and dream of more success, though not possessed of half their skill."—BERRIDGE's *World Unmasked*, p. 210.

[*Moral Rectitude and Moral Obliquity.*]

"WHEN I waited on the Vicar to pay my last Easter-offerings, I found a fierce young fellow there, just arrived from College, who called himself a *soph*. He seemed to make a puff at sin and holiness, but talked most outrageously of moral *rectitude* and *obliquity*. I could not then fish out who these *moral* gentry were, but I learnt it afterwards in a market, where I sometimes pick up rags of knowledge. A string of two-legged cattle, with tails growing out of their brains, and hanging down to their breech, rode helter-skelter through the beast-market. The graziers were all in full stare, as you may think: some said they were Frenchmen; some thought, they were Jesuits; some said, they were Turks, who had fled from the Russians; and some affirmed they were monkeys, because of their tails; but the clerk of the market, coming by assured us, they were a drove of *moral rectitudes*, who had been drinking freely at the Hoop, and railing madly at the Bible, and were going post-haste to lodge with Miss *Moral Obliquity*. So I found that Mr. Moral Rectitude and Mrs. Moral Obliquity were own brother and sister, both of them horned cattle; and that their whole difference lay in the gender, one was male and the other female."—BERRIDGE's *World Unmasked*, p. 227.

[*Wesley and the Doctrine of the Direct Witness of the Spirit.*]

"I BELIEVE that correspondence did *evil* before it was published—I believe it has done *much more since*, and will continue to do more and more!—As to what Mr. W. says of 'the Methodistical Students, thanks to Mr. Moore for the publication of those papers,' I dare say it may be true in respect to *too many methodistical students*—who *balance* about the *direct witness* which they have not, and are glad to find so many powerful arguments against.—Mr. W. y was always *full of work*—he had *no time* for a series of *logical controversy*—hence I. Smith seems *often* to have the *advantage*.—I was pained with this appearance of superiority in I. Smith's answers; and was sorry to see Mr. W. y deal so much in *assertion*, on a Doctrine so momentous.—When I read the quotation you make of Mr. W.'s opinion, I *refelt* what I felt when I first read it—contempt for the man who would seriously recommend it. Mr. W. y makes in it the worst defence he ever made of a Doctrine of God. From that publication I have no doubt that the Doctrine of the Direct Witness of the Spirit will be less and less credited, till at no great distance of time it will merge in *constructive or inferential Salvation*—and then the Spirit of Religion will become extinct among them that hold it. There are many in this state *now*; and many who are wire-drawing the doctrine according to I. Smith's argumentation, which Mr. W. y unfortunately did not take time sufficient to overthrow. I still must say, though your intention was to do *nothing but good*, by giving up that MS., yet, *malâ avi*, in a luckless hour, it was published.¹ I was astonished when I found that Mr. M. had published it—but he wanted *matter—new matter*—and that was *new*—and that would do—and the two names (one of which is purely imaginary) Wesley and Archbishop Seeker, would sell the work. And thus, alas! to the great consolation of the *half-hearted Methodist*, the work is published. Proh dolor!"—ADAM CLARKE.

[*Projects for Bridge or Tunnel from Dover to Calais.*]

"WHEN we came to Dover, we amused ourselves with discussing the various modes of crossing from England to France. That by means of a balloon gave rise to some pleasant-ries. We afterwards discussed the idea of having a wooden floating bridge, ten feet wide and ten feet high: the passage being twenty-five miles broad, Montgolfier calculated that it would require 14,000,000 feet of oak, which at 2s. 6d. per cubical foot (the price of oak in France at that time) would amount to £1, 750,000. Montgolfier therefore contended, that for £3,000,000 sterling at the utmost, a wooden floating bridge might be constructed from Dover

to Calais, on a larger scale than the one originally proposed, which would defy any tempest that could arise. The interruption to navigation, however, was an insurmountable obstacle to such an attempt. It was amusing, after this discussion, to hear in a farce acted in one of the theatres at Paris, the following lines put into the mouth of a projector,

— 'Pour dompter les Anglais,
Il faut bâtir un pont sur le Pas de Calais.'

We likewise discussed the idea of having a subterraneous passage under the Channel; but the procuring of air was a difficulty that could not easily be got the better of. The only means we could contrive for getting that obstacle surmounted, was, to *compress air in barrels*, and transmit it in that state, to be let out in the centre of the excavation. It was the discussion we had upon this subject, which has ever since made me extremely partial to the idea of trying excavations, and more especially the Tunnel under the Thames."—SIR JOHN SINCLAIR'S *Correspondence*, vol. 2, p. 87.

[*Bonaparte's Expedient for diverting Attention from the Murder of the Duke D'Enghien.*]

"WHEN Bonaparte put the Duke d'Enghien to death, all Paris felt so much horror at the event, that the throne of the tyrant trembled under him. A counter-revolution was expected, and would most probably have taken place, had not Bonaparte ordered a new ballet to be brought out, with the utmost splendour, at the Opera. The subject he pitched upon was, '*Ossian, or the Bards.*' It is still recollected in Paris, as perhaps the grandest spectacle that had ever been exhibited there. The consequence was, that the murder of the Duke d'Enghien was totally forgotten, and *nothing but the new ballet was talked of.*"—SIR JOHN SINCLAIR'S *Correspondence*, vol. 2, p. 145.

[*Industrious Weeding by Flemish Farmers.*]

"It is hardly possible to conceive, how much attention is paid by the Flemish farmers to the weeding of their land. In their best-cultivated districts their exertions are incessant, and frequently from twenty to thirty women may be seen in one field kneeling, for the purpose of greater facility in seeing and extracting the weeds. The weeds collected in spring, particularly when boiled, are much relished by milk cows; and in various parts of Flanders, the farmers get their lands weeded by the children of the neighbouring cottagers, solely for the privilege of procuring these weeds for their cattle, and thus converting a nuisance into a benefit. Where such enormous sums are bestowed on the maintenance of the poor in country parishes, they might surely be employed in so beneficial an operation as that of weeding land."—SIR JOHN SINCLAIR'S *Correspondence*, vol. 2, p. 154.

¹ See Whitehead's Life of Wesley, vol. 2, p. 203, who coincides in opinion.

[Agricola's Chivalric Repugnance to Letters.]

BOYARDO, or BERNI, has put into the mouth of Agricola the real feelings of many a great personage in the middle ages:

"Io non so che si sia nè ciel nè Dio;
Nè mai sendo fanciul volai imparare.
Ruppi la testa ad un maestro mio
Che pur' intorno mi stava a cianciare:
Nè mai più vidi poi libro o scrittura;
Ogni maestro avea di me paura.

"Leonardo spesi la mia fanciullezza
In cacce, in questo gioco d'arme e quello;
Nè pare a me che sia gran gentilezza
Stare in su i libri a stillarsi il cervello:
Ma la forza del corpo, e la destrezza,
Convieno a cavalier nobile e bello:
Ad un dottor la dottrina sta bene;
Basta a gli altri saper quanto convienne."

Orlando Iannamorato, canto 18, stan.
47-48,—tom. 2, p. 112.

[Etymology of Canada.]

CANADA.—"Some," says Dr. DOUGLASS, "say it was named from Mons. Cam, who early sailed into the Mississippi: if so, O caprice! why should so obscure a man (his voyage is not mentioned in history) give name to New France!"
—*Summary of the British Settlements in North America.*

[Preaching of Immortality to the Indians.]

THOMAS STORY and his companion went to a town of the Chickahomine Indians, and spoke to them concerning the Immortality of the Soul, and told them "that God hath placed a Witness in the heart of every man, which approves that which is good, and reproves that which is evil."

"The Sagamore then pointed to his head, and said, that was treacherous; but pointing to his breast, said it was true and sweet there. And then he sent forth his breath, as if he had poured out his soul unto death; and signing up towards Heaven with his hand, raised a bold, cheerful, and loud *Hay*, as if the Soul ascended thither in a triumphant manner; and then pointing to his body, from thence put his hand towards the earth, to demonstrate his opinion that the Body remains there when the soul is departed and ascended."—*Journal of the Life of Thomas Story*, p. 162.

[Ruin of Maritime Cities.]

SPEAKING of cities that are left desolate, "by reason of war, fires, plagues, inundations, wild beasts, decay of trade, barred havens, and the sea's violence," BURTON says, "—as Antwerp may witness of late, Syracuse of old, Brundisium in Italy, Rye and Dover with us, and many that at this day suspect the sea's fury and rage, and labour against it, as the Venetians to their ineffectual charge."—*Anatomy of Melancholy*, p. 47.

[Character of an Insular and Warlike State.]

"I must tell you, Sir,

Virtue, if not in action, is a vice;
And when we move not forward, we go back
ward:
Nor is this peace, the nurse of drones and
cowards,
Our health, but a disease.—

—Consider

Where your command lies; 'tis not, Sir, in
France,

Spain, Germany, Portugal, but in Sicily,
An island, Sir. Here are no mines of gold
Or silver to enrich you: no worn spines
Silk in her womb, to make distinction
Between you and a peasant in your habits:
No fish lives near our shores, whose blood can
dye

Scarlet or purple: all that we possess,
With beasts we have in common. Nature did
Design us to be warriors, and to break through
Our ring, the sea, by which we are environ'd;
And we by force must fetch in what is wanting
Or precious to us. Add to this, we are
A populous nation, and increase so fast,
That if we by our providence are not sent
Abroad in colonies, or fall by the sword,
Not Sicily, though now it were more fruitful
Than when 'twas styled the Granary of great

Rome,

Can yield our numerous fry bread: we must
starve,
Or eat up one another.

—Let not our nerves

Shrink up with sloth: nor, for want of employ-
ment,

Make younger brothers thieves; it is their
swords, Sir,

Must sow and reap their harvest. If examples
May move you more than arguments, look to
England,

The empress of the European isles;—

When did she flourish so, as when she was

The mistress of the ocean, her navies

Putting a girdle round about the world?

When the Iberian quaked, her worthies named;

And the fair flower-de-luce grew pale, set by

The red rose and the white? Let not our
armour

Hang up, or our unrigg'd armada, make us
Ridiculous to the late poor snakes our neigh-
bours,

Warm'd in our bosoms, and to whom again
We may be terrible; while we spend our
hours

Without variety, confined to drink,

Dice, cards, or whores. Rouse us, Sir, from
the sleep

Of idleness, and redeem our mortgaged hon-
ours."

MASSINGER, *Maid of Honour*, pp. 14, 17

[What Waters are Purest.]

"RAIN water is purest, so that it fall not

down in great drops, and be used forthwith; for it quickly putrifies. Next to it, fountain water that riseth in the east, and runneth eastward, from a quick running stream, from flinty, chalky, gravelly grounds."—BURTON's *Anatomy of Melancholy*, p. 232.

[*Water through Leadén Pipes.*]

"ALTHOUGH Galen hath taken exception at such waters which run through leaden pipes, *ob cerussam quæ in iis generatur*, for that unctuous ceruse, which causeth dysenteries and fluxes; yet, as Alsarius Crucius of Genoa well answers, it is opposite to common experience. If that were true, most of our Italian cities, Montpellier in France, with infinite others, would find this inconvenience; but there is no such matter."—BURTON's *Anatomy of Melancholy*, p. 233.

[*Sheltered Sites of English Country Houses.*]

"OUR gentry in England live most part in the country (except it be some few castles), building still in bottoms, saith Jovius, or near woods, *coronâ arborum virentium*; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the island is infested, and cold winter blasts."—BURTON's *Anatomy of Melancholy*, p. 260.

[*Rustic Genealogy.*]

"—*Ab utroque parente fui rusticola; et avus meus fuit bubuleus, proavus meus agazo, abavus meus villius; et attavus fuit mulio, et tritavus fuit gorgious, quartavus meus fuit calator, quintavus agricola: germani vero subulci; et filii mei sunt agellarii; et alumni glebones; et nepotes mei sunt sulcones; et pronepotes mei sunt agricultores; et fratruales sunt pastinatores; sobrini sunt stinarii; et consobrini sunt abigei: avunculi autem sunt armentarii; et soceri sunt agrestes; patruales vero tyri sunt; et oognati sunt eroici; et agnati sunt mandrici; et uxor mea filia fuit opilionis; et ego verus et indubitatus rusticus ab omnibus progenitoribus meis, in rure procreatus.*"—FELIX HEMMERLEIN, *De Nobilitate et Rusticitate*, fol. 5.

[*Youthful Jesuit Zeal.*]

"—ARDET—

—*vidivus inclytæ*

Ardor juvenæ. Quo sibi robore

Ad signa Loliole negatum

Rumpit iter, cuneosque densat.

Frustrâ invidendis explicat atris

Longam suorum progeniem pater.

Hæc prima laus est, ampla torvo

Atria præterisse vultu.

Abscissa crines, et viduos parans

Amplexa postes diripuit sinus,

Cælumque complevit querelis,

Nec tenuit moritura natum."

WALLIUS, p. 320.

English Music at the end of the Sixteenth Century.

ROSSETER, the lutenist, in the Preface to his Book of Aires, 1601, expresses his dislike of those "who to appear the more deep and singular in their judgement, will admit of no music but that which is long, intricate, bated with fugue, chained with syncope, and where the nature of the word is precisely expressed in the note; like the old exploded action in comedies; when, if they did pronounce *memini*, they would point to the hinder part of their heads; if *video*, put their finger in their eye."—SIR JOHN HAWKINS, *History of Music*, vol. 4, p. 29.

[*Effect of Climate upon Timber Trees.*]

"THOUGH in the western parts it have been observed, that generally the inside, or heart as they call it, of trees, is harder than the outward parts, yet (Fournier) an author very well versed in such matters, gives it us for a very important advertisement touching that matter, that they have observed at Marseilles, and all along the Levantine shores, that that part of the wood that is next the bark, is stronger than that which makes the heart of the tree."—BOYLE, vol. 1, p. 226

[*Uncertainty of Medical Experiments.*]

"AND indeed in physio it is much more difficult than most men can imagine, to make an accurate experiment: for oftentimes the same disease proceeding in several persons from quite differing causes, will be increased in one by the same remedy by which it has been cured in another. And not only the constitutions of patients may as much alter the effects of remedies, as the causes of diseases; but even in the same patient, and the same disease, the single circumstance of time may have almost as great an operation upon the success of a medicine, as either of the two former particulars."—BOYLE, vol. 1, p. 222.

"BESIDES the general uncertainty to which most remedies are subject, there are some few that seem obnoxious to contingencies of a peculiar nature; such is the Sympathetic Powder, of which not only divers physicians and other sober persons have assured me they had successfully made trial, but we ourselves have thought that we were eye-witnesses of the operation of it; and yet, not only many, that have tried it, have not found it answer expectation; but we ourselves trying some of our own preparing on ourselves, have found it ineffectual, and unable to stop so much as a bleeding at the nose; though upon application of it a little before, we had seen such a bleeding, though violent, suddenly stopped in a person, who was so far from contributing by his imagination to the effect of the powder, that he derided those whom he saw apply it to some of the drops of

his blood. Wherefore that the Sympathetic Powder, and the Weapon Salve, are never of any efficacy at all, I dare not affirm: but that they constantly perform what is promised of them, I must leave others to believe."—BOYLE, (*Of Unsuccessful Experiments*), vol. 1, p. 222.

[*Petrification versus Mineral Vegetation.*]

"PERHAPS it might seem rash to deny a petrification of animals and vegetables, so many instances being alledged on all hands by judicious persons attesting it; though I cannot say, that my own observations have ever yet presented me with an ocular evidence of the thing: I only find, that the thing supposed to be petrified, becomes first crusted over with a stony concretion, and afterwards, as that rots away inwardly, the lapidescent juice insinuates itself by degrees into its room, and makes at last a firm stone, resembling the thing in shape; which may lead some to believe it really petrified. But though a real petrification were allowed in some cases, it would not be rational to plead this in all the figured stones we see, on account of the many grounds we have for the contrary. But I take these to be the chief reasons which make some so ready to embrace so generally this conceit of petrification: because they are prepossessed with an opinion against the vegetation of all stones, and for that they think it impossible for nature to express the shapes of plants and animals where the vegetative life is wanting, this being a faculty peculiarly belonging to that soul; whereas they seem to err in both; for, as what has been said concerning our stone-plants may suffice to prove their vegetation, so it will be as easy to show that nature can and does work the shapes of plants and animals without the help of a vegetative soul, at least as it is shut up in common seeds and organs. To be satisfied of this, let them view the figurations in snow; let them view those delicate landscapes which are very frequently found depicted on stones, carrying the resemblance of whole groves of trees, mountains, and valleys, &c.: let them descend into coal-mines, where generally with us the cliffs near the coal are all wrought with curious representations of several sorts of herbs, some exactly resembling fern-branches, and therefore by our miners called the fern-branch clift; some resembling the leaves of sorrel, and several strange herbs, which perhaps the known vegetable kingdom cannot parallel; and though it could, here can be no colour for a petrification, it being only a superficial delineation. The like may be said of animals, which are often found depicted on stones; as all mineral histories will sufficiently inform them. Now since here is no place for petrification, or a vegetative soul, we can only say, that here is that seminal root, though hindered by the unaptness of the place to proceed to give these things a principle of life in themselves, which in the first generation of things made all plants, and I may say animals,

M

rise up in their distinct species, God commanding the earth and waters to produce both, as some plants and animals rise up still in certain places without any common seed.

"It seems to be a thing of a very difficult search, to find what this seminal root is, which is the efficient cause of these figures. Many of the ancients thought it to be some outward mover which wrought the figures in things for some end; the Peripatetics rather judged it to be some virtue implanted in the seed, and in substances having an analogous nature with the seed, &c., &c."—*Philosophical Transactions*, vol. 2, p. 351.

[*Public Exercising Grounds necessary to the Health of Cities.*]

"IN all large and well regulated cities, there ought to be play-grounds or places for public exercise, where labourers, and people who work at particular trades, might assemble at certain hours for recreation, and amuse themselves with walking or other healthful exercises, in order to prevent those diseases which may arise from the usual posture required in their business, if continued without remission, or any relaxation or change.

"The general decay of those manly and spirited exercises which formerly were practised in the metropolis and its vicinity, has not arisen from any want of inclination in the people, but from the want of places for that purpose. Such as in times past had been allotted to them, are now covered with buildings or shut up by enclosures; so that, if it were not for skittles, and the like pastimes, they would have no amusements connected with the exercise of the body; and such amusements are only to be met with in places belonging to common drinking-houses; for which reason their play is seldom productive of much benefit, but more frequently becomes the prelude to drunkenness and debauchery. Honest Stowe, in his Survey of London, laments the retrenchments of the grounds appropriated for martial pastimes, which had begun to take place even in his day."—SIR JOHN SINCLAIR'S *Code of Health and Longevity*, p. 292.

[*Music in Speech.*]

"SITTING in some company, and having been but a little before musical, I chanced to take notice that in ordinary discourse words were spoken in perfect notes; and that some of the company used eighths, some fifths, some thirds; and that those were most pleasing, whose words, as to their tone, consisted most of concords; and where of discords, of such as constituted harmony; and the same person was the most affable, pleasant, and the best-natured in the company. And this suggests a reason why many discourses which one hears with much pleasure, when they come to be read scarcely seem the same things.

"From this difference of music in speech.

we may also conjecture that of temper. We know the Doric mood sounds gravity and sobriety; the Lydian, freedom; the Æolian, sweet stillness and composure; the Phrygian, jollity and youthful levity; the Ionic soothes the storms and disturbances arising from passion. And why may we not reasonably suppose that those whose speech naturally runs into the notes peculiar to any of these moods, are likewise in disposition?

"So also from the cliff: as he that speaks in gamut, to be manly; C Fa Ut may show one to be of an ordinary capacity, though good disposition; G Sol Re Ut, to be peevish and effeminate, and of a weak and timorous spirit; sharps, an effeminate sadness; flats, a manly or melancholic sadness. He who has a voice in some measure agreeing with all cliffs, seems to be of good parts and fit for variety of employments, yet somewhat of an inconstant nature. Likewise from the times: so semibreves may bespeak a temper dull and phlegmatic; minims, grave and serious; crotchets, a prompt wit; quavers, vehemency of passion, and used by scolds. Semibreve-rest may denote one either stupid, or fuller of thoughts than he can utter; minim-rest, one that deliberates; crotchet-rest, one in a passion. So that from the natural use of mood, note, and time, we may collect dispositions."—*Philosophical Transactions*, vol. 2, p. 441.

[Power of Music to inspire Devotion.]

"THAT there is a tendency in music," says SIR JOHN HAWKINS, "to excite grave and even devout as well as lively and mirthful affections, no one can doubt who is not an absolute stranger to its efficacy; and though it may perhaps be said that the effects of music are mechanical, and that there can be nothing pleasing to God in that devotion which follows the involuntary operation of sound on the human mind; this is more than can be proved, and the scripture seems to indicate the contrary."—*History of Music*, vol. 4, p. 42.

[Intelligible versus Obscure Philosophy.]

WRITING to Mersennus concerning his controversy with Fludd, Gassendi says, "He will have one great advantage over you, namely, that whereas your philosophy is of a plain, open, intelligible kind; his, on the contrary, is so very obscure and mysterious, that he can at any time conceal himself, and by diffusing a darkness round him, hinder you from discerning him so far as to lay hold of him, much less to drag him forth to conviction."—SIR JOHN HAWKINS, *History of Music*, vol. 4, p. 167.

Organ Music.

SIR JOHN HAWKINS says, Frescobaldi may be deemed "the father of that organ-style which has prevailed not less in England than in other

countries for more than a hundred years past, and which consists in a prompt and ready discussion of some premeditated subject, in a quicker succession of notes than is required in the accompaniment of choral harmony. Exercises of this kind on the organ are usually called *Toccatas*, from the Italian *toccare*, to touch; and for want of a better word to express them, they are here in England called *Voluntaries*."—*History of Music*, vol. 4, p. 175.

[Metrical Hair-dressing.]

"GAUDENT complures membrorum friciones et pectinatione capillorum; verum hæc ipsæ multò magis juvant si balnearii et tonsores adeo in arte suâ faciunt periti, ut quovis etiam numeros suis possint explicare digitis. Non semel recorder me in ejusmodi incidere manus, qui quorumvis etiam canticorum motus suis imitarentur pectinibus, ita ut nonnunquam iambe vel trocheæ, alios dactylos vel anapestos, nonnunquam amphibrachos aut pæonas quàm scitissimè exprimerent, unde hæc modica oriebatur delectatio."—*Isaac Vossius, De Poematum Canticis et Viribus Rhythmi*,—quoted by SIR JOHN HAWKINS, *History of Music*, vol. 4, p. 275.

[Use of Self-Knowledge.]

"STUDY in particular your own heart," says MR. FREEMAN of New England, in one of his Ordination Charges: "for as the essential principles of human nature are probably the same in all, by knowing yourself well, you will become intimately acquainted with other men. When you observe your own defects in knowledge and virtue, you will learn at the same time humility and candour. But you will in particular, from the consciousness that you are not yourself inclined to every thing which is evil, acquire a sobriety and moderation in your thoughts and representations of mankind, which will for ever prevent you from introducing those exaggerated descriptions of the vicious, which deserve to be considered only as theological romances, as they are derived not from real life, but from an excited imagination, ever fond of leaping over the bounds of truth and nature, and of penetrating into the land of gorgons and demons."—FREEMAN'S *Sermons*, p. 262.

[Idleness generating Melancholy.]

"AMONGST us the badge of gentry is idleness; to be of no calling, not to labour, for that's derogatory to their birth; to be a mere spectator, a drone, *frugis consumers natus*; to have no necessary employment to busy himself about in Church and Commonwealth (some few governors exempted), but to rise to eat, &c.; to spend his days in hawking, hunting, &c. and such like disports and recreations (which our assuists tax); are the sole exercise almost, and ordinary actions of our Nobility, and in which they are too immoderate. And thence it comes

to pass, that in city and country so many grievances of body and mind, and this ferall disease of melancholy so frequently regeth, and now domineers almost all over Europe amongst our great ones."—BURTON's *Anatomy of Melancholy*, p. 263.

[*Temptations of Clergymen.*]

"THOUGH your profession exempts you from many temptations," says an American Unitarian, in an Ordination Charge, "yet there are some to which it is peculiarly exposed. Know your danger, and carefully guard your heart. The vices and follies to which clergymen are most prone, are indolence, vanity, haughtiness, the love of popularity and the love of dominion, envy, flattery of the rich and great, dishonest compliances with the prejudices of men, and a bitter and uncharitable zeal. It will demand the most heroic exertions, and the most ardent prayers, to keep yourself entirely free from the contagion of these sins."—FREEMAN's *Sermons*, p. 250.

[*Ruinous Luxury in Dress.*]

"THERE are some of you, Whom I forbear to name, whose coining heads Are the mints of all new fashions, that have done More hurt to the kingdom by superfluous bravery, Which the foolish gentry imitate, than a war Or a long famine. All the treasure, by This foul excess, is got into the merchant, Embroiderer, silkman, jeweller, tailor's hand; And the third part of the land too, the nobility Engrossing titles only."

MASSINGER, *The Picture*, p. 148.

[*Uncertainties in Warfare.*]

In nessun'altra cosa l'uom più erra,
Piglia più granchi, e fa maggior martori,
Certo, che ne le cose de la guerra:
Quivi perdon la sorte a le ragioni;
E questo perchè Dio getta per terra
I discorsi e l'umane opinioni;
E vuol che sol da lui riconosciamo
Tutto quel che da noi far ci pensiamo."

BERNI, *Orlando Innamorato*, canto 15, stan. 3.—tom. 2, p. 29.

[*Fallibility of Human Judgments.*]

"In questa mortal vita fastidiosa,
Fra l'altre cose che ci accade fare,
Una non solamente fastidiosa,
E di difficoltà piena mi pare,
Ma bene spesso ancor pericolosa,
E piena d'odio; e questa è 'l giudicare;
Che se fatto non è discretamente,
Del suo giudicio l'uom spesso si pente.

Vuol' esser la sentenza ben matura,
E da lungo discorso esaminata;

Nè la bisogna far per congettura,

Che quasi sempre inganna la brigata:

E però in molti luoghi la scrittura

Con gran solennità ce l'ha vietata.

E certo io son di quel parere anch'io,
Che 'l far giudicio appartien solo a Dio."

BERNI, *Orl. Innam.*, canto 3, stan. 1-2.

[*Happiness of the Poor in escaping the Physician.*]

"HAPPY are poor men!

If sick with the excess of heat or cold,
Caused by necessitous labour, not loose surfeits,
They, when spare diet, or kind nature, fail
To perfect their recovery, soon arrive at
Their rest in death; but, on the contrary,
The great and noble are exposed as preys
To the rapine of physicians; and they
In lingering out what is remediless,
Aim at their profit, not the patient's health."

MASSINGER, *Emperor of the East*,—
vol. 3, p. 316.

[*Soul and Body.*]

"THE body is *domicilium anime*, her house, abode, and stay; and as a torch gives a better light, a sweeter smell, according to the matter it is made of, so doth our soul perform all her actions better or worse, as her organs are disposed: or as wine savours of the oak wherein it is kept, the soul receives a tincture from the body through which it works."—BURTON's *Anatomy of Melancholy*, p. 173.

[*A Suicidal Maniac through Religious Melancholy.*]

"PLEASE it your most noble Grace to be advertised, that upon Friday last passed, one called John Milles of Chevenyng, opened a book in the church, wherein he found this schedule which I send now unto your Grace herein enclosed, in the which is written 'Rex tanquam tyrannus opprimat populum suum.' Then the said John Milles called two or three of his neighbours unto him, and consulted whose hand the said writing should be of, but they could not divine who did write it; howbeit they suspected one Sir Thomas Baschurch, priest, sometime secretary unto the Bishop of Canterbury my predecessor, whom I suppose your Grace doth know. This same day in the morning, the said Sir Thomas of his own mind came unto the aforesaid John Myles, and confessed the same schedule to be of his making and writing.

"Here I have showed unto your Grace the said Sir Thomas' fact and his confession, according as by mine allegiance and oath I am bounden. If it please the same to hear also some of his qualities, I shall inform your Grace, partly as I know, and partly as I am informed.

"At April next coming it shall be three years since the said Sir Thomas fell into despair, and thereby into a sickness so that he was in peril of death. Of his sickness, within a

quarter of a year after, he recovered; but of his despair he never yet recovered, but saith he is assured that he shall be perpetually damned. My chaplains, and divers other learned men, have reasoned with him, but no man can bring him in other opinion, but that he, like unto Esau, was created unto damnation; and hath divers times and sundry ways attempted to kill himself, but by diligent looking unto he hath hitherto been preserved. A little before Christmas last, as I am credibly informed by honest men of the same parish, a priest deceived him of twenty nobles, and ever since he hath been much worse than ever he was before; so that upon St. Thomas' Day in Christmas he had almost hanged himself with his own tippet, and said to certain persons the same day, as soon as high mass was done he would proclaim your Grace a traitor, which nevertheless he did not. And within this ten or twelve days he had almost slain himself with a penknife. And this same day in the morning, when he confessed the aforesaid schedule to be made and written by him, John Mylles said unto him, that he supposed your Grace would pardon his offence, considering what case he was in. Then he in a rage said, 'If I cannot be rid this way, I shall be rid another way.'—CRANMER's *Works*, vol. 1, p. 159.

[*A Letter of Recommendation from Cranmer to Cromwell.*]

"My very singular good Lord, after most hearty recommendations to your Lordship, I desire you to be good lord to this bearer, an old acquaintance of mine in Cambridge, a man of good learning in divers kinds of letters, but specially in the Latin tongue, in the which he hath obtained excellent knowledge by long exercise of reading eloquent authors, and also of teaching, both in the University, and now in Ludlow, where he was born. His purpose is, for causes moving his conscience (which he hath opened to me and will also to your Lordship), to renounce his priesthood; whereby he feareth (the rawness and ignorance of the people is such in those parts) that he should lose his salary whereof he should live, except he have your Lordship's help. Wherefore, I beseech your Lordship to write for him your letters to the Warden of the Guild there and his brethren, who hath the collation of the said school, that he may continue in his room and be schoolmaster still, notwithstanding that he left the office of priesthood, which was no furtherance, but rather an impediment to him in the applying of his scholars. There is no foundation or ordinance, as he sheweth me, that the schoolmaster thereof should be a priest. And I beseech you to be good lord unto him in any farther suit which he shall have unto your Lordship. Thus Almighty God long preserve your Lordship. At Lambeth, the xxvth day of August.

"Your own ever assured,
"T. Cantuarian."

CRANMER's *Works*, vol. 1, p. 265.

[*A Curious Effect of Electricity on the Compass.*]

"MR. HAWARD, a very credible person, tells me, that being once master of a ship in a voyage to Barbadoes, in company with another commanded by one Grofton, of New-England, in the latitude of Bermudas they were suddenly alarmed with a terrible clap of thunder, which broke Mr. Grofton's foremast, tore his sails and damaged his rigging. But that after the noise and confusion were past, Mr. Haward, to whom the thunder had been more favourable, was, however, no less surprised to see his companion's ship steer directly homeward again. At first he thought that they had mistook their course, and that they would soon perceive their error; but seeing them persist in it, and being by this time almost out of call, he tacked and stood after them; and as soon as he got near enough to be well understood, asked where they were going: but by their answer, which imported that they had no other design than the prosecution of their former intended voyage, and by the sequel of their discourse, it at last appeared that Mr. Grofton did indeed steer by the right point of his compass, but that the card was turned round, the north and south points having changed positions; and though with his finger he brought the fleur-de-lys to point directly north, it would immediately, as soon as at liberty, return to this new unusual posture; and on examination he found every compass in the ship altered in the same manner: which strange and sudden accident he could impute to nothing else but the operation of the lightning or thunder just-mentioned. He adds, that those compasses never, to his knowledge, recovered their right positions again."—*Philosophical Transactions*, vol. 2, p. 309.

[*Watts on Everlasting Punishment.*]

"WHERE I to pursue my enquiries into this doctrine, only by the lights of nature and reason, I fear my natural tenderness might warp me aside from the rules and the demands of strict justice, and the wise and holy government of the great God. But as I confine myself almost entirely to the revelation of scripture in all my searches into things of revealed religion and christianity, I am constrained to forget, or to lay aside, that softness and tenderness of animal nature which might lead me astray, and to follow the unerring dictates of the Word of God.—

"I must confess here, if it were possible for the great and blessed God any other way to vindicate his own eternal and unchangeable hatred of sin, the inflexible justice of his government, the wisdom of his severe threatenings, and the veracity of his predictions; if it were also possible for him, without this terrible execution, to vindicate the veracity, sincerity, and wisdom of the prophets and apostles, and Jesus Christ his son, the greatest and chiefest of his divine messengers; and then if the blessed God

should at any time, in a consistence with his glorious and incomprehensible perfections, release those wretched creatures from their acute pains and long imprisonment in hell, either with a design of the utter destruction of their beings by annihilation, or to put them into some unknown world, upon a new foot of trial; I think I ought cheerfully and joyfully to accept this appointment of God, for the good of millions of my fellow-creatures, and add my joys and praises to all the songs and triumphs of the heavenly world, in the day of such a divine and glorious release of these prisoners.

"But I feel myself under a necessity of confessing, that I am utterly unable to solve these difficulties according to the discoveries of the New Testament, which must be my constant rule of faith, and hope, and expectation, with regard to myself and others. I have read the strongest and best writers on the other side; yet after all my studies, I have not been able to find any way how these difficulties may be removed, and how the divine perfections, and the conduct of God in his Word, may be fairly vindicated without the establishment of this doctrine, as awful and formidable as it is.

"The ways, indeed, of the great God, and his thoughts, are above our thoughts and our ways, as the heavens are above the earth: yet I must rest and acquiesce where our Lord Jesus Christ, the Father's chief minister, both of his will and his love, has left me, in the divine revelations of scripture. And I am constrained, therefore, to leave these unhappy creatures under the chains of everlasting darkness into which they have cast themselves by their wilful iniquities, till the blessed God shall see fit to release them.

"This would indeed be such a new, such an astonishing and universal jubilee, both for devils and wicked men, as must fill heaven, earth, and hell, with hallelujahs and joy. In the mean time, it is my ardent wish that this awful scene of the terrors of the Almighty and his everlasting anger, which the word of the great God denounces, may awaken some souls timely to bethink themselves of the dreadful danger into which they are running, before these terrors seize them at death, and begin to be executed upon them without release and without hope."
—WATTS, *Preface to the Second Volume of his Discourses on the World to Come.*

[Grafting of Fruit-trees.]

"To make fruits of very different natures be nourished prosperously by the same stock, is so difficult a thing," says BOYLE, "that we can at most but reckon it among contingent experiments. For though Pliny and Baptista Porta relate their having seen, each of them, an example of the possibility of producing on one tree great variety of differing fruits; and though such a person as the deservedly-famous astronomer, Dr. Ward, assures me that he has particularly taken notice of pears growing upon an

apple-tree,—yet certainly this experiment has been for the most part but very unprosperously attempted; nor have I yet ever seen it succeed above once, though tried with very much care and industry."—Vol. 1, p. 216.

[Advantages of Archery over Musketry.]

"—We are told by most writers, that in this fight the English arrows fell so thick among the French, and did so sting, torment, and fright them, that many men, rather than endure them, leapt desperately into the sea: to which the words of this jester no doubt alluded. And without all question, the guns which are used now-a-days, are neither so terrible in battle, nor do such execution, nor work such confusion, as arrows can do: for bullets, being not seen, only hurt where they hit; but arrows enrage the horse, and break the array, and terrify all that behold them in the bodies of their neighbours: not to say, that every archer can shoot thrice to a gunner's once, and that whole squadrons of bows may let fly at one time, when only one or two files of musketeers can discharge at once; also, that whereas guns are useless when your pikes join, because they only do execution point-blank, the arrows, which will kill at random, may do good service even behind your men-at-arms: And it is notorious, that at the famous Battle of Lepanto, the Turkish bows did more mischief than the Christian artillery. Besides, it is not the least observable, that whereas the weakest may use guns as well as the strongest,—in those days your lusty and tall yeomen were chosen for the bow; whose hose being fastened with one point, and their jackets long and easy to shoot in, they had their limbs at full liberty, so that they might easily draw bows of great strength, and shoot arrows of a yard long beside the head."—JOSHUA BARNES, p. 185.

[Defective Identification in Parish Registers.]

"There is no difficulty in Mr. Smith, or Mr. Brown, or Mr. Jones, of Parliament-Street or Charing-Cross, making himself descended from almost any Smith, Brown, or Jones in the kingdom; because the name is so common, that as far as parish registers are concerned, parties of such names can find in nearly every parish entries which will answer for their parents; and in consequence of the before-named deficiency of identity, the great efforts which have been made for the Angel estate, and for the estates of the late Mr. Jones (which latter case was tried at Shrewsbury within the last three or four years), have had great encouragement; because the parties, in one case by industry, and in the other case from the name of Jones being so common, had no difficulty to prove a descent by means of parochial registers: but had the parochial registers contained an identification (which is most simply to be done), none of those attempts which have failed for the Jones estates, or for the Angel estate, would have been

brought into court; and much perjury, much wickedness, and great expense, would have been avoided: the Jones case was attended with ruin to a great many poor families, who, believing in the representation of the claimant, mortgaged and sold their property, and handed it over to the claimant to go to the Shrewsbury assizes to prove his case; and I know it was a mistaken case (not to use a stronger term); they brought the papers into my office, and it was evident they were under an erroneous impression."—*Report on Parochial Registration*, p. 114.

[*Confused History of the Wars between the Anglo-Saxons and the Danes.*]

"As soon as the Saxons had ended their travails with the Britains, and drew to settling of a monarchy, the Danes, as if ordained to revenge their slaughters, began to assault them with the like afflictions. The long, the many, and horrible encounters between these two fierce nations, with the bloodshed and infinite spoils committed in every part of the land, are of so disordered and troublesome memory, that what with their asperous names, together with the confusion of places, times, and persons, intricately delivered, is yet a war to the reader to overlook them."—DANIEL, p. 12.

[*Dangers to Agriculture from War.*]

EVEN in the most peaceful age of the world, MAXIMUS TYRIUS expatiates upon the dangers to which the cultivator was exposed: Πολις τις τρέπηται, ποῦ τις εὖρη γεωργίαν ἀσφαλεῖ; Μὴ γένοιτο, ἄνθρωπε, ἐὰ τὴν γῆν ἀκαλλύπτουσιν, ἀχύνουσιν ἄτακτον κινεῖς, πόλεμον κινεῖς. (Dissert. xiii.) 'Whither may any one tura where he can find agriculture safe?—O man! cultivate not the ground; let it lie neglected and waste, unless you would stir up contention, unless you would stir up war.'—This, indeed, occurs in a declamation; but it is not disputed in the counter-declaration which follows it.

[*Royal Physicians and Surgeons in the Fifteenth Century.*]

1454.

De ministrando medicinis circa personam Regis.

"Rex, dilectis sibi, Magistris, Johanni Arundell, Johanni Faceby, et Willielmo Hatolyff, Medicis, Magistro Roberto Wareyn, et Johanni Marchall, Chirurgicis, salutem.

"Sociatis quod,

"Cum Nos adversâ valetudine, ex visitatione divinâ, corporaliter laboremus, à quâ Nos, eum Ei placuerit, qui est omnium vera Salus, liberari posse speramus; propterea, juxta consilium esolestiano consultoria, quia notum abhorrebo Medicinam quam pro subveniendis humanis languoribus creavit Altissimus de ejus salutari subsidio; ac de fidelitate, scientiâ et circumspectione vestris plenius confidentes :

"De avicamento et assensu Concilii nostri, assignavimus vos conjunctim et divisim ad liberè ministrandum et exequendum in et circa Personam nostram;

"Imprimis (videlicet) quòd licitè valeatis moderare Nobis dietam juxta discretionem vestras, et castis exigentiam;

"Et quòd, in regimine medicinalium, liberè Nobis possitis ministrare Electuaria. Potiones, Aquas, Sirupos, confectiones, Laxativas Medicinas in quâcumque formâ Nobis gravior, et ut videbitur plus expedire, Chisturia Suppositoria, Caput purgia Gargarismata, Balnea, vel universalia vel particularia, Epithimata, Fomentationes, Embrocationes, Capitis rasuram, Unciones, Emplastra, Cerota, Ventosas cum scarificatione vel sine, Emeroidarum profectiones, modis quibus melius ingetnare poteritis, et juxta consilia peritorum Medicorum, qui in hoc casu scripserunt, vel imposterum scribent;

"Et ideo vobis, et cuilibet vestrum mandamus quòd ceteros premissa diligenter intendatis, et ea faciatis et exequamini informâ prædictâ :

"Damus autem universis et singulis fidelibus et ligeis nostris, quorum interest, in hac parte, firmiter in mandatis, quòd vobis in executione premissorum, pareant et intendant, ut est justum.

"In cujus, &c.

"Teste Rege, apud Westmonasterium, sexto die Aprilis."—RYMER, vol. 11, p. 347.

[*Book-Coverings for Henry the Fifth.*]

1416.

"Pro Cooperturis Librorum Regis.

"Eidem Domino Regi, in Cameram suam, ad cooperturas diversorum librorum Domini nostri Regis, et cum bagges cooperiend. in pann. velvet. adaurat. serico. plan. et motle, pann. baldek adaurat. et linand. cum satyn. diversar. color. de mandato Domini Regis.

1 pec. 6 uln. velvet. plan.

1 uln. velvet motle.

2 pec. 3½ uln. velvet adaurat.

1 pann. 2½ uln. baldek. adaurat.

9 pec. 4½ uln. satyn."

RYMER, vol. 9, p. 325.

[*Grammarians.*]

MORIA, in ERASMUS's Praise of Folly, calls the Grammarians "a sort of men who would be the most miserable, the most slavish, and the most hateful of all persons, if she did not some way alleviate the pressures and miseries of their profession, by blessing them with a bewitching kind of madness. For they are not only liable to those five curses which they so oft recite from the first five verses of Homer, but to five hundred more of a worse nature; as always damned to thirst and hunger, to be choked with dust in their unwept schools (schools shall I term them, or rather elaboratories, nay Bridewells and Houses of Correction?), to wear out themselves in fret and

drudgery, to be deafened with the noise of gaping boys, and in short, to be stifled with heat and stench: and yet they cheerfully dispense with all these inconveniences, and by the help of a fond conceit, think themselves as happy as any then living; taking a great pride and delight in frowning and looking big upon the trembling urchins, in boxing, slashing, striking with the ferule, and in the exercise of all their other methods of tyranny. Elevated with this conceit, they can hold filth and nastiness to be an ornament, can reconcile their nose to the most intolerable smells, and finally think their wretched slavery the most arbitrary kingdom!—*Praise of Folly*, p. 90.

"MAY Priscian himself be my enemy," says ERASMUS, "if what I am now going to say be not exactly true. I knew an old Sophister that was a Grecian, a Latinist, a Mathematician, a Philosopher, a Musician, and all to the utmost perfection, who after threescore years' experience in the world, had spent the last twenty of them only in drudging to conquer the criticisms of grammar; and made it the chief part of his prayers, that his life might be so long spared till he had learned how rightly to distinguish betwixt the eight parts of speech, which no grammarian, whether Greek or Latin, had yet accurately done."—*Praise of Folly*, p. 92.

"If any chance to have placed that as a conjunction which ought to have been used as an adverb, it is a sufficient alarm to raise a war for the doing justice to the injured word. And since there have been as many several grammars as particular grammarians (nay more, for Aldus alone wrote five distinct grammars for his own share), the schoolmaster must be obliged to consult them all, sparing for no time nor trouble, though never so great, lest he should be otherwise posed on any unobserved criticism, and so by an irreparable disgrace lose the reward of all his toil."—ERASMUS, *Praise of Folly*, p. 92.

[*Archery in Henry the Fifth's Time—its great Importance.*]

WHEN Henry V. was preparing to lead an army into France in 1417, he ordered the Lord-Lieutenants (Vicecomites) of Wilts, Surrey, Sussex, Middlesex, Lincoln, Cambridge, Huntingdon, Essex, Hertford, Southampton, Bedford, Bucks, Oxford, Berks, Norfolk, Suffolk, Somerset, Dorset, Northampton, and Rutlandshire, to collect and send him six feathers from the wings of every goose in their respective counties, except of such geese as were commonly called *brodges*. The order bears the strongest testimony to the good service which the archers had performed. It says:

"Nos considerantes qualiter, inter gratiarum donationes, nobis à Deo, dum in partibus illis ex hac causâ eramus, variâ collatas, idem Deus nobis, non nostris meritis, sed suâ ineffabili boni-

tate, inter ceteras, per sagittarios nostros suis sagittis, gratiam atque victoriam inimicorum nostrorum multipliciter impedit,—

"Ac proinde de sufficienti stuffuzâ hujusmodi sagittarum, cum eâ celeritate quâ commodè fieri poterit, et pro meliori expeditione præsentis viagi nostri, provideri volentes,—

"Tibi præcipimus, firmiter injungentes, quòd statim, visis præsentibus, per Ballivos tuos ac alios, quos ad hoc nomine tuo duxeris ordinandos et deputandos in singulis villis et aliis locis Comitatus tui, de quocumque anò (præter ancas Brodges vulgariter nuncupatas) sex penas alarum suarum, pro sagittis ad opus nostrum de novo faciendis, magis congruas et competentes, pro denariis nostris, de exitibus Comitatus tui prædicti provenientibus, in hac parte rationabiliter solvendis, cum omni festinatione possibili capi et provideri, ac pennas illas usque Londoniam, citra quartumdecimum diem Mariti proximò futurum, duci et cariari facias."—RYMER, vol. 9, p. 436.

In the following year, 40,000 feathers are required from Southampton, 30,000 from Surrey and Sussex, 100,000 from Somerset and Dorset, 40,000 from Wilts, 40,000 from Gloucester, 30,000 from Worcester, 60,000 from Warwick and Leicester, 60,000 from Oxford and Berks, 60,000 from Northumberland, 30,000 from Rutland, 30,000 from Stafford, 30,000 from Notts and Derby, 60,000 from York, 100,000 from Lincoln, 100,000 from Norfolk and Suffolk, 100,000 from Essex and Herts, 80,000 from Bedford and Bucks, 100,000 from Kent, 100,000 from Cambridge and Huntingdon.—*Ibid.* p. 653.

"HAVE you Dismiss'd your eating household, sold your hangings
Of Nebuchadnezzar, for such they were,
As I remember, with the furnitures
Belonging to your beds and chambers?—
Have you most carefully ta'en off the lead
From your roof, weak with age, and so prevented
The ruin of your house, and elapt him on
A summer suit of thatch to keep him cool?"

BEAUMONT and FLETCHER, *Noble Gentleman*, p. 426.

Indian Relics.

THE Indians of Virginia lodge in their wicki-han houses, i. e. their temples, certain kind of reliques, such as men's skulls, some certain grains of pulse, and several herbs, which are dedicated to their gods; viz. the skulls in memory of their fights and conquests; the pulse by way of thankoffering for their provisions; and the herbs on the same account, for some special cure performed by them. For when any one is cured by any herb, he brings part of it, and offers it to his god; by which the remembrance of this herb and its virtue are not only preserved,

but the priest also thus becomes best instructed and skilled in the art of medicine. For otherwise, they are reserved of their knowledge, even among themselves. Often when they are abroad hunting in the woods, and fall sick, or receive any hurt, they are then forced to make use of any herbs nearest at hand, which they are not timorous in venturing on, though they know not their virtue or qualities. And thus, by making many trials and experiments, they find out the virtues of herbs; and by using simple remedies, they certainly know what it is that effects the cure.—*Abridged from Philosophical Transactions*, vol. 8, p. 329.

[What is true Wisdom.]

"Sed quæ sit cultura animi fortasse requiris. Est sophia, est inquam sophia; hanc, intellige, mores

Quæ docet, atque probos homines facit, et vivendi

Rectè monstrat iter mortalibus, ut pietatem Justitiamque colant suadens, et crimina vitent. Sola hæc nimirum sophia et sapientia vera est: Non ea cui passim medioci varique cuculli Temporibus nostris incumbunt nocte dieque, Quærentes rerum abstrusas evolvere causas, Naturæque intus latitantis pandere claustra, Materiem primam, vacuumque, ac mille chimeras

Inflatis buccis ructantes, ut videantur Docti, et rugosas distendant ære orumenas. O bellam sophiam, cujus studiosa juvenus Aut inhiat lucro, aut sterili ambitione tumescit, Sed nil candidior, sed nil morator exit!

Non hæc est cultrix animi, et sapientia dici Jure nequit; potiusque vocanda scientia, si non Ambiguos veri calles decepta relinquit. Ergo hanc qui didicit, scit non sapit, atque scientis

Nomen habere potest forsan, sed non sapientia." PALINGENIUS, pp. 265-6.

[Criminal Population of the Isles of Sark and Herm in Rabelais's Time.]

"—J'AY vu les Isles de Cerq et Herm entre Bretagne et Angleterre; telle que la Poneropole de Philippe en Thrace; Isles des forçants, des larrons, des brigants, des meurtriers et assassineurs; tous extraits du propre original des basses fosses de la Conciergerie."—RABELAIS, tom. 7, p. 302.

[The Devil attacks the Spirit through the Flesh.]

"THE powers of darkness," says DR. WATTS, in one of his Sermons, "chiefly attack our spirits by means of our flesh. I cannot believe they would have so much advantage over our souls as they have, if our souls were released from flesh and blood. Satan has a chamber in the imagination; fancy is his shop wherein to forge sinful thoughts; and he is very busy at this mischievous work, especially when the powers of

nature labour under any disease, and such as affects the head and the nerves. He seizes the unhappy opportunity, and gives greater disturbances to the mind by combining the images of the brain in an irregular manner, and stimulating and urging onwards the too unruly passions. The crafty adversary is ever ready to fish, as we say, in troubled waters, where the humours of the body are out of order."—vol. 1, p. 49. (Leeds edition.)

[Mischiefs attributed to the introduction of Spanish Wines.]

"THOUGH I am not old in comparison of other ancient men," says SIR RICHARD HAWKINS, "I can remember Spanish wine rarely to be found in this kingdom. Then hot burning fevers were not known in England, and men lived many more years. But since the Spanish sacks have been common in our taverns, which (for conservation) is mingled with lime in its making, our nation complaineth of calenturas, of the stone, the dropsy, and infinite other diseases, not heard of before this wine came in frequent use, or but very seldom. To confirm which my belief, I have heard one of our learnedest physicians affirm, that he thought there died more persons in England of drinking wine, and using hot spices in their meats and drinks, than of all other diseases. Besides there is no year in which it wasteth not two millions of crowns of our substance by conveyance into foreign countries; which, in so well a governed commonwealth as ours is acknowledged to be through the whole world, in all other constitutions, in this only remaineth to be looked into and remedied. Doubtless, whosoever should be the author of this reformation, would gain with God an everlasting reward, and of his country a statue of gold, for a perpetual memory of so meritorious a work."—*Observations*, p. 103.

[More Employments for Women much needed.]

"I MUST confess, when I have seen so many of this sex who have lived well in the time of their childhood, grievously exposed to many hardships and poverty upon the death of their parents, I have often wished there were more of the callings or employments of life appropriated to women, and that they were regularly educated in them, that there might be a better provision made for their support. What if all the garments which are worn by women, were so limited and restrained in the manufacture of them, that they should all be made only by their own sex? This would go a great way towards relief in this case. And what if some of the easier labours of life were reserved for them only?"—WATTS, vol. 7, p. 362.

[Multiplication of Books.]

"What a company of poets hath this year brought out, as Pliny complains to Sossius Si

nessus; This April every day some or other have recited. What a catalogue of new books all this year, all this age (I say) have our *Francfurt* marts, our domestic marts, brought out! Twice a year, *Proferunt se nova ingenia et ostentant*, we stretch our wits out, and set them to sale, *magno conatu nihil agimus*. So that which *Genser* much desires, if a speedy reformation be not had, by some Princes' edicts and grave supervisors to restrain this liberty, it will run on in *infinitum*, *Quis tam avidus librorum bellus*, Who can read them? As already, we shall have a vast Chaos and confusion of Books, we are oppressed with them, our eyes ache with reading, our fingers with turning."—BURTON'S *Anatomy of Melancholy*, p. 7-8.

[Demand for new Latin Works decreasing, and for English ones increasing, in Burton's Time.]

"It was not mine intent to prostitute my muse in *English*, or to divulge *secreta Minervæ*, but to have exposed this more contract in *Latin*, if I could have got it printed. Any scurrile pamphlet is welcome to our mercenary stationers in *English*, they print all,

— *caduntque libellos*
In quorum foliis viz simia nuda cacaret.

But in *Latin* they will not deal; which is one of the reasons *Nicholas Car*, in his Oration of the paucity of *English* writers, gives that so many flourishing wits are smothered in oblivion, lie dead and buried in this our nation."—BURTON'S *Anatomy of Melancholy*, p. 11.

[Burton, of his own Style.]

"I NEGLECT phrases, and labour wholly to inform my reader's understanding, not to please his ear; 'tis not my study or intent to compose neatly, which an orator requires, but to express myself readily and plainly as it happens. So that as a river runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my style flow: now serious, then light; now comical, then satirical; now more elaborate, then remiss; as the present subject required, or as at that time I was affected. And if thou vouchsafest to read this treatise, it shall seem no otherwise to thee, than the way to an ordinary traveller; sometimes fair, sometimes foul; here champion, there inclosed; barren in one place, better soil in another: by woods, groves, hills, dales, plains, &c. I shall lead thee, *per ardua montium, et lubrica vallium, et roscida cespitum, et glebosæ camporum*, through variety of objects, that which thou shalt like, and surely dislike."—BURTON'S *Anatomy of Melancholy*, p. 12.

[Physicians turning Divines, and Divines turning Physicians.]

"Is any physician in the mean time shall

infer, *Ne sutor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us. If it be for their advantage, I know many of their sect which have taken Orders, in hope of a benefice; 'tis a common transition; and why may not a melancholy divine, that can get nothing but by simony, profess physio? *Drusianus* an Italian (*Crusianus*, but corruptly, *Trithemius* calls him), because he was not fortunate in his practice, forsook his profession, and writ afterwards in Divinity. *Marcilius Ficinus* was, *semel et simul*, a priest and a physician at once; and *J. Linacer* in his old age took Orders. The *Jesuits* profess both at this time, divers of them *permissi superiorum*, surgeons, panders, bawds, and midwives, &c. Many poor country vicars, for want of other means, are driven to their shifts, to turn mountebanks, quacksalvers, empiricks; and if our greedy patrons hold us to such hard conditions as commonly they do, they will make most of us work at some trade, as *Paul* did—at last turn taskers, malsters, costermongers, graziers, sell ale as some have done, or worse."—BURTON'S *Anatomy of Melancholy*, p. 15.

[Backwardness of English Manufactures and Fisheries, in Burton's Time.]

"We have the same means, able bodies, pliant wits, matter of all sorts, wool, flax, iron, tin, lead, wood, &c.—many excellent subjects to work upon,—only industry is wanting. We send our best commodities beyond the seas, which they make good use of to their necessities, set themselves a-work about, and severally improve, sending the same to us back at dear rates, or else make toys and baubles of the tails of them, which they sell to us again, at as great a reckoning as they bought the whole. In most of our cities, some few excepted, like *Spanish* loiterers, we live wholly by tipping inns and ale-houses; maling are their best ploughs; their greatest traffic to sell ale. *Meteran* and some other object to us, that we are no whit so industrious as the *Hollanders*: *Manual trades* (saith he) which are more curious or troublesome are wholly exercised by strangers: they dwell in a sea full of fish, but they are so idle, they will not catch so much as shall serve their own turns, but buy it of their neighbours. Just *Mare liberum*, they fish under our noses, and sell it to us when they have done at their own prices."—BURTON'S *Anatomy of Melancholy*, p. 55.

[Surplus Population, how disposed of among the Ancients.]

"When a country is over-stored with people, as a pasture is oft over-laid with cattle, they had wont in former times to disburden themselves by sending out colonies or by wars, as those old Romans, or by employing them at home about some public buildings, as bridges,

road-ways, for which those Romans were famous in this island : As *Augustus Cæsar* did in Rome, the *Spaniards* in their *Indian* mines. Aqueducts, bridges, havens ; those stupendous works of *Trajan*, *Claudius* at *Ostium*, *Fucinus Lacus* ; that *Piræum* in *Athens*, made by *Themistocles* ; *Amphitheatrum* of curious marbles, as at *Verona*, *Civitus Philippi*, and *Heraclæa* in *Thrace* ; those *Appian* and *Flaminian Ways*, prodigious works all may witness : And rather than they should be idle, as those *Ægyptian Pharaohs*, *Maris* and *Sesostris* did, to task their subjects to build unnecessary pyramids, obelisks, labyrinths, channels, lakes, gigantic works all, to divert them from rebellion, riot, drunkenness, *Quo scilicet alantur, et ne vagando laborare desincent.*"—*BURTON'S Anatomy of Melancholy*, p. 57.

[Luxurious Selfishness.]

"He sits at table in a soft chair at ease, but he doth not remember in the mean time that a tired waiter stands behind him, an hungry fellow ministers to him full ; he is athirst that gives him drink (saith *Epictetus*) ; and is silent whilst he speaks his pleasure ; pensive, sad, when he laughs. *Pleno se proluat auro* ; he feasts, revels, and profusely spends, hath variety of robes, sweet music, ease, and all the pleasure the world can afford ; whilst many an hunger-starved poor creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from sun to sun ; sick and ill, weary, full of pain and grief, is in great distress and sorrow of heart. He loathes and scorns his inferior, hates or emulates his equal, envies his superior ; insults over all such as are under him, as if he were of another species, a demi-god, not subject to any fall, or human infirmities. Generally they love not, are not beloved again : they tire out others' bodies with continual labour, they themselves living at ease, caring for none else, *sibi nati* ; and are so far many times from putting to their helping hand, that they seek all means to depress, even most worthy and well deserving, better than themselves, those whom they are by the laws of nature bound to relieve and help, as much as in them lies ; they will let them caterwaul, starve, beg, and hang, before they will any ways (though it be in their power) assist, or ease : so unnatural are they for the most part, so unregardful, so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible but that we should be discontent of all sides, full of carce, woes, and miseries ?"—*BURTON'S Anatomy of Melancholy*, p. 110.

[Discouragement of Theological Studies.]

"To come to our Divines, the most noble profession and worthy of double honour, but of all others the most distressed and miserable. If you will not believe me, hear a brief of it, as

it was not many years since publicly preached at *Paul's Cross*, by a grave Minister then, and now a Reverend Bishop of this land. *We are bred up in learning, and destinated by our parents to this end ; we suffer our childhood in the grammar school, which Austin calle magnam tyrannidem et grave malum, and compares it to the torments of martyrdom ; when we come to the University, if we live of the College allowance, as Phalaris objected to the Legatines πάντων ἐνδεῖς κλην λιμοὶ καὶ φόβος, needy of all things but hunger and fear ; or if we be maintained but partly by our parents' cost, do expend in unnecessary maintenance, books, and degrees, before we come to any perfection, five hundred pounds, or a thousand marks. If by this price, of the expence of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards which are ours by law, and the right of inheritance, a poor parsonage, or a vicarage of £50 per annum, but we must pay to the Patron for the lease of a life (a spent and out-worn life) either in annual pension, or above the rate of a copyhold, and that with the hazard and loss of our souls, by simony and perjury, and the forfeiture of all our spiritual preferments, in easo et posse, both present and to come.—What father after a while will be so improvident, to bring up his son, to his great charge, to this necessary beggary ? What Christian will be so irreligious, to bring up his son in that course of life, which by all probability and necessity cogit ad turpia, enforcing to sin, will entangle him in simony and perjury, when, as the poet saith, *Invitatus ad hæc aliquis de ponte negabit, a beggar's brat taken from the bridge where he sits a-begging, if he knew the inconvenience, had cause to refuse it.*"—*BURTON'S Anatomy of Melancholy*, p. 135.*

[Manners of the Gentry in Burton's Time.]

"LET me not be malicious, and lie against my *Genius* ; I may not deny, but that we have a sprinkling of our Gentry, here and there one, excellently well learned, like those *Fuggeri* in *Germany*, *Du Bartas*, *Du Plessis*, *Sadael* in *France*, *Picus Mirandula*, *Schottus*, *Barotius* in *Italy* ;

Apparent rari nantes in gurgite vasto.

But they are but few in respect of the multitude ; the major part (and some again excepted, that are indifferent) are wholly bent for hawks and hounds, and carried away many times with intemperate lust, gaming, and drinking. If they read a book at any time (*si quid est interim otii à venatu, poculis, aléa, scortis*), 'tis an English Chronicle, *St. Huon of Bordeaux*, *Amadis de Gaule*, &c., a play-book, or some pamphlet of news ; and that at such seasons only when they cannot stir abroad, to drive away time ; their sole discourse is dogs, hawks, horses, and what news ? If some one have been a traveller in *Italy*, or as far as the Emperor's court, wintered in *Orleance*, and can court his mistress

in broken French, wear his clothes neatly in the newest fashion, sing some choice out-landish tunes, discourse of lords and ladies, towns, palaces, and cities, he is complete and to be admired: otherwise he and they are much at one: no difference betwixt the master and the man, but worshipful titles: wink and choose betwixt him that sits down (clothes excepted) and him that holds the trencher behind him; yet these men must be our patrons, our governors too sometimes, statesmen, magistrates, noble, great, and wise by inheritance."—BURTON'S *Anatomy of Melancholy*, p. 141.

[Employments of Women.]

"Now for women,—instead of laborious studies, they have curious needle-works, out-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses: cushions, carpets, chairs, stools, (*for she eats not the bread of idleness*. Prov. xxxi. 27., *quærit lanam et linum*), confections, conserves, distillations, &c., which they shew to strangers,—

*Ipsa comes præsesque operis venientibus ultro
Hospitibus monstrare solet, non segniter horas
Contestata suas, sed nec sibi deperisse.*

Which to her guests she shows, with all her pelf;

Thus far my maids, but this I did myself.

This they have to busy themselves about; household offices, &c.; neat gardens full of exotic, versicolour, diversely varied; sweet smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of."—BURTON'S *Anatomy of Melancholy*, p. 282.

[Prerogative of Personal Beauty.]

"WHITENESS in the lily, red in the rose, purple in the violet, a lustre in all things without life, the clear light of the moon, the bright beams of the sun, splendour of gold, purple sparkling in the diamond, the excellent feature of the horse, the majesty of the lion, the colour of birds, peacocks' tails, the silver scales of fish, we behold with singular delight and admiration. *And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men, doth make us affect and earnestly desire it,—as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or aught that is exquisite, there ariseth instantly in us a longing for the same.* We love such men, but most part for comeliness of person; we call them gods and goddesses, divine, serene, happy, &c. And of all mortal men they alone (*Caleaginus* holds) are free from calumny; *qui divitiis, magistratu et gloria florent, injuriâ læcessimus*; we backbite, wrong, hate, renowned, rich, and happy

men; we repine at their felicity; they are undeserving, we think; fortune is a step-mother to us, a parent to them. *We envy (saith Isocrates) wise, just, honest men, except with mutual offices and kindnesses, some good turn or other, they extort this love from us; on a fair persons we love at first sight.*"—BURTON'S *Anatomy of Melancholy*, p. 449.

[Arts of Temptation adapted to Individual Character and Circumstances.]

"To these advantages of hope and fear, ignorance and simplicity, he hath several engines, traps, devices, to batter and enthrall, omitting no opportunities, according to men's several inclinations, abilities, to circumvent and humour them, to maintain his superstition; sometimes to stupefy, besot them; sometimes again, by oppositions, factions, to set all at odds and in an uproar; sometimes he infects one man, and makes him a principal agent; sometimes whole cities, countries—if of meaner sort, by stupidity, canonical obedience, blind zeal, &c.,—if of better note, by pride, ambition, popularity, vain-glory. If of the clergy and more eminent, of better parts than the rest, more learned, eloquent,—he puffs them up with a vain conceit of their own worth, *scientiâ inflati*, they begin to swell and scorn all the world in respect of themselves, and thereupon turn heretics, schismatics, breach new doctrines, frame new crotchets, and the like; or else out of too much learning become mad; or out of curiosity, they will search into God's secrets and eat of the forbidden fruit; or out of presumption of their holiness and good gifts, inspirations, become prophets, enthusiasts, and what not? Or else if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave, *calum terrens miscent*, they become so impatient in an instant, that a whole kingdom cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. *Donatus* when he saw *Cecilianus* preferred before him in the bishoprick of Carthage, turned heretic; and so did *Arian*, because *Alexander* was advanced: we have examples at home, and too many experiments of such persons."—BURTON'S *Anatomy of Melancholy*, p. 654.

[Blind Credulity of the Multitude.]

"THE meaner sort are too credulous, and led with blind zeal, blind obedience, to prosecute and maintain whatsoever their sottish leaders shall propose; what they in pride and singularity, revenge, vainglory, ambition, spleen, for gain, shall rashly maintain and breach, their disciples make a matter of conscience, of hell and damnation, if they do it not; and will rather forsake wives, children, house and home,

lands, goods, fortunes, life itself, than omit or abjure the least tittle of it; and to advance the common cause, undergo any miseries, turn traitors, assassinate, pseudo-martyrs, with full assurance of reward in that other world,—that they shall certainly merit by it, win heaven, be canonized for saints.”—BURTON’S *Anatomy of Melancholy*, p. 655.

[Fowling—its various Kinds.]

“FOWLING is more troublesome, but all out as delightful to some sorts of men, be it with guns, lime, nets, glades, gins, strings, baits, pitfalls, pipes, calks, stawking-horses, setting-dogs, ooy-ducks, &c., or otherwise. Some much delight to take larks with day-nets, small birds with chaff-nets, plovers, partridge, herons, snite, &c. Henry the Third, King of Castile, (as Marcana the Jesuit reports of him, *lib.* 3, cap. 7) was much affected with catching of quails: and many gentlemen take a singular pleasure at morning and evening to go abroad with their quail-pipes, and will take any pains to satisfy their delight in that kind. The Italians have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. Tycho Brahe, that great astronomer, in the *Corography* of his Isle of Huenæ, and castle of Uraniburge, puts downs his nets and manner of catching small birds, as an ornament, and a recreation, wherein he himself was sometimes employed.”—BURTON’S *Anatomy of Melancholy*, p. 265.

[Fishing—Its Advantage over other Field Sports.]

“FISHING is a kind of hunting by water, be it with nets, weeles, baits, angling, or otherwise, and yields all out as much pleasure to some men, as dogs or hawks; When they draw their fish upon the banks, saith Nic. Henselius, *Silesiographia*, cap. 3, speaking of that extraordinary delight his countrymen took in fishing, and in making of pools. James Dubravius, that Moravian, in his book *De Pisc.* telleth, how, travelling by the wayside in *Silesia*, he found a nobleman booted up to the groins, wading himself, pulling the nets, and labouring as much as any fisherman of them all; and when some be-like objected to him the baseness of his office, he excused himself, that if other men might hunt hares, why should not he hunt carps? Many gentlemen in like sort with us will wade up to the armpits upon such occasions, and voluntarily undertake that to satisfy their pleasure, which a poor man for a good stipend would scarce be hired to undergo. Plutarch in his book *De Soler. Animal.* speaks against all fishing, as a filthy, base, illiberal employment, having neither wit nor perspicacity in it, nor worth the labour. But he that shall consider the variety of baits, for all seasons, and pretty devices which our anglers have invented, peculiar lines, false flies, several sleights, &c., will say that it deserves like commendation, requires as much

study and perspicacity as the rest, and it is to be preferred before many of them. Because hawking and hunting are very laborious; much riding and many dangers accompany them; but this is still and quiet: and if so be the angler catch no fish, yet he hath a wholesome walk to the brook-side, pleasant shade by the sweet silver streams; he hath good air, and sweet smells of fine fresh meadow flowers; he hears the melodious harmony of birds; he sees the swans, herons, ducks, water-hens, coots, &c. and many other fowl, with their brood; which he thinketh better than the noise of hounds, or blast of horns, and all the sport that they can make.”—BURTON’S *Anatomy of Melancholy*, p. 266.

[Winter Amusements.]

“THE ordinary recreations which we have in winter, and in most solitary times busy our minds with, are Cards, Tables and Dice, Shovel-board, Chess-play, the Philosopher’s Game, Small Trunks, Shuttlecock, Billiards, Musio, Masks, Singing, Dancing, Ulegames, Frolicks, Jests, Riddles, Catches, Purposes, Questions and Commands,—Merry Tales of Errant Knights, Queens, Lovers, Lords, Ladies, Giants, Dwarfs, Thieves, Cheaters, Witches, Fairies, Goblins, Friars, &c., such as the old woman told *Pyche* in *Apuleius*, *Bocace*, Novels, and the rest, *quarum auditiōne pueri delectantur, senes narratiōne*, which some delight to hear, some to tell, all are well pleased with.”—BURTON’S *Anatomy of Melancholy*, p. 271.

[Standing Waters unwholesome.]

“STANDING Waters, thick and ill coloured, such as come forth of pools and moats, where hemp hath been steeped, or slimy fishes live, are most unwholesome, putrified, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the sun’s heat and still standing; they cause foul distempers in the body and mind of man, are unfit to make drink of, to dress meat with, or to be used about men inwardly or outwardly. They are good for many domestic uses, to wash horses, to water cattle, &c., or in time of necessity, but not otherwise. Some are of opinion that such fat standing waters make the best beer, and that seething doth defecate it, as Cardan holds, *lib.* 13, *Subtil.*—It mends the substance and savour of it. But it is a paradox: such beer may be stronger, but not so wholesome as the other.”—BURTON’S *Anatomy of Melancholy*, p. 71.

[Miseries of Idleness.]

“IN a commonwealth where is no public enemy, there is likely civil wars, and they rage upon themselves; this body of ours, when it is idle, and knows not how to bestow itself, maeorates and vexeth itself with cares, grief, false fears, discontents, and suspicions; it tortures

and preys upon its own bowels, and is never at rest. Thus much I dare boldly say; he or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, let them have all things in abundance, and felicity that heart can wish or desire, all contentment,—so long as he or she or they are idle, they shall never be pleased, never well in body and mind, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting; offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasy or other. And this is the true cause that so many great men, ladies, and gentlewomen, labour of this disease in country and city: for idleness is an appendix to nobility; they count it a disgrace to work, and spend all their days in sports, recreations, and pastimes, and will therefore take no pains, be of no vocation; they feed liberally, fare well, want exercise, action, employment (for to work I say they may not abide), and company to their desires; and thence their bodies become full of gross humours, wind, crudities; their minds disquieted, dull, heavy, &c.; care, jealousy, fear of some disease, sullen fits, weeping fits, seize too familiarly on them. For what will not fear and phantasy work in an idle body?"—BURTON's *Anatomy of Melancholy*, p. 86.

[Occupation the best Cure for Discontent.]

"WHEN you shall hear and see so many discontented persons, in all places where you come, so many several grievances, unnecessary complaints, fears, suspicions, the best means to redress it, is to set them a-work, so to busy their minds; for the truth is, they are idle.—Well they may build castles in the air for a time, and soothe up themselves with phantastical and pleasant humours; but in the end they will prove as bitter as gall; they shall be still, I say, discontent, suspicious, fearful, jealous, sad, fretting and vexing of themselves; so long as they be idle it is impossible to please them; *Otio qui nescit uti, plus habet negotii quam qui negotium in negotio*, as that *Agellius* could observe; he that knows not how to spend his time, hath more business, care, grief, anguish of mind, than he that is most busy in the midst of all his business."—BURTON's *Anatomy of Melancholy*, pp. 868–9.

[Evils of Compulsory Solitude.]

"SUCH as live in prison, or some desert place, and cannot have company, as many of our country gentlemen do in solitary houses, they must either be alone without companions, or live beyond their means, and entertain all comers as so many hosts, or else converse with their servants and hinds, such as are unequal, inferior to them, and of a contrary disposition; or else, as some do to avoid solitariness, spend their

time with lewd fellows in taverns and in ale-houses, and thence addict themselves to some unlawful disports or dissolute courses."—BURTON's *Anatomy of Melancholy*, p. 88.

[Pleasures and Pains of Meditative Melancholy.]

"VOLUNTARY solitariness is that which is familiar with Melancholy, and gently brings on, like a Siren, a shoeing-horn, or some sphinx, to this irrevocable gulf; a primary cause *Piso* calls it: most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers; to walk alone in some solitary grove betwixt wood and water, by a brook side; to meditate upon some delightful and pleasant subject, which shall affect them most; *amabilis insaniam, et mentis gratissimum error*: a most incomparable delight it is, so to melancholize, and build castles in the air, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done: *Blanda quidem ab initio*, saith *Lemmus*, to conceive and meditate of such pleasant things, sometimes; *present, past, or to come*, as *Frasis* speaks. So delightful these toys are at first, they could spend whole days and nights without sleep, even whole years alone, in such contemplations, and phantastical meditations, which are like unto dreams; and they will hardly be drawn from them, or willingly interrupt; so pleasant their vain conceits are, that they hinder their ordinary tasks and necessary business; they cannot address themselves to them, or almost any study or employment, these fantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possess, overcome, distract, and detain them; they cannot, I say, go about their more necessary business, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is led round about an heath with a *Fuck* in the night: they run earnestly on this labyrinth of anxious and solicitous melancholy meditations, and cannot well or willingly refrain, or easily leave of winding and unwinding themselves, as so many clocks, and still pleasing their humours; until at last the scene is turned upon a sudden, by some bad object, and they being now habituated to such vain meditations and solitary places can endure no company, can ruminate of nothing but harsh and distasteful subjects. Fear, sorrow, suspicion, *subrasticus pudor*, discontent and cares, weariness of life, surprise them in a moment, and they can think of nothing else; continually suspecting, no sooner are their eyes open, but this infernal plague of Melancholy seizeth on them and terrifies their souls, representing some dismal object to their minds, which now by no means, no labour, no persuasion, they can avoid, *hæret lateri lethalis arundo*, they may not be rid of it, they cannot resist."—BURTON's *Anatomy of Melancholy*, p. 88.

[*Total Dissolution of Religious Houses lamented.*]

"METHINKS therefore our too zealous innovators were not so well advised in that general subversion of Abbies and religious houses, promiscuously to fling down all: they might have taken away those gross abuses crept in amongst them, rectified such inconveniences, and not so far to have raved and raged against those fair buildings, and everlasting monuments of our forefathers' devotion, consecrated to pious uses; some monasteries and collegiate cells might have been well spared, and their revenues otherwise employed, here and there one, in good towns or cities at least, for men and women of all sorts and conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous or fit to marry, or otherwise willing to be troubled with common affairs, and knew not well where to bestow themselves, to live apart in, for more convenience, good education, better company sake, to follow their studies (I say), to the perfection of arts and sciences, common good, and, as some truly devoted monks of old had done, freely and truly to serve God."—BURTON'S *Anatomy of Melancholy*, p. 89.

[*Duncumb's Account of his Experiment in Irrigation.*]

"IN the month of March I happened to find a mole or wont's nest raised on the brim of a brook in my mead, like a great hillock; and from it there issued a little stream of water (drawn by the working of the mole) down a shelving ground, one pace broad, and some twenty in length. The running of this little stream did at that time wonderfully content me, seeing it pleasing green, and that other land on both sides was full of moss, and hide-bound for want of water.—This was the first cause I undertook the drowning of grounds.

"Now to proceed to the execution of my work, being persuaded of the excellency of the water, I examined how many foot fall the brook yielded from my mill to the uppermost part of my grounds, being in length a measured mile. There lay of meadow land thirty acres overworn with age, and heavily laden with moss, cowslips, and much other imperfect grass, betwixt my mill stream and the main river, which (with two skillings oost) my grandfather and his grandsire, with the rest, might have drowned at their pleasures; but from the beginning never anything was done, that either tradition or record could witness, or any other testimony.

"Having viewed the convenientest place which the uppermost part of my ground would afford for placing a commanding weir or sluice, I espied divers water-falls on my neighbours' grounds higher than mine by seven or eight foot; which gave me greater advantage, of drowning more ground than I was of mine own power able to do.

"I acquainted them with my purpose: the

one, being a gentleman of worth and good nature, gave me leave to plant the one end of my weir on his side the river: the other, my tenant, being very aged and simple, by no persuasion I could use would yield his consent, alledging it would mar his grounds, yea sometimes his appletrees; and men told him water would raise the rush, and kill his cowslips, which was the chiefest flower his daughters had to trick the May-pole withal. All which, with silence, I past over for a time, knowing his simplicity to exceed his discretion. Yet in the end I reinforced my persuasions, and told him that next unto the King I was to be obeyed in matters reasonable, and that it became him not to provoke his landlord, nor to stand at the staff's end with his commander. Yet these big words would not move him.

"Then gave I a fresh charge; and to draw him on with a bait, which he would soon bite at, told him I had a meadow plot in his neighbourhood worth ten pounds, which I would part with on reasonable terms; but before I could make him believe he was a fool, he got the fee-simple thereof.

"After I had wrought thus far, I caused my servant, a joiner, to make a level to discover what quantity of ground I might obtain from the entry of the water; allowing his doubling course, compassing hills to carry it plym or even; which fell out to be some three hundred acres.

"After I had plymmed it upon a true level, I betook myself to the favour of my tenants, friends, and neighbours, in running my main trench, which I call my trench-royal. I call it so, because I have within the contents of my work, counter-trenches, defending trenches, topping-trenches, winter and summer trenches, double and treble trenches, a traversing-trench with a point, and an everlasting-trench, with other troublesome trenches, which in a map I will more lively express. When the inhabitants of the country wherein I inhabit (namely, the Golden Valley) saw I had begun some part of my work, they summoned a consultation against me and my man John, the leveller, saying our wits were in our hands, not in our heads; so we both, for three or four years, lay level to the whole country's censure for such engineers as their forefathers heard not of, nor they well able to endure without merriments."—DUNCUMB'S *Hereford Report*, p. 109.

[*God and Man, in Anglo-Saxon.*]

"OF their conception of the essence of the Divine being, the Anglo-Saxon language affords a singular testimony, for the name of *God* signifies *good*. He was goodness itself, and the Author of all goodness. Yet the idea of denoting the Deity by a term equivalent to abstract and absolute perfection, striking as it may appear, is perhaps less remarkable than the fact that the word *Man*, which they used as we do to designate a human being, also signified *wick-*

advice; showing how well they were aware that our fallen nature had become identified with sin and corruption."—PALGRAVE's *History of England*, vol. 1, p. 55.

[*The Press no sure Guarantee for the Continuance of Intellectual Culture.*]

"It is not unusual for us to overlook the imbecility of human wisdom, and to extol the printing-press as defying time. We sometimes consider that the art of printing not only secures the ever-enduring possession of our present stock of worldly learning, but that we have the certain power of adding to that store to an unlimited extent. This is a fallacious assumption, grounded upon error. Mankind can only 'darken counsel by words without knowledge;' and the proud empire of intellect and science may be as easily destroyed, as those temporal dominions which were scattered to the winds of Heaven.

"Let it be granted, that no one conflagration could destroy the myriads of volumes which have become the records of the human mind; yet it does not necessarily follow that the inhabitants of Britain, a thousand, or even a hundred years hence, will be able to profit by the lore of their ancestors. Men may be in possession of tools, and at the same time be utterly unable to use them. The cultivation of the vastly diversified field of human acquirement, depends wholly upon the supply of labourers, and the capability which they have of reaping the harvest. Learning and science are wholly sustained by our artificial and perishable state of society. If, in consequence of a total subversion of our laws and institutions, property should be so divided that, instead of that gradation of ranks which is now established, there should be only a working class, degraded by poverty, debased by infidelity, without wealth to reward learning, or leisure to enjoy enquiry, all the attainments upon which we pride ourselves may ultimately disappear. Those who are now stimulated to study by the hopes of worldly advancement, would fall off; and that class by whom learning is pursued only for its own sake, would cease to exist. With the decline of public prosperity, with the destruction of private capital, all the arts which are directly or indirectly connected with commerce or manufactures would decay. The abstract sciences would be neglected or forgotten. And though some branches might be pursued by a solitary sage, still they would be as null, to a world in which he would find none able and willing to profit by his knowledge."—PALGRAVE's *History of England*, vol. 1, p. 157.

[*Frailty and Brevity of Human Life.*]

"MAN comes forth, says Job, like a flower, and is cut down; he is sent into the world the fairest and noblest part of God's works,—fashioned after the image of his Creator, with respect to reason and the great faculties of the

mind; he cometh forth glorious as the flower of the field; as it surpasses the vegetable world in beauty, so does he the animal world in the glory and excellence of his nature.

"The one, if no untimely accident oppress it, soon arrives at the full period of its perfection,—is suffered to triumph for a few moments, and is plucked up by the roots in the very pride and gayest stage of its being;—or if it happens to escape the hands of violence, in a few days it necessarily sickens of itself, and dies away.

"Man likewise, though his progress is slower, and his duration something longer, yet the periods of his growth and declension are nearly the same, both in the nature and manner of them.

"If he escapes the dangers which threaten his tenderer years, he is soon got into the full maturity and strength of life; and if he is so fortunate as not to be hurried out of it then by accidents, by his own folly and intemperance—if he escapes these, he naturally decays of himself:—a period comes fast upon him, beyond which he was not made to last—like a flower or fruit which may be plucked up by force before the time of their maturity, yet cannot be made to outgrow the period when they are to fade and drop of themselves; when that comes, the hand of nature then plucks them both off, and no art of the botanist can uphold the one, or skill of the physician preserve the other, beyond the periods to which their original frames and constitutions were made to extend. As God has appointed and determined the several growths and decays of the vegetable race, so he seems as evidently to have prescribed the same laws to man, as well as all living creatures, in the first rudiments of which there are contained the specific powers of their growth, duration and extinction; and when the evolutions of those animal powers are exhausted and run down, the creature expires and dies of itself, as ripe fruit falls from the tree, or a flower preserved beyond its bloom, drops and perishes upon the stalk."—STERNE's *Sermons*, vol. 2, p. 37.

[*The task of the Labourer easier than that of the Employer.*]

"TOIL is the lot of man, and not of the poor man exclusively. We shall find on examination, that the labours of the rich are as irksome as the labours of the indigent. The wealthy merchant, who plans a voyage, and who is perplexed with the intricacy of accounts, and vexed with the blunders, idleness, or unfaithfulness of more than one person employed by him, toils at least as hard as the seaman and porter who receive his wages. There is a pride, perhaps a pleasure, in commanding the services of others; but there is much more trouble in keeping them at work, than in working ourselves. The task of labourers, who have no other part to perform than to obey the orders given to them, is more simple, less responsible, and less embarrassing;

and if there was not a charm in freedom, which fascinates the human heart, most men would find more enjoyment, as they certainly find more ease, in being guided by others in their pursuit of the necessary provisions of life, than in undertaking to guide themselves."—FREEMAN'S *Eighteen Sermons*, p. 121.

[*Prisoners treated as Slaves, by the French in the Sixteenth Century.*]

THE French treated their prisoners as slaves. This appears in the *Memoires du Sieur du Villar*.

"In 1554, he says, "le Mareschal eut nouvelles que le Baron de la Garde s'estant jetté en mer avec les galleres du Roy, avoit esté si combatu de divers orages, qu'il avoit perdu deux galleres, et qu'en se laissant emporter par le vent, il avoit rencontré deux navires venans de Naples, chargées de six cens Espagnols, qu'il avoit combattues et prises. Ce fut un remboursement de perte, et un rafraichissement de ciurmes."

The Editor has this note upon these words. "C'est-à-dire de Chiourme, ou de Forçats. Il paroît qu'alors le vainqueur faisoit passer sur ses galères les Forçats des galères qu'il prenoit. Ainsi ces malheureux ne faisoient que changer de maîtres." (Collection des Mémoires, tom. 34, p. 237.) Such very probably, and not unfitly, may have been the custom. But the French Admiral had captured two ships—not galleys; and the men of whom he made galley-slaves were the Spanish prisoners.

If there could be any doubt of this, it would be removed by a subsequent passage in the same *Memoirs* (tom. 35, p. 252), where the French King informs the Mareschal who commanded in Piedmont, "que le Comte de Fiesque avoit combatu et prises une hourque dans laquelle il y avoit environ huit ou neuf cens Espagnols, qui avoient servy à remplir les Chismes de l'armée maritime de sa Majesté."

[*What 'The World' is*]

"WHAT is this World, of which you are so much afraid? Is it composed of the wise and the good? Of men whose advice you would ask, or follow, in any transaction which affected your temporal interest? Does it consist of persons for whom you have the least esteem? No: but it is made up of the idle, the impertinent, and the profligate; men whose understandings are commonly as contemptible as their morals are depraved."—FREEMAN'S *Eighteen Sermons*, p. 112.

[*Evils of Intemperance.*]

"THERE cannot be a doubt that from intemperance proceeds no small part of the wretchedness which is endured among us. It is time to put a more effectual check on the deleterious

vice than has hitherto been done,—by combinations of masters to withhold the intoxicating draught from their hired servants,—by suppressing the dens of sin, where the poison is sold in small quantities to the idle and dissolute,—by laws of the government which will increase the price of ardent spirits,—and by continuing the moral and religious exhortations which have already produced salutary effects."—FREEMAN'S *Eighteen Sermons*, p. 211.

[*Discriminating Treatment of Inferiors.*]

"NOR am I of that harsh and rugged temper As some great men are taxed with, who imagine

They part from the respect due to their hours,

If they use not all such as follow them, Without distinction of their births, like slaves.

I am not so conditioned: I can make

A fitting difference between my foot-boy

And a gentleman by want compelled to serve me."

MASSINGER, *New Way to pay Old Debts*,—vol. 3, p. 538.

[*Craft liable to be over-reached by Simplicity.*]

"HARD things are compass'd oft by easy means; And judgement, being a gift derived from Heaven,

Though sometimes lodged in the hearts of worldly men

That ne'er consider from whom they receive it, Forsakes such as abuse the giver of it.

Which is the reason that the politic

And cunning statesman, that believes he fathoms

The counsels of all kingdoms on the earth,

Is by simplicity oft over-reached."

MASSINGER, *New Way to Pay Old Debts*,—vol. 3, p. 583.

"An admirable observation," says Gifford, "and worthy of all praise. It may serve to explain many fancied inconsistencies in the conduct of the Overreachers in all ages."

[*Inferiority of Mercenaries to Citizen Soldiers.*]

"NON si sentiva allor questo romore

De' tamburi, com' oggi, andare in volta, Invitando la gente de più core,

O forse, per dir meglio, la più stolta, Che per tre scudi, o per prezzo minore,

Vada ne' luoghi ove la vita è tolta.

Stolta piuttosto la dirò, che ardita,

Ch' a sì vil prezzo venda la sua vita.

"A la vita l' onor s' ha da preporre;

Fuor che l' onor, non altra cosa alcuna.

Prima che mai lasciarti l' onor torre,

Dei mille vite perdere, non ch' una.

Chi va per oro e vil guadagno a porre

La sua vita in arbitrio di fortuna,

Per minor prezzo crederò che dia,
Se troverà chi compri, anco la mia.

"O, come io disci, non sanno che vaglia
La vita quel che si l' estiman poco;
O ch' an disegna innansi a la' battaglia
Che 'l piè li salvi a più sicuro loco.

La mercenaria mal fida canaglia

Prezzar' gli antichi imperatori poco :
De la lor naxion piuttosto venti
Volean, che cento di diverse genti.

"Non era a quei buon' tempi alcun escluso,
Che non portasse l'arme, e andasse in guerra,
Fuor che fanciul da sedici anni in giuso,

O quel che già l' estrema etade afferra ;
Ma tal milizia solo era per uso

Di bisogno, e d' onor de la sua terra ;

Sempre sua vita esercitando sotto

Buon' capitani in arme, era ognun dotto."

Continuation of Orlando Furioso,
canto 2, stan. 41-4.

[Happiness of Studious Retirement.]

WHEN James I. went into the Bodleian, he broke out into that noble speech, "If I were not a King, I would be an University man ; *Et si unquam mihi in fatis sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi his catenis illigari, cum hisce captivis concatenatis etatem agere.*"

BURTON, to whom I am beholden for this quotation, in his *Anatomy of Melancholy* (p. 278) quotes also a beautiful passage from an epistle of Heinsius, concerning the library at Leyden, of which he was keeper ;—*in quâ, says the resolute student, simul ac pedem posui, foribus pectus abdo, ambitionem autem, amorem, libidinem, &c. excludo, quorum parens est ignavia, imperitia nutrit ; et in ipso aternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me miseret, qui facilitatem hanc ignorant.*

[Spanish Gentlemen serving as Foot-Soldiers.]

"Je voudrois—que les François fissent en pareille occasion ce que font les Espagnols : c'est que tout aussi-tôt qu'il arrive en Italie quelque troupe se pied deschaux,¹ qu'ils appellent bisognes, les vieilles bandes s'assemblent pour delibérer sur la parade de ceux-ey ; auxquels l'un contribue les souliers, le chapeau, et les autres de main en main tout ce qui est nécessaire pour les remplumer de preces rapportées, et surtout pour luy apprendre son entregent : à quoy faire ils sont tous si soigneux qu'en moins de rien vous les prendriez pour anciens gouzmanes, que nous appellons lance-spezades² à l'imitation des Italiens ; mais à mon advia, selon nous (appointez en l'infanterie) quant

à la morgue, cela ne leur manque jamais."—*Memoires du SIEUR DU VILLAR,—Collection des Memoires, tom. 36, p. 107.*

[Variety of Individual Qualifications for the Ministry.]

"THE ministers of the gospel, like other human beings, differ from each other in their several qualifications. One is remarkably gifted in prayer : another reads the scriptures in a solemn and impressing manner. One shines in conversation, and communicates in a familiar way many valuable religious and moral hints : and another, though he is silent or cold when he visits those who are in health, has still the power, like a blessed angel, of imparting light and consolation to the chambers of the sick. Of preaching, as relates both to matter and manner, there are various kinds of merit. One minister excels in the composition ; and another in the delivery, of a sermon. One is not known to be a great man till his sermons appear in print : and another, who loses his reputation by publishing his discourses, is animated and eloquent in the pulpit. One displays profound learning and a critical knowledge of the Greek and oriental languages : another is not well acquainted with any language except the English, but that he manages with sufficient dexterity. One is a deep logician, his method is clear, his distinctions accurate, his arguments powerful : another is pathetic, affectionate, interesting. The voice of one preacher is sonorous, alarming ; it makes the hearer almost start involuntarily from his seat ; and expands his eyes, his ears, his mouth, in terror or with admiration : the voice of another preacher is soft, gentle ; it sounds in the ear like the breathings of a flute ; it charms the heart, and fills the eyes with tears."—FREEMAN'S *Sermons*, p. 7.

[Resignation to the Path appointed us in Life.]

"It pleases heaven to give us no more light in our way, than will leave virtue in possession of its recompense.

"—Grant me, gracious God ! to go cheerfully on the road which thou hast marked out,—I wish it neither more wide or more smooth :—continue the light of this dim taper thou hast put into my hands :—I will kneel upon the ground seven times a day to seek the best track I can with it,—and having done that, I will trust myself and the issue of my journey to thee, who art the fountain of joy,—and will sing songs of comfort as I go along."—STERNE'S *Sermons*, vol. 4, p. 10.

[Disappointment in Marriage.]

"LISTEN, I pray you, to the stories of the disappointed in marriage :—collect all their complaints : hear their mutual reproaches ; upon what fatal hinge do the greatest part of them turn ?—"They were mistaken in the person."

¹ C'est à dire, des recrues.

² Ces lancepieds étoient des places dans l'Infanterie destinées à des nobles trop pauvres pour servir dans la cavalerie.

Some disguise either of body or mind is seen through in the first domestic scuffle:—some fair ornament—perhaps the very one which won the heart,—*the ornament of a meek and quiet spirit* falls off; *It is not the Rachel for whom I have served,—Why hast thou then beguiled me?*

"Be open—be honest: give yourself for what you are; conceal nothing,—varnish nothing,—and if these fair weapons will not do,—better not conquer at all, than conquer for a day:—when the night is passed, 'twill ever be the same story,—*And it came to pass, behold it was Leah!*

"If the heart beguiles itself in its choice, and imagination will give excellencies which are not the portion of flesh and blood:—when the dream is over, and we awake in the morning, it matters little whether 'tis Rachel or Leah—be the object what it will, as it must be on the earthly side, at least, of perfection,—it will fall short of the work of fancy, whose existence is in the clouds.

"In such cases of deception, let not man exclaim as Jacob does in his,—*What is it thou hast done unto me?*—for 'tis his own doings, and he has nothing to lay his fault on, but the heat and poetic indiscretion of his own passions."—*STERNE'S Sermons*, vol. 4, p. 11.

[Inordinate Presumption of the Church of Rome.]

"WOULD one think that a church, which thrusts itself under this Apostle's patronage, and claims her power under him, would presume to exceed the degrees of it which he acknowledged to possess himself.—But how ill are your expectations answered, when instead of the humble declarations in the text,—Ye men of Israel marvel not at us, as if our own power and holiness had wrought this;—you hear a language and behaviour from the Romish church, as opposite to it as insolent words and actions can frame.

"So that instead of, Ye men of Israel, marvel not at us,—Ye men of Israel, do marvel at us,—hold us in admiration:—approach our sacred pontiff—(who is not only holy—but holiness itself)—approach his person with reverence, and deem it the greatest honor and happiness of your lives to fall down before his chair, and be admitted to kiss his feet.—

"Think not, as if it were not our own holiness which merits all the homage you can pay us.—It is our own holiness,—the superabundance of it, of which, having more than we know what to do with ourselves,—from works of supererogation, we have transferred the surplus in ecclesiastic warehouses, and in pure zeal for the good of your souls, have established public banks of merit, ready to be drawn upon at all times.

"Think not, ye men of Israel, or say within yourselves, that we are unprofitable servants;—we have no good works to spare, or that if we had,—we cannot make this use of them;—that we have no power to circulate our indulgences,

—and huckster them out, as we do, through all the parts of Christendom.—Know ye by these presents, that it is our own power which does this;—the plenitude of our apostolic power operating with our own holiness, that enables us to bind and loose, as seems meet to us on earth;—to save your souls or deliver them up to Satan, and as they please or displease to indulge whole kingdoms at once, or excommunicate them all;—binding kings in chains and your nobles in links of iron."—*STERNE'S Sermons*, vol. 5, p. 56.

Why the Catholic Powers did not subjugate England.

THE Jesuit WALLIUS, in one of his Paraphrases of Horace, addresses the Catholic Powers thus:

"*Prô pudor! intactam cur non his fragimus armis Albionem et Tusco Tamesim subjecimus anni? Cur non hunc nostris vinctum post torga catenis, Cur non et puppes, et rostra Britannica sacrâ Vidimus ire viâ?*"

To which Lander has replied in a note at the bottom of the page,

Cur non? quia non potuistis.

[Storey's Character of true and false Ministers.]

"We had a meeting in the meeting-house at Hampton, which was not large, by reason of the shortness of the notice; and I was hindered and kept out of the public service, though under the weight of it, great part of the time, by one Thomas Chase, an old self-conceited, self-preferring, dead, dry, and confused preacher, of that place, and an enemy to the discipline of the Church; whom, after I stood up, I reproved in an occult and yet intelligible manner; so that at last the divine life of truth came over all, and we had a good and comfortable meeting, all the living being well satisfied.

"The great hindrance, disservice, and mischief, which the Adversary doth in the Church by such dry and dead preachers among us (who being full of themselves only, can and will speak in their own time, without any regard to the life of truth, or to any minister of truth, though a stranger in the place) is, that their time being always, and what and when they will, and the true ministers waiting only upon the Lord, as having no ministry at any time but immediately from him; when the Lord's time is and the real concern comes from him upon the true minister, the false one is in the way, hindering the true work and service of the ministry and meetings many times, as one who would ravish and defile the Spouse of Christ, to the invisible, yet unspeakable hurt, loading and grieving of the true ministry, and their work and service in the Lord, and all the living and sensible members in an assembly; and such oppressing per-

sons and things are suffered, to prevent confusion and other hurtful consequences which might ensue upon the open forbidding or reproving of such persons in an assembly: for I have never yet seen any one so much out of the way of truth, or any thing so unworthy or absurd in itself, but *this* would have a party and supporters, and *that* votaries and espousers, to vindicate them, and contend to further evil and mischief.” —*Life of THOMAS STOREY*, p. 319.

[*Storey's Account of his Recovery from Illness.*]

“BEFORE we got thither, my cold increased upon me to that degree, that my body was sore all over with an aching in my bones, so that it was with some difficulty I reached the place; and that night, taking some sage tea, (having first felt a secret work of Truth to overcome the root and power of the distemper, to which alone I have great reason to ascribe my recovery) I fell into a very great sweat; which took off much of the load of the fever and cold out of my flesh, but left great pains in my bones, and reduced me in so short a time to so great a weakness, that I could not go next day to meeting, though within a little way of the place, but continued sweating for several days, which, with some cordial things administered by my good friend *Joseph Gamble*, who practised physio, gradually carried off the distemper, but was not able to attend any meeting for some time; and finding the air at *Spikes*, and the noise in town hurtful, I removed thence, on the second day, back to *Francis Gamble's*, three miles; where I staid till the fourth day following, being there taken with a fainting fit, which I never had known before, but was much comforted after it in the blessed truth; which I have ever found to be the richest and best cordial.” —*Life of THOMAS STOREY*, p. 434.

[*Storey's Moralisation upon the Earthquake in Jamaica.*]

JAMAICA, 1709.—“Viewed the town and forts; where I saw great effects of the dreadful earthquake still remaining, though the people were gradually filling up divers deep places with stones, in order to raise new buildings; most of the ground being already built upon what was left by the earthquake in that point. The earthquake here was such as has scarce been paralleled in any age or country; and was followed by a dreadful fire, which scarce left a house in all the town unconsumed; but left the stooks, pillory, and ducking-stool entire, as if the destroyer had been ordered to leave them, as instruments of justice, for the future punishment of the miserable inhabitants, which the Orderer of all things foresaw they would deserve, notwithstanding his judgments, for such are their wicked expressions, their oaths, blasphemies, profanations of the holy name of Almighty God, their cursings, damnings, sinkings, and rude expressions in all their conversation, even amongst

both sexes, that sober men who never heard them, would hardly believe, if it were told them, that human nature were capable of so great degeneracy; insomuch that it looks as if, when sunk into the earth, they had been baptized in hell, into the very nature and language of it; whose expressions I will not defile my pen to repeat, though dipped in bitter gall: and yet I believe the day of God's mercy is not quite over to some among them.” —*Life of THOMAS STOREY*, p. 444.

[*Storey's Visit to William Penn.*]

1714.—“I went to *Ruscombe*, to visit *William Penn* and his family. He was then under the lamentable effects of an apoplectic fit, which he had had some time before: for his memory was almost quite lost, and the use of his understanding suspended; so that he was not so conversible as formerly: and yet as near the truth, in the love of it, as before. Wherein appeared the great mercy and favour of God, who looks not as man looks; for though, to some this accident might look like judgment, and no doubt his enemies so accounted it; yet it will bear quite another interpretation, if it be considered how little time of rest he ever had from the importunities of the affairs of others, to the great hurt of his own, and suspension of all his enjoyments, till this happened to him; by which he was rendered incapable of all business, and yet sensible of the enjoyment of truth, as at any time in all his life.

“When I went to the house, I thought myself strong enough to see him in that condition; but when I entered the room, and perceived the great defect of his expressions for want of memory, it greatly bowed my spirit, under a consideration of the uncertainty of all human qualifications; and what the finest of men are soon reduced to by a disorder of the organs of that body with which the soul is connected, and acts during this present mode of being. When these are but a little obstructed in their various functions, a man of the clearest parts, and finest expression, becomes scarce intelligible. Nevertheless, no insanity or lunacy at all appeared in his actions; and his mind was in an innocent state, as appeared by his very loving deportment to all that came near him: and that he had still a good sense of truth was plain, by some very clear sentences he spoke in the life and power of truth, in an evening meeting we had together there; wherein we were greatly comforted: so that I was ready to think this was a sort of sequestration of him from all the concerns of this life which so much oppressed him; not in judgment, but in mercy, that he might have rest, and not be oppressed thereby to the end.” —*Life of THOMAS STOREY*, p. 463.

[*Peter the Great's Deportment to his Subjects.*]

“FREDERICKSTADT.—Here they confirmed to us what I have written above of the *Czar*, and

related many other things of him of a good tendency; one of which was this, That he used quite another way with his officers, and others, than what had been reported of him when in his own country; for he was so familiar, that he would have them call him sometimes by his name, and seemed better pleased with that way than his former distance; only in times of their worship, which they sometimes held in the market-place, he would then, as is usual at home, resume great dignity on him; and one time, being rainy weather when they were at it, he wearing his own hair, pulled off the great wig from one of his Dukes, and put it on himself, to cover him from the rain, making the owner stand bareheaded the while; for it seems he is so absolute, that there must be no grumbling at what he does, life and estate being wholly at his discretion."—*Life of THOMAS STOREY*, p. 495.

[*Storey and his Church of England Relatives.*]

"HAvING had letters of invitation from my brother *George Storey*, then Dean of *Limerick*, and also from my sister, his wife, to lodge there at their house, I accepted of it, and was with them during the time I staid in town. They were very kind, and invited my company one day to dinner, and entertained us freely and plentifully: but in a short time I found my spirit under a very great load, which rendered my stay there very uncomfortable, though things, to outward view, were all agreeable; till at length, I perceived they were under a very deep prejudice against the truth, being poisoned by the invidious and wicked writings of *Lesley*, that implacable and venomous rattlesnake; and this occasioned some ungrateful rubs; for I found a disposition in them to take advantage (if they could have any) of every word they could at any time wrest to a sense never intended in the speaking of it. As, for instance, one of them, in some serious and private discourse, commending the satisfaction to be reaped in prayer; and I, in the mean time, having an eye upon the result and end of all prayer in a state of Paradise, happening to say, 'It was true in all them, who addressed themselves to God in the spirit of prayer; but that 'tis much better to be in a state where there is no need of prayer; that which was once needful to be prayed for being now obtained, and become the enjoyment of him that prayed for the same before he obtained it.' This was wrested, as if I had said, We (the Friends) were in such a high state in this life as that we had no need of prayer at all. Again, I happened to say in discourse, 'that as the Apostles, living long after the days of the Prophets, and having the same spirit, saw some things clearer than the Prophets themselves did, relating to their own prophecies, as saith the Apostle *Peter*; so we in our days, having the advantage of near 1700 years' time and experience of all those ages, might see some things writ (obscurely) by some of the Apostles, clearer than they themselves did.' This was immedi-

ately wrested to intend, 'That we were wiser, and had more knowledge than the Apostles, &c.' And thus perceiving what kind of snares were all around me, I from thenceforth conversed as little with them as I could during the rest of that tedious and burthensome week I staid there; though in every thing else they made me very welcome. As they had mentioned these books, I procured the *Switch*, wrote by *Joseph Wyeth*, and left it with them, if, peradventure, it might be instrumental to expel some of that poison but too willingly drunk in from the other; whose wrestling and uncharitable spirit so plainly appeared in the above mentioned, and some other like passages that happened: but, after all, I parted from them under a great burden and load, being much troubled to see them under these prejudices, and in a state when 'tis next to impossible they should ever have any reconciling thoughts of truth, but take measures of truth, of me, and friends in general, by that false rule they have thus espoused.

"During my stay at *Limerick*, finding things thus with my relations, I was as much as well I could in the conversation of friends, and much more easy and comfortable, my nearest relation being to those who dwell in the truth, though not otherwise related."—*Life of THOMAS STOREY*, p. 547.

[*Decline of the Quaker Ministry*]

"I ENQUIRED more particularly into the state of the Menists in these parts, and found, that all along their ministers had preached freely, till of late some here and there had begun to receive hire, but were moderate therein; and though they still keep up their whole testimony against fighting and swearing, yet they are not so lively in their worship, nor so near the truth, as they were in their first appearance: and I was informed that their ministers are, for the most, but weak and dry in their ministry; and sometimes their hearers had rather some of them would be silent than preach, though gratis. If thus it be, it hath fared with them as with many others, who, having had a day of visitation from the Lord, and obtained a reputation through his goodness among them, and by that holy and innocent conversation they have had through his grace; yet some becoming more loose, and not keeping in the grace of God, and the virtue and power of it, have ended in mere Formalists: and then in a generation or two, little has appeared but the outside and form of godliness, which the power of grace brought forth in those who went before; and so, in a great measure, it is with them: and yet, in the main, they are preserved from the gross evils of the world; and I hope the Lord hath a visitation of life and power yet in store for them. Among other things I obtained the Form of Words used by them instead of an oath; which is thus: *In the Words of Truth, instead of a solemn oath, I declare, &c.*

"If we in *Britain* had waited the Lord's time for such a Form as this, we had been more happy in a fuller testimony than they in some other things; and, in the Lord's time, might have had the like testimony from the Ruler, and Rulers in *Britain* and her dependencies, as this people have of late had from the states-general of the United Provinces."—*Life of THOMAS STOREY*, p. 520.

[*Storey's Account of an Ignis Fatuus.*]

"ONE thing very particular I observed in the way as we went in the night-time: going toward a valley, not above two or three miles from *Northampton*, we saw several lights, which I took to be candles in the windows of houses in some small village before us; and in a short time they all seemed to vanish, which I took to be by the interposition of some higher ground or hedges; till, coming forward in a line, near a brook in the valley, we espied a single light a little before us on the way-side, not moving, but fixed as in a window of some house there; but as we approached the place, it began to move, and crossed the lane at some distance from us, and went through a hedge, and a little way along another hedge in a close, mending its pace, so that I took it to be some person in haste, carrying a lantern from a house whence it seemed to issue, though there was no house there: then it took a short turn, as if it had some self-direction, and passing along about breast-high from the earth, went side-way in the wind, which was considerably high; and going a little on our right hand, went northward near the way we had come. It was very bright, though it seemed sometimes to intermit a little, and twinkle in its motion; and so went on as far as we could see it. It put me in mind of some flying beetles I had seen in *Hispaniola*, and some other parts of the *West Indies*; which shine as they fly in the night, giving light, in appearance not much short of stars of the first magnitude. I have often heard, and somewhere read, of an *Ignis fatuus*, or *Jack* with a lantern; of which I suppose this was one sort (for I have heard of several), but have not found the phenomenon solved any where to my satisfaction."—*Life of THOMAS STOREY*, p. 730.

[*Pulpit Eloquence.*]

"THE settled ministers of the gospel, who are constantly preaching to the same people, and who in the course of a year deliver a hundred sermons in the same pulpit, it is vain to demand of them the same style of eloquence which distinguishes the celebrated preachers, who have appeared only on particular occasions. The sermon which is filled with tropes and figures, with glowing language, with pathetic addresses, in a word, with the graces and energies of the superior kinds of oratory, is loudly called for by many. Why do not our ministers, it is asked, preach like the divines of the French

nation, or deliver their sermons with the life and pathos of Whitefield? The answer is, that the French divines, who have gained so much renown, preached only in Lent and Advent; and that Whitefield, (i.) who, it must be confessed, possessed astonishing powers of oratory, —and great knowledge of human nature—never remained long in one place, but as soon as he perceived that the attention of his auditors was beginning to droop, he flew to another part of the country. In truth, the animated style of eloquence is not designed for common use; it is a mere luxury, a dish to be served up on holy-days. The figures which enrich this species of style, do not grow on every tree; correct and elegant similes and metaphors (ii.) are rare productions. The settled ministers of the gospel must be content to supply their flocks with the plain and substantial food of religion. If they are constantly aiming at something more exquisite, they will ere long become declaimers and enthusiasts; they will soon get to the end of their stock of images and glowing expressions, and will go over them again and again; (iii.) they will grow affected and artificial; and though there will be still an appearance of heat, yet it will still be a mere appearance; for their language will be colder than the rays of a December moon. As the truth of these observations is established by experience, you, my brethren, will be satisfied with that moderate warmth, which will last through life; and you will consider him as a useful preacher, who wins you to virtue and piety, or confirms you in them, by little and little, though he seldom makes a deep impression in any particular discourse."—*FREEMAN'S Sermons*, p. 9.

[*'The Indian Summer' of New England.*]

"THE southwest is the pleasantest wind which blows in New England. In the month of October, in particular, after the frosts, which commonly take place at the end of September, it frequently produces two or three weeks of fair weather, in which the air is perfectly transparent, and the clouds, which float in the sky, of the purest azure, are adorned with brilliant colours. If at this season a man of an affectionate heart and ardent imagination should visit the tombs of his friends, the southwestern breezes, as they breathe through the glowing trees, would seem to him almost articulate. Though he might not be so wrapt in enthusiasm, as to fancy that the spirits of his ancestors were whispering in his ear; yet he would at least imagine that he heard the small voice of God. This charming season is called the *Indian Summer*, a name which is derived from the natives, who believe that it is caused by a wind, which comes immediately from the court of their great and benevolent God Cantanow-wit, or the southwestern God, the God who is superior to all other beings, who sends them every blessing which they enjoy, and to whom the souls of their fathers go after their decease."

—FREEMAN'S *Sermons*, p. 192; Note to Sermon VIII.

[*Affected Humility.*]

"No grace of the mind is so often affected as humility. There are men who, under the name of foibles, accuse themselves of feelings, which they secretly hope every one will regard as amiable weaknesses. There are others who, that they may enjoy the satisfaction of speaking of themselves, even acknowledge their vices. There are others, who humble themselves with so much stateliness, and condescend with so much dignity, that it is manifest that they think themselves superior to those who are in their presence. In fine, there are others, who write long journals of humility, to be read after their death, and which, though they are dictated by vanity and egotism, are designed to possess the minds of all, who peruse them, with an exalted idea of sanctity; for they confess in general terms, that they are the vilest of men; whilst they are careful not to specify the particular acts of folly, meanness, and insincerity which are known to their contemporaries."—FREEMAN'S *Sermons*, p. 227.

[*Marriage versus Poverty.*]

"MANY laymen," says BURTON, "repine still at Priests' marriages, and not at Clergymen only, but all the meaner sort and condition; they would have none marry but such as are rich and able to maintain wives, because the parish belike shall be pestered with orphans, and the world full of beggars; but these are hard hearted, unnatural monsters of men,—shallow politicians."—*Anatomy of Melancholy*, p. 582.

[*Ill-paid Labour of Women—its Demoralising Effect.*]

"VIAME el dia y la noche
en mi labor ocupada.
Dia y noche, dixes? si;
que es tan corta la ganancia
de una labor, que a un sustento
aun dos tareas no bastan
en continuadas fatigas.
Mal aya la ley, mal aya
del mal uso introducido
de darle tan corta paga
por el afan de sus manos
a una muger dedicada
que a valer mas las labores
no huviera mugeres flacas."

El Letrado del Cielo.

[*Hacket against Reformation by means of Rebellion.*]

WHEN the people in Charles the First's time used to assemble in tumultuous concourses, "seeking to manage all affairs by the whirl-

wind of their own ignorant clamours, and to remedy grievances without consulting religion or justice," Hacket (afterwards Bishop) "much wondered any men could think it possible that the God of Order would ever mend any thing by their means, who (take them one by one) were most ignorant and illiterate; take them all together, were most bloody and violent." If the administration of a kingdom were out of frame, our Bishop maintained it were better to leave the redress to God than to a seditious multitude: and that the way to continue purity of religion was, not by rebellion, but by martyrdom."—*Life of Bishop Hacket*, p. xvii.

[*Utility of Literary Revision.*]

"—As in schools they have a care
To call for repetitions, and are there
Busied as well in seeking to retain
What they have learnt already, as to gain
Further degrees of knowledge, and lay by
Invention while they practise memory;
So must I likewise take some time to view
What I have done, ere I proceed anew.
Perhaps I may have cause to interline,
To alter, or to add; the work is mine,
And I may manage it as I see best."

QUARLES; *Conclusion to the School of the Heart.*

[*Will Usurping the Place of Reason.*]

"THE crooked will that seemingly inclines
To follow Reason's dictates, twines
Another way in secret, leaves its guide
And lags behind, or swerves aside;
Crab-like creeps backwards, when it should
have made

Progress in good, is retrograde.
Whilst it pretends a privilege above
Reason's prerogative, to move
As of itself, unmoved, rude Passions learn
To leave the oar, and take in hand the stern."

QUARLES; *School of the Heart*, p. 72

"Tu sois la bien venue, ô bien-heureuse
Tresve,
Tresve, que le Chrestien ne peult assez
chanter,
Puis que seuls tu as la vertu d'enchanter
De nos travaux passer la souvenance gresve.
Tu dois durer cinq ans; et que l'anvie en
crève

Car si le ciel bening te fiermet enfanter
Ce qu'on attend de toy, tu te pourras vanter
D'avoir fait une paix, qui ne sera si brève.
Mais si le favory en ce commun repos
Doit avoir désormais la temps plus à propos
D'accuser l'innocent, pour luy ravir sa terre;
Si le fruit de la paix du peuple tant requis
A l'avare advocat est seulement acquis,
Tresve, va t'en paix, et retourne la guerre."

DU BELLAY.

[*Naval and Military Service of France in the Sixteenth Century—their relative Advantages.*]

When upon the death of the French Admiral D'Anneband, in 1562, the King offered M. de Saint André his choice either to succeed him, or be made a Marshal; he told Marechal de Vieilleville "qu'il choisiroit l'estat d'Admiral, car il n'y en a que ung en France, et qu'il y a quatre Mareschaux; et quand il n'y en a que trois, le Connestable facit toujours le quatriesme qui ordinairement les precede tous. Mais à l'Admiral personne ne commande; et en une armée de mer, le Roy y estant en personne, tous les estats de France, quels qu'ils soyent, luy cedent et obissent, jusques à donner le mot en toute l'armée et en la merme maison du Roy; usurpant cette prerogative en vertu de son estat d'Admiral, sur le Grand-Maistre de France, auquel seul appartient ceste autorité à cause du sien."

M. de Vieilleville replied, "*Oùy bien sur la mer seulement; car sur terre il n'a nulle sence ny commandement; mais que plus est, il n'y tient aucun rang.*" He proceeded, after some further observations, to say—"à la verité, ce n'est pas le faict du François que la marine. Si nous estions en Hespaigne, Portugal ou Angleterre, vous auriez grandissime raison de poursuyvre l'estat d'Admiral, car il y est le premier de tous, d'autant que leurs principales forces sont au navigaige: mais estant François, je vous prie, *Monsieur, ne changez jamais vostre lance, vostre cheval de bataille, ny vos esprons dorez, à une voile, boulingue, ou tringuet.*"

The Marechal concluded with a very characteristic appeal to his friend's loyalty: "Encores n'est-ce pas tout; car il y a un seul poinct, que si l'estat d'Admiral valoit une Duché de Bretagne ou de Normandie, vous ne voudriez pour mourir l'accepter, qui est que vous seriez privé de la presence de vostre maistre, que vous avez plus chere que tous les biens du monde, veoise que vostre propre vye; car vous ne le scauriez veoir que huit ou dix jours toute l'année si vous vouliez exactement exercer vostre estat, et sans reproche y faire vostre devoir."—VINCENT CARLOIX, *Memoires du M. de Vieilleville. Collection Universelle des Memoires*, tom. 30, pp. 236–242.

[*Inns of Court in Fortescue's Time.*]

"In the reign of Henry the Sixth the students in each of the inns of court were computed at two hundred, and these bear but a small proportion to their number at this day. The reason given by Fortescue for the smallness of their number in his time is very curious, and is but one of a thousand facts which might be brought to prove the vast increase of wealth in this country. His words are these: In these greater innes there can no student be maintained for less expences by the year than twenty markes; and if he have a servant to wait upon him as most of them have, then so much the

greater will his charges be. Now, by reason of this charges, the children only of noblemen do study the laws in those inns, for the poor and common sort of the people are not able to bear so great charges for the exhibition of their children. And merchant men can seldom find in their hearts to hinder their merchandize with so great yearly expences. And thus it falleth out that there is scant any man found within the realm skillful and cunning in the lawes, except he be a gentleman born and come of a noble stook. Wherefore they, more than any other kind of men, have a special regard to their nobility, and to the preservation of their honor and fame. And to speak uprightly, there is in these greater innes, yea and in the lesser too, beside the study of the laws, as it were an university or school of all commendable qualities requisite for noblemen. There they learn to sing, and to exercise themselves in all kinds of harmony. There also they practice dancing, and other noblemen's pastimes, as they use to do, which are brought up in the king's house. In the working days most of them apply themselves to the study of the law; and on the holy days to the study of holy scripture; and out of the time of divine service to the reading of chronicles. For there indeed are virtues studied, and vices exiled; so that, for the endowment of virtue, and abandoning of vice, knights and barons, with other states, and noblemen of the realm, place their children in those innes, though they desire not to have them learned in the laws, nor to live by the practice thereof, but only upon their father's allowance."—SIR JOHN HAWKINS'S *History of Music*, vol. 2, p. 109.

[*Use of Points, in ancient Costumes.*]

"POINTS were anciently a necessary article in the dress, at least of men; in the ancient comedies and other old books we meet with frequent mention of them: to describe them exactly, they were bits of string about eight inches in length, consisting of three strands of cotton yarn, of various colours, twisted together, and tagged at both ends with bits of tin plate; their use was to tie together the garments worn on different parts of the body, particularly the breeches or hose, as they were called, hence the phrase 'to untruss a point.' With the leathern doublet, or jerkin, buttons were introduced, and these in process of time rendered points useless; nevertheless they continued to be made till of very late years, and that for a particular purpose. On Ascension-day it is the custom of the inhabitants of parishes with their officers to perambulate, in order to perpetuate the memory of their boundaries, and to impress the remembrance thereof on the minds of young persons, especially boys; to invite boys therefore to attend this business, some little gratuities were found necessary, accordingly it was the custom at the commencement of the procession to distribute to each a willow-wand, and

at the end thereof a handful of the points above spoken of; which were looked on by them as honorary rewards long after they ceased to be useful, and were called tags."—SIR JOHN HAWKINS'S *History of Music*, vol. 2, p. 112.

[*Matrimony figured by Dancing.*]

"SIR THOMAS ELYOT, in his book called the Governor, says in general, that dancing by persons of both sexes is a mystical representation of matrimony, these are his words: 'It is diligently to be noted that the company of man and woman in dancing, they both observing one number and time in their movings, was not begun without a special consideration, as well for the conjunction of those two persons, as for the imitation of sundry vertues which be by them represented.

"And forasmuch as by the joining of a man and woman in dancing, may be signified matrimony, I could in declaring the dignitie and comoditie of that sacrament make entire volumes, if it were not so commonly known to all men, that almost every frier Eymytoun caryeth it written in his bosom."

"And elsewhere he says, 'In every dance of a most ancient custom there danced together a man and woman, holding each other by the hand or by the arm, which betokeneth concord. Now it behoveth the dancers, and also the beholders of them, to know all qualities incident to a man, and also all qualities to a woman likewise appertaining.'"—SIR JOHN HAWKINS'S *History of Music*, vol. 2, p. 133.

[*Old English Military March revised by Charles the First.*]

"NOTWITHSTANDING the many late alterations in the discipline and exercise of our troops, and the introduction of flutes and other instruments into our martial music, it is said that the old English march is still in use with the foot. Mr. Walpole has been very happy in discovering a manuscript on parchment, purporting to be a warrant of Charles I. directing the revival of the march agreeable to the form thereto subjoined in musical notes signed by his Majesty, and countersigned by the Earl of Arundel and Surrey, the then Earl Marshal. This curious manuscript was found by the present earl of Huntingdon in an old chest; and as the parchment has at one corner the arms of his lordship's predecessor, then living, Mr. Walpole thinks it probable that the Order was sent to all lords lieutenants of counties.

"The following is a copy of the warrant and of the musical notes of the march, taken from the Catalogue of Royal and Noble Authors, vol. 1, p. 201.

"Charles Rex.

"Whereas the ancient custome of nations hath ever bene to use one certaine and constant forme of march in the warres, whereby to be distinguished one from another. And the march

of this our English nation, so famous in all the honorable atchievements and glorious warres of this our kingdome in forraigne parts (being by the approbation of strangers themselves confest and acknowledged the best of all marches) was through the negligence and carelessness of drummers, and by long discontinuance, so altered and changed from the ancient gravitie and majestie thereof, as it was in danger utterly to have been lost and forgotten. It pleased our late deare brother Prince Henry to revive and rectifie the same by ordayning an establishment of one certaine measure, which was beaten in his presence at Greenwich, anno 1610. In confirmation whereof wee are graciously pleased, at the instance and humble sute of our right trusty and right well beloved cousin and counsellor Edward Viscount Wimbledon, to set down and ordaine this present establishment hereunder expressed. Willing and commanding all drummers within our kingdome of England and principallitie of Wales exactly and precisely to observe the same, as well in this our kingdome, as abroad in the service of any forraigne prince or state, without any addition or alteration whatsoever. To the end that so ancient, famous, and commendable a custome may be preserved as a pattern and precedent to all posteritie. Given at our palace of Westminster the seventh day of February, in the seventh year of our raigne, of England, Scotland, France, and Ireland."—SIR JOHN HAWKINS'S *History of Music*, vol. 2, p. 171.

[*Children of the Chapel-Royal.*]

"CHILDREN of the Chappelle VIII, founnen by the king's privie cofferes for all that longethe to their apperelle by the hands and oversyghte of the deane, or by the Master of Songe assigned to teache them, which master is appointed by the deane, chosen one of the number of the felowships of chappelle after rehearsed, and to drawe them to other schooles after the form of Sacotte, as well as in Songe in Orgaines and other. These childrene eate in the hall dayly at the chappell boarde, nexte the yeomane of vestery; taking amongstest them for livenge daylye for breakfasts and all nighte, two loaves, one messe of great meate, ii. galones of ale; and for wintere seasons iii. candles piche, iii. talsheds, and lyttre for their pallets of the sargeante, usher, and carryadge of the king's cooste for the competent beddynge by the oversyght of the comptrollere. And amongstest them all to have one servante into the court to trusse and bear their harnesse and lyverey in court. And that day the king's chappelle removeth every of these children then present removeth iii. d. at the green clothe of the comptyng-house for horsshire dayly, as long as they be jurneing. And when any of these children comene to xviii. years of age, and their voyces change, he cannot be preferred in this chappelle, the nombre being full, then yf they will assente 'the king assynethe them to a colledge or Oxford or

Cambridge of his foundations, there to be at synding and studye bothe suffyently, tyle the kinge may otherwise advaunse them."—SIR JOHN HAWKINS'S *History of Music*, vol. 2, p. 293;—from an *Account of the Household Establishment of Edward IV.*

[*School-master of the Chapel-Royal.*]

"MASTER of the gramere schole, quem necessarium est in porta, atque in regulis positive grammatice expeditum fore, quibus audientium animos cum diligentia instruit ac infermat. The king's heueneome the children of the chappelle afore they came their descante, the clerks of the Armorye with other mone and childrene of the courto, disposed to learn in this syence, which master amonge yf he be preeste, muste syng our Lady Masse in the king's chappelle, or else amonge to reade the gospell, and to be at the greate processyone; this to be by the deane's assygnacion; takinge his meate in the halle, and lyvereye at nighte a galow of ale; and for wintere lyvereye one candle pich, a talesheid, or one faggote; and for his dayly wages allowed in the cheque role, whilest he is presente in courto. iij. d. ob. and clothinge with the householde for winter and somere, or else xx. s. cariage for his competente beddyng and bokes with the childrene of the chappelle, by comprolemente, not partynge with noe giftes of householde, but abydinge the king's avauncement after his demerits; and lyverye for his horses by the king's herbergere; and to have in his courto one honeste servante."—SIR JOHN HAWKINS'S *History of Music*, vol. 2, p. 295;—from an *Account of the Household Establishment of Edward IV.*

[*Against Loudness in Church Singing.*]

"LET a singer take heed lest he begin too loud, braying like an asse; or when he hath begun with an uneven height, disgrace the song. For God is not pleased with loud cryes, but with lovely sounds; it is not, saith our Erasmus, the noyse of the lips, but the ardent desire of the heart, which like the loudest voyce doth pierce God's eares. Moses spake not, yet heard these words, 'Why dost thou cry unto me?' But why the Saxons, and those that dwell upon the Balticke coast, should so delight in such clamouring, there is no reason, but either because they have a deafe God, or because they thinke he is gone to the south side of heaven, and therefore cannot so easily heare both the easterlings and the southerlings."—SIR JOHN HAWKINS'S *History of Music*, vol. 2, p. 407.

[*Old English Breakfast Fare in a Baronial Family.*]

"THE regimen of diet prescribed by the book from which the above extracts are made, was, with a few variations extended to the whole

family: the following regulations respect the breakfasts of the earl and the countess and their children during Lent.

'Breakfast for my lord and my lady.

'First, a loaf of bread in trenchers, 2 manchets, a quart of beer, a quart of wine, 2 pieces of salt-fish, 6 bacconn'd herring, 4 white herring, or a dish of sprats.—

'Breakfast for my Lord Percy and master Thomas Percy.

'Item, half a loaf of household bread, a manchot, a bottle of beer, a dish of butter, and a piece of salt fish, a dish of sprats, or three white herring.—

'Breakfast for the nursery, for my lady Margaret and master Ingeram Percy.

'Item, a manchot, a quart of Beer, a dish of butter, a piece of salt-fish, a dish of sprats or 3 white herring.'—

"And except the season of Lent and fish-days, the ordinary allowance for this part of the family throughout the year was as follows.

'Breakfasts of flesh days daily throughout the year.

'Breakfasts for my lord and my lady.

'First, a loaf of breade in trenchers, 2 manchets, 1 quart of beer, a quart of wine, half a chine of mutton, or else a chine of beef boiled.—

'Breakfasts for my Lord Percy and master Thomas Percy.

'Item, half a loaf of household bread, a manchot, 1 bottle of beer, a checking, or else 3 mutton bones boiled.—

'Breakfasts for the nursery for my Lady Margaret and Mr. Ingeram Percy.

'Item, a manchot, 1 quart of beer, and 3 mutton bones boiled.'

"The system of household economy established in this family must be supposed to correspond with the practice of the whole kingdom, and enables us to trace the progress of refinement, and, in short, to form an estimate of national manners at two remote periods."—SIR JOHN HAWKINS'S *History of Music*, vol. 3, p. 70;—from an ancient Manuscript of the Perre Family.

[*Sensibility to Music in Mice and Spiders.*]

"MONSIEUR DE —, captain of the regiment of Navarre, was confined six months in prison for having spoken too freely to Monsieur de Louvois, he begged leave of the governor to grant him permission to send for his lute to soften his confinement. He was greatly astonished after four days to see at the time of his playing the mice come out of their holes, and the spiders descend from their webs, who came

and formed a circle round him to hear him with attention. This at first so much surprised him, that he stood still without motion, when having ceased to play, all those insects retired quietly into their lodgings: such an assembly made the officer fall into reflections upon what the ancients have told us of Orpheus, Arion, and Amphion. He assured me that he remained six days without playing, having with difficulty recovered from his astonishment, not to mention a natural aversion he had for these sorts of insects; nevertheless he began afresh to give a concert to these animals, who seemed to come every day in greater numbers, as if they had invited others, so that in process of time he found a hundred of them about him. In order to rid himself of them, he desired one of the jailors to give him a cat, which he shut up sometimes in a cage when he chose to have this company, and let her loose when he had a mind to dismiss them, making it thus a kind of comedy that alleviated his imprisonment. I long doubted the truth of this story, but it was confirmed to me six months ago by M. P——, intendant of the Duchesse of V——, a man of merit and probity, who played upon several instruments to the utmost excellence. He told me that being at —, he went up into his chamber to refresh himself after a walk, and took up a violin to amuse himself till supper-time, setting a light upon the table before him; he had not played a quarter of an hour before he saw several spiders descend from the ceiling, who came and ranged themselves round about the table to hear him play, at which he was greatly surprised, but this did not interrupt him, being willing to see the end of so singular an occurrence. They remained upon the table very attentively until somebody came to tell him supper was ready, when having ceased to play, he told me these insects remounted to their webs, to which he would suffer no injury to be done. It was a diversion with which he often entertained himself out of curiosity.'—SIR JOHN HAWKINS'S *History of Music*, vol. 3, p. 117;—from the "*Histoire de la Musique, et de ses Effets*."

[Geometrical Verse.]

"YOUR last proportion is that of figure, so called for that it yields an ocular representation, your metres being by good symmetrie reduced into certain geometrical figures, whereby the maker is restrained to keep him within his bounds, and sheweth not only more art, but serveth also much better for briefness and subtlety of device, and for the same respect are also fittest for the pretty amourets in court to entertain their servants and the time withal, their delicate wits requiring some commendable exercise to keep them from idleness. I find not of this proportion used by any of the Greek or Latin Poets, or in any vulgar writer, saving of that one from which they call Anacreon's egg. But being in Italy conversant with a certain gentleman who had long travelled the oriental

parts of the world, and seen the courts of the great princes of China and Tartary, I being very inquisitive to know of the subtleties of those countries, and especially in matter of learning, and of their vulgar poesie; he told me that they are in all their intentions most witty, and have the use of poesy or rhyming, but do not delight so much as we do in long tedious descriptions, and therefore when they will utter any pretty conceit, they reduce it into metrical feet, and put it in form of a lozenge or square, or such other figure, and so engraven in gold, silver, or ivory, and sometimes with letters of amethyst, ruby, emerald, or topaz, curiously cemented and pierced together, they send them in chains, bracelets, collars, and girdles to their mistresses to wear, for remembrance; some few measures composed in this sort this gentleman gave me, which I translated word for word, and as near as I could following both the phrase and the figure, which is somewhat hard to perform, because of the restraint of the figure, from which ye may not digress. At the beginning they will seem nothing pleasant to an English ear, but time and usage will make them acceptable enough, as it doth in all other new guises, be it for wearing of apparel or otherwise.'—SIR JOHN HAWKINS'S *History of Music*, vol. 3, p. 416;—from "*The Art of English Poetry*."

[Ringing.]

"RINGING is an art which seems to be peculiar to England, which for this reason is termed the ringing island.

"The ringing of bells is a curious exercise of the invention and memory, and though a recreation chiefly of the lower sort of people, is worthy of notice. The tolling a bell is nothing more than the producing a sound by a stroke of the clapper against the side of the bell, the bell itself being in a pendant position and at rest. In ringing, the bell, by means of a wheel and rope, is elevated to a perpendicular; in its motion to this situation the clapper strikes forcibly on one side, and in its return downwards, on the other side of the bell, producing at each stroke a sound. The music of bells is altogether melody, but the pleasure arising from it consists in the variety of interchanges and the various succession and general predominance of the consonance in the sounds produced."—SIR JOHN HAWKINS'S *History of Music*, vol. 4, p. 152.

[Union of Vocal and Instrumental Music considered.]

"WHETHER vocal music gains more than it loses by being associated with such instruments as it is usually joined with, may admit of a question. It is universally agreed that of all music that of the human voice is the sweetest; and it may be remarked, that in a chorus of voices and instruments the sounds never coalesce or blend together in such a manner, as not to

be distinguishable by the ear into two species; while in a chorus of voices alone, well sorted, and perfectly in tune, the aggregate of the whole is that full and complete union and consent, which we understand by the word Harmony, as applied to music. On the other hand it may be said, that what is wanting in harmony is made up by the additional force and energy which is given to vocal music by its union with that of instruments: but it is worthy of consideration whether music, the end whereof is to inspire devotion, stands in need of such aids, or rather, indeed, whether such aids have not a tendency to defeat its ends."—SIR JOHN HAWKINS'S *History of Music*, vol. 4, p. 346.

[Against Confusion in Church Singing.]

"Above all things keep the equality of measure, for to sing without law and measure is an offence to God himselfe, who hath made all things well in number, weight, and measure. Wherefore I would have the Easterly France (my countrymen) to follow the best manner, and not as they have done, sometime long, sometime to make short the notes in plain-song, but take example of the noble church of Herbiopolis, their head, wherein they sing excellently. Which would also much profit and honour the church of Prage, because in it also they make the notes sometimes longer sometimes shorter than they should. Neither must this be omitted, which that love which we owe to the dead doth require, whose vigils (for so are they commonly called) are performed with such confusion, haste, and mockery (I know not what fury possesseth the mindes of those to whom this charge is put over) that neither one voice can be distinguished from another, nor one syllable from another, nor one verse sometimes throughout a whole Psalme from another; an impious fashion, to be punished with the severest correction. Think you that God is pleased with such howling, such noise, such mumbling, in which is no devotion, no expressing of words, no articulating of syllables?"—SIR JOHN HAWKINS'S *History of Music*, vol. 2, p. 406.

[Country Church Singing-masters.]

"In country parishes, where the people have not the aid of an instrument to guide them, such young men and women as nature has endowed with an ear and a tolerable voice, are induced to learn to sing by book, as they call it; and in this they are generally assisted by some poor ignorant man, whom the poring over Ravenscroft and Playford has made to believe that he is as able a proficient in psalmody as either of those authors. Such men as these assume the title of singing-masters and lovers of divine music, and are the authors of those collections which are extant in the world, and are distinguished by the titles of 'David's Harp new strung and tuned,' 'The Harmony of Zion,' 'The Psalm-Singer's Companion,' and others

of the like kind to an incredible number."—SIR JOHN HAWKINS'S *History of Music*, vol. 4, p. 363.

[Musical Incompetence of Parish-Clerks.]

"In and about this great city, in above one hundred parishes, there is but few parish-clerks to be found that have either ear or understanding to set one of these tunes musically as it ought to be; it having been a custom during the late war, and since, to chuse men into such places more for their poverty than skill and ability, whereby this part of God's service hath been so ridiculously performed in most places, that it is now brought into scorn and derision by many people."—SIR JOHN HAWKINS'S *History of Music*, vol. 4, p. 362.

[Combining the Peruke.]

"COMBINING the peruke at the time when men of fashion wore large wigs, was even at public places an act of gallantry. The combs for this purpose were of a very large size, of ivory or tortoise-shell, curiously chased and ornamented, and were carried in the pocket as constantly as the snuff-box. At court, on the mall, and in the boxes, gentlemen conversed and combed their perukes. There is now in being a fine picture by the elder Laroon, of John Duke of Marlborough at his levee, in which his Grace is represented dressed in a scarlet suit, with large white satin cuffs, and a very long white peruke, which he combs, while his valet, who stands behind him, adjusts the curls after the comb has passed through them."—SIR JOHN HAWKINS'S *History of Music*, vol. 4, p. 447.

[Lord Peterborough and the Canary-bird.]

"LORD PETERBOROUGH, when a young man, and about the time of the Revolution, had a passion for a lady who was fond of birds: she had seen and heard a fine canary bird at a coffee-house near Charing-cross, and entreated him to get it for her; the owner of it was a widow, and Lord Peterborough offered to buy it at a great price, which she refused: Finding there was no other way of coming at the bird, he determined to change it; and getting one of the same colour, with nearly the same marks, but which happened to be a hen, went to the house; the mistress of it usually sat in a room behind the bar, to which he had easy access; contriving to send her out of the way, he effected his purpose; and upon her return took his leave. He continued to frequent the house to avoid suspicion, but forbore saying anything of the bird till about two years after; when taking occasion to speak of it, he said to the woman, 'I would have bought that bird of you, and you refused my money for it, I dare say you are by this time sorry for it.' 'Indeed, Sir, answered the woman, 'I am not, nor would I now take any sum for him, for, would you believe it?

from the time that our good king was forced to go abroad and leave us, the dear creature has not sung a note."—SIR JOHN HAWKINS'S *History of Music*, vol. 5, p. 304.

[*Character of Abyssinian Women and Children.*]

"THE Abyssinian children have always a great respect for all persons, especially for strangers. They are in general better than those of all other countries that I have travelled in. The boys do not begin to be wicked, till they are led to believe that they are men grown; nor the young females and women, till they find themselves neglected, or ill-treated by their husbands."—GOBAT'S *Journal in Abyssinia*, p. 60.

[*St. Sunday in Abyssinia.*]

"TO-DAY a young man, not among the most ignorant, asked me if Sunday (Sanbat) was a great Saint, as his feast is celebrated every week, while those of other great Saints, as St. Michael and St. George, are only celebrated once a month. All the beggars personify Sunday, asking alms for love of Sunday, as for the love of a Saint, and they add, 'May Sunday keep you.' 'May Sunday justify you.'—GOBAT'S *Journal in Abyssinia*, p. 252.

[*Erasmus against Church Singing.*]

"WE have brought," says ERASMUS, "a tedious and capricious kind of music into the house of God, a tumultuous noise of different voices, such as, I think, was never heard in the theatres either of the Greeks or Romans; for the keeping up whereof whole flocks of boys are maintained at a great expense, whose time is spent in learning such gibble-gabble, while they are taught nothing that is either good or useful. Whole troops of lazy lubbers are also maintained solely for the same purpose, at such an expense is the Church for a thing that is pestiferous." Whereupon he expresses a wish that it were exactly calculated how many poor men might be relieved and maintained out of the salaries of these singers; and concludes with a reflection on the English for their fondness of this kind of service.—*Commentary on 1 Corinth. xiv. 19.*—SIR JOHN HAWKINS'S *History of Music*, vol. 3, p. 60.

[*Elementary Music-books of the Sixteenth Century.*]

"IT seems by the numerous publications during the latter half of the 16th century of little tracts with such titles as these, *Erotamata Musica*, *Musicae Isagoge*, *Compendium Musicae*, that the Protestants were desirous of emulating the Roman Catholics in their musical service, and that to that end these books were written and circulated throughout Germany. They were in general printed in a small portable

size, and a book of this sort is to be considered as a kind of musical accident. That of Wilphingrederus and that of Lossius are excellent in their way. The merit of them consists in their brevity and perspicuity: and surely a better method of instruction cannot be conceived of than this, whereby a child is taught a learned language, and the rudiments of a liberal science at the same time."—SIR JOHN HAWKINS'S *History of Music*, vol. 3, p. 103.

"Cranmer. Go, bear this youngster to the chapel straight,
And bid the master of the children whip him well.

The Prince will not learn, Sir, and you shall smart for it.

"Broom. O good, my Lord, I'll make him ply his book to-morrow.

"Cranmer. That shall not serve your turn.
Away, I say!

So, Sir, this policy was well devised;
Since he was whipt thus for the Prince's faults,
The Prince hath got more knowledge in a month

Than he attained in a year before;
For still the fearful boy, to save his breech,
Doth hourly haunt him wheresoe'er he goes.

"Tye. 'Tis true, my Lord; and now the Prince perceives it,
And loath to see him punished for his faults,
Plies it of purpose to redeem the boy."

Rowley's 'When you see me you know me,'
—quoted by SIR JOHN HAWKINS, *History of Music*, vol. 3, p. 252.

[*Altered Standard of Old Age.*]

"OUR ancestors in their estimate of old age," says MALONE, "appear to have reckoned somewhat differently from us, and to have considered men as old whom we should not esteem middle-aged. With them every man that had passed fifty seems to have been accounted an old man. I believe this arose from its being customary to enter into life in former times earlier than we do now. Those who were married at fifteen had at fifty been masters of a house and family for thirty-five years."—*Bonwell's Edition of Malone's Shakspeare*, vol. 16, p. 7.

[*The Singing-man and the Dean.*]

"MACE tells a story, to which he says he was both ear and eye witness, of 'a singing-man, a kind of pot-wit, very little skilled in music, who had undertaken in his choir to sing a solo anthem, but was not able to go through with it. As the Dean was going out, and the Clerk was putting off his surplice, the Dean rebuked him sharply for his inability: upon which, with a most stern angry countenance, and a vehement rattling voice, such as made the church ring, shaking his head at him, he answered, Sir, I'd have you know that I sing

after the rate of so much a year, (naming his wages,) and except ye mend my wages, I am resolved never to sing better whilst I live."—*SIR JOHN HAWKINS's History of Music*, vol. 4, p. 456.

[*Musical Expression.*]

"IN proof that the Italians are more susceptible of the passions than the French, and by consequence express them more strongly in their music, the French author of a '*Parallele des Italiens et des François, en ce qui regarde la Musique*,' refers to a symphony in a performance at the Oratory of St. Jerome at Rome, on St. Martin's day, in 1697, upon these two words *mille saute*. The air, he says, consisted of disjointed notes, like those in a jig, which gave the soul a lively impression of an arrow, and that wrought so effectually upon the imagination that every violin appeared to be a bow, and their bows were like so many flying arrows darting their pointed heads upon every part of the symphony."—*SIR JOHN HAWKINS's History of Music*, vol. 5, p. 51.

[*The Chancellor de l'Hospital's Bequest of his Library.*]

WHEN the Chancellor M. de l'Hospital left his library to his wife and daughter in trust for a grandson, he added a condition, "qu'elle sera ouverte pour la commodité de ceux de sa famille, ensemble les domestiques, et autres qui fréquentent la maison."—*BRANTOME*, tom. 7, p. 117.

[*What we owe to Men, to Angels, and to God.*]

"*TRES sunt quibus reconciliari debemus, hominibus, Angelis, Deo. Hominibus per aperta opera, Angelis per occulta signa, Deo per puritatem cordis. Nam de operibus quæ coram hominibus facienda sunt, scriptum est, 'luceat lux vestra coram hominibus, ut videant vestra opera bona, et glorificent Patrem vestram qui in oculis est.' Mat. 5. De Angelis dicit David, 'in conspectu Angelorum psallam tibi.' Ps. 137. Occulta autem signa sunt gemitus, suspiria, usus cilicii, et cætera penitentiarum, quæ Angelis placeant. Unde est illud, 'gaudium est Angelis Dei super unum peccatorem penitentiam agentem.' Luc. 15. Ut autem Deo reconciliamur, nec speribus, nec signis, sed puritate et simplicitate cordis indigemus. Scriptum enim est, 'Beati mundo corde, quoniam ipsi Deum videbunt.' Mat. 5."*—*ST. BERNARD*, p. 486.

[*Bodily Penance comparatively Light.*]

"*ET notandum quod penitentia quæ per corpus geritur, brevis est et levis. Brevis, quia corporis morte terminatur. Levis, quia per societatem corporis fertur facilius. Gravis siquidem esset si jam solus animus portaret. Cum vero et ipsi corpori ejus partitur pondus, quantum magis inde corpus oneratur: tanto am-*

plius animas exoneratur."—*ST. BERNARD*, p. 491.

[*Triple Groundwork of Religious Hope.*]

"*SPERM nostram triplex ratio discutit et roborat; Humilitas collatas sapientiam, quod est ovum in aquâ coquere; firmitas constantis patientiam, quod est ovum igni assare; veritas inspirationis occultæ, quod est ovum in sanguine frigare.*"—*ST. BERNARD*, p. 501.

[*Facility of Concealment in London.*]

"*WHOEVER,*" says FIELDING (1750), "considers the cities of London and Westminster, with the late vast addition of their suburbs, the great irregularity of their buildings, the immense number of lanes, alleys, courts, and bye places, must think that, had they been intended for the very purpose of concealment, they could scarce have been better contrived. Upon such a view the whole appears as a vast wood or forest, in which a thief may harbour with as great security as wild beasts do in the deserts of Africa or Arabia."—*Monthly Review*, Jan. 1751, p. 235.

[*Fray Luis de Granada—his usual Supper.*]

"*FR. LUIS DE GRANADA,*—

"*LA cena, quando no la prohibian los ayunos de la Orden, era de ordinario dos huevos, que por su mano asava à la lumbre de una vela, con cierto artificio que tenia por escusar oïado, que nunca tuvo. Tal vez el companero se los havia passados por agua; el los comia con unas migas de pan, y un poco de vino muy agüado; esta cena si debe llamarse, assi cosa tan parea, tomava a las onze de la noche.*"—*Vida Luis Munoz*, p. 28, Obras. tom. 5.

[*The Flower-garden, the Kitchen-garden, the Orchard, the Wilderness, and the Landscape.*]

"*THE spot adjoining to the house was appropriated to the cultivation of Flowers.*—In a variety of handsome compartments were assembled the choicest beauties of blooming Nature. Here, the *Hyacinth* hung her silken bells, or the Lilies reared their silver pyramids. There stood the neat *Narcissus*, loosely attired in a mantle of snowy lustre; while the splendid *Ranunculus* wore a full trimmed suit of radiant scarlet. *Pinks* were rising to enamel the borders; *Roses* were opening to dress the walls; surrounded on all sides with a profusion of beauteous forms either latent in the stalk, or bursting the buds, or blown into full expansion.

"*This was bounded by a slight partition, a sort of verdant parapet. Through which they descend by an easy flight of steps, and are presented with the elegant simplicity of the Kitchen-Garden.*—In one place, you might see the *Mari-gold* flowering, or the *Beans* in blossom. In another, the *Endive* curled her leaves, or the

Lettuce thickened her tufts. Cauliflowers sheltered their fair complexion, under a green umbrella; while the Borage disvelled her locks, and braided them with native jewels, of a finer azure than the finest sapphires. On the *sunny slopes*, the Cucumber and Melon lay basking in the collected beams. On the *raised beds*, the Artichoke seemed to be erecting a standard, while the Asparagus shot into ranks of spears. The *level ground* produced all manner of cooling Sallets and nourishing Esculents. Which, like the brows of the Olympic Conquerors, were bound with a fillet of unfading Parsley; or, like the Pictures of the Mountain-Nymphs, were graced with a chaplet of fragrant Marjoram.—In short, nothing was wanting to furnish out the wholesome luxury of an *Antediluvian banquet*.

"Soon a high wall intervenes. Through which a wicket opens, and transmits them into the regular and equi-distant rows of an *Orchard*.—This Plantation is so nicely adjusted, that it looks like an arrangement of rural piazzas, or a collection of diversified vistas. The eye is, everywhere, entertained with the exatetest uniformity; and darts with unobstructed ease, from one end of the branching flies to the other.—On all the boughs lay a lovely evolution of *Blossoms*; arrayed in milky white, or tinged with the softest red. Crowding into one general cluster, without relinquishing a vacant space for leaves, they formed the fairest, the gayest, the grandest alcove that fancy itself can imagine.—It is really like the *Court of the Graces*. None can approach it without finding his ideas brightened, and feeling his temper exhilarated.

"Contiguous to this correct disposition of things, Nature has thrown a *Wilderness*; hoary, grotesque, and magnificently confused. It stretched itself with a large circular sweep to the north; and secured both the Olitory and the Orchard from incommoding winds.—Copses of Hazel, and flowering Shrubs, filled the lower spaces. While Poplars quivered aloft in air, and Pines pierced the clouds with their leafy spires. Here, grew clumps of Fir, clad in everlasting green. There, stood groves of Oak, which had weathered, for ages, the wintry storm.—This woody theatre was intersected by a *winding walk*, lined with Elms of insuperable height, whose branches, uniting at the top, reared a majestic arch, and projected a solemn shade. It was impossible to enter this lofty labyrinth without being struck with a pleasing dread. As they proceeded, every inflection diffuses a deeper gloom, and awakens a more pensive attention.

"Having strolled in this darksome avenue, without a speck of sunshine, without a glimpse of the heavens; on a sudden they step into open day.—Surprising! cries *Aspasio*. What a change is this! What delightful enchantment, is *Here*!—One instant, whelmed in *Trophonius's* cave; where Darkness lours, and Horror frowns. Transported, the next, into the

romantic scenes of *Arcadia*; where all is light-some, and all is gay.—Quick as thought, the arches of heaven expand their azure. Turrets and spires shoot into the skies. Towns, with their spacious edifices, spread themselves to the admiring view."—HERVEY's *Dialogues*, vol. 1, p. 30.

[*The Microscope Moralized.*]

"You know the use of that *solar Microscope*, and are able to inform me of its effects.

"*Theron*. I ought to be pretty well acquainted with these experiments, since it has long been my favourite diversion to employ a few spare hours in such agreeable speculations.

"*Aspasio*. You have seen the body of an insect accommodated to the surprising instrument. When in this situation, the animal was pricked by a very fine needle; your eye, your naked eye, just perceived the *puncture*; and discovered, perhaps, a *speck* of moisture oozing from the orifice. But in what manner were they represented by the magnifying instrument?

"*Ther*. The puncture was widened into a frightful *gash*. The speck of moisture swelled into a copious stream; and flowed, like a *torrent*, from the gaping wound. An ox, under the sacrificing knife, scarce looks more bulky, or bleeds more largely.

"*Asp*. Don't you apprehend my design?—If we, short-sighted mortals, and almost blinded with self-love; if we cannot but be sensible of our faults; how flagrant must they appear, in what enormous magnitude, and with what aggravating circumstances, to an Eye perfectly pure, and infinitely penetrating?"—HERVEY's *Dialogues*, vol. 1, p. 297.

[*Pleasure Grounds.—Their Moral Application.*]

"They enter a spacious *Lawn*, which lay opposite to the house, and opened itself in the form of an expanded fan. The mounds, on either side, were dressed in verdure, and ran out in a slanting direction. The whole, to an eye placed at a distance, bore the resemblance of a magnificent *Vista*, contracting, by slow degrees, its dimensions; and lessening, at last, into a point. Which the regular and graceful seat, with all imaginable dignity, supplied.

"Nature had sunk the *Lawn* into a gentle *declivity*. On whose ample sides were oxen browsing and lambs frisking. The lusty droves lowed as they passed; and the thriving flocks bleated welcome music in their master's ear.—Along the midst of this verdant slope was stretched a spacious and extensive *walk*. Which, coated with gravel, and fenced with pallisadoes, looked like a plain stripe of brown, intersecting a carpet of the brightest green.—At the bottom, two handsome *canals*, copiously stocked with fish, sometimes floated to the breeze; sometimes stood unmoved, 'pure as the expanse of heaven.' The waters, beheld from every room in the house, had a fine effect upon the sight;

not without a refreshing influence on the imagination.—At the extremity of one was planted a stately *colonnade*. The roof, elevated on pillars of the *ionic* order; the area slabbed with stones, neatly ranged in the diamond-fashion. Several forest-chairs accommodated the anglers with a seat, while the bending dome supplied them with a shade.

“Corresponding, and on the margin of the other canal, was erected a *summer-house*, of a very singular kind.—The lower part had an opening towards the north; it was cool; it was gloomy; and had never seen the sun. It carried the romantic air of a *grotto*, or rather the penative appearance of a *hermit's cell*. The outside was coarse and rugged with protuberant stones. Partly over-spread with ivy, partly covered with moss, it seemed to be the work of ancient years. You descend, by steps of turf; and are obliged to stoop as you pass the door. A scanty iron grate, with certain narrow slits in the wall, transmits a glimmering light, just sufficient to discover the inner structure. Which appears, like one continued piece of rock-work; a cavern cut from the surrounding quarry.—*Above*, hung an irregular arch; with an aspect that seemed to presage a fall, and more than seemed to alarm the stranger. *Below*, lay a paving of homely pebbles; in some places a little furrowed; as though it had been worn by the frequent tread of solitary feet. *All around*, were rusticity and solemnity; solemnity never more visibly seen than through a gloom.—The furniture, of the same *grotesque* fashion with the apartment. A bench hewed, you would suspect, by Nature's chisel, out of the solid stone. A sort of couch, composed of swelling moss and small fibrous roots.—From one corner trickled a pure spring: which crept, with a bubbling moan, along the channeled floor, till its current was collected into a basin, rudely scooped from the ground. On the edge of this little receptacle, lay chained a rusty bowl; and over it stood an antique worm-eaten table.—On the least obscure part of the wall you discern, *dimly* discern, a parchment scroll, inscribed with that sage, but mortifying admonition, VANITY OF VANITIES! ALL IS VANITY!

“Over this recess, so pleasingly horrid, and adapted to solemn musings, arose an open and airy *belvedere*. You ascend by winding stairs, and coming from the *uncouth* abode below, are sweetly surprised with an *elegant* hexagon.—The ceiling lofty, and decorated with the softest, richest, almost flowing fret-work. The wainscot, in large panels of oak, retained its native asburn: so beautifully plain, that, like an amiable countenance, it would have been disfigured, rather than improved, by the most costly paint. On this were disposed, in gilded frames and to great advantage, a variety of entertaining *landscapes*. But none surpassed, none equalled, all were a foil to the noble lovely views which the windows commanded.—The chimney-piece, of white shining marble, streaked with veins of vivid red. Over it, was carved

a fine festoon of artificial, in it, was ranged a choice collection of natural flowers.—On a table of glossy walnut, lay a portable telescope; attended with *Thompson's Seasons*, and *Vasietti Prædium Rusticum*.

“The whole was fitted up in the highest taste, and furnished with every pleasurable ornament. On purpose to harmonize with that *lavish gaiety*, which seemed to smile over all the face of Nature. On purpose to correspond with that *vernal delight*, which came breathing on the wings of every fragrant gale. I may add, on purpose to remind the beholder of those *immortal mansions*, which are decorated with images infinitely more splendid, with objects unspeakably more glorious. Where Holy Beings will spend, not a few vacant hours in refined amusement, but a boundless eternity in the consummation of joy.—For to a well-turned mind, Nature is a preceptor; and these are her instructive lessons. To the pure in heart, even sense is edifying; and these are its delicate moralities.

“The redundant waters of the canal rolled off in a spreading *cascade*. Which, tumbling from many a little precipice, soothed the air with a symphony of soft and gurgling sounds. Nor ever intermitted the obliging office,

From morn to noon, from noon to dewy eve.

But, when the fanning breezes dropt their wings; when the feathered choir were hushed in sleep; when not so much as a chirping grass-hopper was heard throughout the meads; this liquid instrument still played its *solo*: still pursued its busy way, and warbled, as it flowed, melodious murmurs.”—HERVEY's *Dialogues*, vol. 1, p. 314.

[An Ornamental Arbour.]

An elegant Arbour.

“Strong and substantial plants of *Laburnum* formed the shell; while the slender and flexile shoots of *Syringa* filled up the interstices.—Was it to compliment, as well as to accommodate their worthy guests, that the shrubs interwove the luxuriant foliage? Was it to represent those tender but close attachments, which had united their affections and blended their interests? I will not too positively ascribe such a design to the disposition of the branches. They composed, however, by their twining embraces, no inexpressive emblem of the *endearments* and the *advantages* of friendship. They composed a canopy, of the freshest verdure, and of the thickest texture. So thick, that it entirely excluded the sultry ray; and shed both a cool refreshment and an amusive gloom: while every unsheltered tract glared with light, or fainted with heat.

“You enter by an easy ascent of steps, lined with turf, and fenced with a balustrade of sloping Bay-trees. The roof was a fine *concave*, peculiarly elevated and stately. Not embossed with sculpture; not mantled over with fret-

work; but far more delicately adorned with the Syringa's *silver tufts* and the Laburnum's *flowering gold*. Whose large and lovely clusters, gracefully pendent from the leafy dome, disclosing their sweets to the delighted bee, and gently waving to the balmy breath of spring, gave the utmost enrichment to the charming bower.

"Facing the entrance, lay a spacious grassy walk, terminated by an octangular basin, with a curious *jet d'eau* playing in the centre. The waters, spinning from the lower orifices, were attenuated into innumerable little threads, which dispersed themselves in an horizontal direction, and returned to the reservoir in a drizzling shower. Those which issued from the higher tubes and larger apertures, either sprung perpendicularly or spouted obliquely, and formed, as they fell, several lofty arches of liquid crystal; all *glittering* on the eye and *cooling* to the air.

"Parallel to the walk ran a *parterre*; planted with an assemblage of flowers. Which advanced, one above another, in regular gradations of height, of dignity, and of beauty.—First, a row of *Daisies*, gay as the smile of youth, and fair as the virgin snows.—Next, a range of Crocuses, like a long stripe of yellow satin, quilted with threads, or diversified with sprigs of green.—A superior order of *Ranunculuses*, each resembling the cap of an earl's coronet, replenished the third story with full blown tufts of glossy scarlet.—Beyond this, a more elevated line of Tulips raised their flourished heads, and opened their enamelled cups; not bedecked with a single tint only, but glowing with an intermingled variety of radiant hues. Above all, arose that noble ornament of a royal escutcheon, the *Flower-de-Luce*, bright with ethereal blue, and grand with imperial purple. Which formed, by its graceful projections, a cornice or a capital of more than *Corinthian* richness, and imparted the most consummate beauty to the blooming colonnade.

"The whole, viewed from the Arbour, looked like a *rain-bow*, painted upon the ground. And wanted nothing to rival that resplendent arch, only the boldness of its sweep, and the advantage of its ornamental curve."—HERVEY's *Dialogues*, vol. 1, p. 149.

[*Hervey's Opinion of Marshall's Work on Sanctification.*]

"MARSHALL'S *Gospel Mystery of Sanctification*, which I shall not recommend in the style of a Critic, nor like a Reader of Taste, but with all the simplicity of the weakest Christian; I mean, from my *own* experience. To me it has been made singularly instructive, comfortable, useful. Though I have often read it, I am never weary of reading it. And every fresh perusal still gives me fresh improvement, consolation, and spiritual strength. Inasmuch, that was I to be banished into some desolate island, possessed only of two books besides my Bible, this

should be one of the two; perhaps the first that I would choose.

"Should any person, hitherto a stranger to the work, purchase it on this recommendation, I must desire to suggest one caution.—That he be not surprised, if, in the beginning, he meets with something new, and quite out of the common road. Or, if surprised, that he would not be offended, but calmly and attentively proceed. He will find the author's design opening itself by degrees. He will discern more and more the propriety of his method. And what might at the first view appear like a stumbling-block, will prove to be a fair, compendious, ample avenue—to the Palace of *Truth*—to the Temple of *Holiness*—and to the Bowers of *Happiness*."—HERVEY's *Dialogues*, Note,—vol. 2, p. 457.

[*Horace Walpole's Visit to the Magdalen-house.*]

"As you seem amused with my entertainments, I will tell you how I passed yesterday. A party was made to go to the Magdalen-house. We met at Northumberland-house at five, and set out in four coaches. Prince Edward, Colonel Brudenal his groom, Lady Northumberland, Lady Mary Coke, Lady Carlisle, Miss Pelham, Lady Hertford, Lord Beauchamp, Lord Huntingdon, old Bowman, and I. This new Convent is beyond Goodman's fields, and I assure you would content any Catholic alive. We were received by — oh! first, a vast mob, for princes are not so common at that end of the town as at this. Lord Hertford, at the head of the governors, with their white staves, met us at the door, and led the Prince directly into the chapel, where, before the altar, was an arm-chair for him, with a blue damask cushion, a *prie-Dieu*, and a footstool of black cloth with gold nails. We sat on forms near him. There were Lord and Lady Dartmouth in the ardour of devotion, and many city ladies. The chapel is small and low, but neat, hung with gothic paper, and tablets of benefactions. At the west end were enclosed the sisterhood, above a hundred and thirty, all in greyish brown stuffs, broad handkerchiefs, and flat straw hats, with a blue ribband, pulled quite over their faces. As soon as we entered the chapel, the organ played, and the Magdalens sung a hymn in parts; you cannot imagine how well. The chapel was dressed with orange and myrtle, and there wanted nothing but a little incense to drive away the devil—or to invite him. Prayers then began, psalms, and a sermon: the latter by a young clergyman, one Dodd, who contributed to the Popish idea one had imbibed, by haranguing entirely in the French style, and very eloquently and touchingly. He apostrophized the lost sheep, who sobbed and cried from their souls; so did my lady Hertford and Fanny Pelham, till I believe the city dames took them both for Jane Shores. The Confessor then turned to the audience, and addressed himself to his Royal Highness, whom he called most illustrious Prince, beseeching his protection. In

sort, it was a very pleasing performance, and I got the most illustrious to desire it might be printed. We had another hymn, and then were conducted to the *parloir*, where the governess kissed the Prince's hand, and then the lady Abbess or matron brought us tea. From thence we went to the refectory, where all the nuns, without their hats, were ranged at long tables, ready for supper. A few were handsome, many who seemed to have no title to their profession, and two or three of twelve years old: but all recovered, and looking healthy. I was struck and pleased with the modesty of two of them, who swooned away with the confusion of being stared at. We were then shewn their work, which is making linen, and bead-work; they earn ten pounds a week."—*Private Correspondence of HORACE WALPOLE*, vol. 2, p. 143.

[*Whitfield and Lady Huntingdon's Watch.*]

"THE apostle Whitfield is come to some shame: he went to Lady Huntingdon lately, and asked for forty pounds for some distressed saint or other. She said she had not so much money in the house, but would give it him the first time she had. He was very pressing, but in vain. At last he said, 'There's your watch and trinkets, you don't want such vanities; I will have that.' She would have put him off; but he persisting, she said, 'Well, if you must have it, you must.' About a fortnight afterwards, going to his house, and being carried into his wife's chamber, among the paraphernalia of the latter the Countess found her own offering. This has made a terrible sobism: she tells the story herself.—I had not it from Saint Frances,¹ but I hope it is true."—*Private Correspondence of HORACE WALPOLE*, vol. 2, p. 255.

[*Horace Walpole's Description of Wesley, his Chapel, and its Congregation.*]

"I HAVE been at one opera, Mr. Wesley's. They have boys and girls with charming voices, that sing hymns, in parts, to Scotch ballad tunes; but indeed so long, that one would think they were already in eternity, and knew how much time they had before them. The chapel is very neat, with true gothic windows (yet I am not converted); but I was glad to see that luxury is creeping in upon them before persecution: they have very neat mahogany stands for branches, and brackets of the same in taste. At the upper end is a broad *kampos* of four steps, advancing in the middle; at each end of the broadest part are two of my eagles, with red cushions for the parson and clerk. Behind them rise three more steps, in the midst of which is a third eagle for pulpit. Scarlet armed chairs to all three. On either hand a balcony for elect ladies. The rest of the congregation sit in forms. Behind the pit, in a dark niche, is a plain table within rails; so you see the

throne is for the apostle. Wesley as a lean elderly man, fresh-coloured, his hair smoothly combed, but with a *souppon* of curl at the ends. Wonderful clean, but as evidently an actor as Garrick. He spoke his sermon, but so fast, and with so little accent, that I am sure he has often uttered it, for it was like a lesson. There were parts and eloquence in it; but towards the end he exalted his voice, and acted very vulgar enthusiasm; decried learning, and told stories, like Latimer, of the fool of his college, who said, 'I thank God for every thing.' Except a few from curiosity, and some honorable women, the congregation was very mean. There was a Scotch Countess of B——, who is carrying a pure rosy vulgar face to heaven, and who asked Miss Rich, if that was the author of the *Poets*. I believe she meant me and the Noble Authors."—*Private Correspondence of HORACE WALPOLE*, vol. 3, p. 191.

[*Whether Souls are Equal.*]

In his Life of M. de Montpenat, BRANTOME says (tom. 6, p. 404): "*Ainsi despartit cette belle jeune Ame: jeune Ame l'appelle-je, à mode que nous autres courtisans, j'ay veu que nous appellions à la Cour, un jeune Gentil-homme qui ne faisoit que venir, jeune espee. Aussi jeune Ame sa peut-elle dire pour estre infernée dans un beau jeune corps; et non pas autrement, selon l'opinion de plusieurs grands philosophes, qui assurent toutes les ames égales, et autant belles et parfaites l'une que l'autre; et autant celle d'un jeune comme d'un vieux, et autant d'un vieux comme d'un jeune. Toutefois, avec l'opinion d'autres grands que j'ay ouy parler, je ne sçavoiris pas autrement croire, puis que ce n'est un article de nostre foy, que l'ame d'un jeune enfant, d'un sot, d'un fat, d'un bête, d'un meschant, peut estre aussi belle, pure et nette, accomplie et parfaite, comme d'un sage, d'un habile, d'un honneste, d'un vertueux et homme, de-bien; et non plus l'ame d'une dame laide, mauvaide, sottie et bête, peut se comparer à celle d'une belle, honneste et agreable dame. De cela il y en a de grands disputes, dont je m'en rapporte aux grandes Docteurs et Philosophes.*"

[*Apостrophe to Patience.*]

THESE stanzas, from an address to Patience, in the St. James's Magazine, (vol. 1, p. 108), signed C. J., deserve to be reprinted from oblivion.

"O come, surrounded with thy sober train
Of meekness, piety, and holy hope;
Blest source of peace, blest cure for every pain,
Without whose aid the proudest spirits droop

"Kindly descend to those whose humbled mind
Knows no relief, but what from Patience springs;
Whose griefs no cure, whose pangs no respite find;
On those descend with healing on thy wings

¹ Lady Frances Shirley.

"O hover round the melancholy bed,
Where lingering sickness claims thy fostering
care,
Thy influence rears the drooping sufferer's head,
And gives a ray of merit to his prayer."

[*Why the richest Mines were placed in America.*]

THE Jesuit P. Diego Hernandez says, "It is well worthy our serious consideration, that the eternal wisdom of God should have thought fit to enrich the very remote parts of the world (Mexico and Peru), inhabited by the least civilized people; and thus to place the greatest number of mines that ever were known in order that men might be excited to seek out and possess those countries, and at the same time communicate to them the knowledge and religion of the true God."—*Monthly Review*, vol. 13, p. 461.

[*A Party Writer's Encouragement to his Printer.*]

A PARTY writer having finished a piece a little too highly, the cautious printer objected to the danger of ushering it into the world, "Why, I shall be hanged," said he, "if I print it!"—"Aye, aye," replied the pamphleteer, "let them, if they dare. I want to bring the rascals to that! If they do hang you, by God, I'll write your case, and see what the mob will say to it."—*Monthly Review*, vol. 13, p. 479.

[*Wilkes and his Rose-trees.*]

WILKES says in a letter to his daughter, "I out off all the rose-buds of the trees in our little garden (which is a secret) to make them blow at the end of the season, when I hope to enjoy your company there after our trees."—*ALMON'S Memoirs*, vol. 4, p. 54.

[*Judaizing Fanatics.*]

"HORRENDUM dictu est, eo abiisse fanaticorum nostri temporis rabiem, et Judæis etiam palpum obtrudant, dicta prophetica de regno Messie spiritualiter intelligenda atque adimpleta esse negent; reditum in terram Canaan, Hierosolymæque et Templi restitutionem illis promittant; nec quidquam magis habeant in votis, quam ut socii fiant itineris, deliciisque terrenis una cum vespis in futuro illo imaginario regno perfuerantur. Quid enim, si hoc non est universum Christianissimum ejurare, atque Judæis exponere ludibrio."—EDZARDUS, *Prefatio ad Avoda Sara*.

[*Rabbinical Doctrine that the Jewish Religion is founded not upon the Written but the Spoken Law.*]

"NOLI existimare, quod Lex scripta sit fundamentum religionis nostræ; nam e contrario, fundamentum ejus est Lex oralis; et super Legem orale in initum fœdus est a Deo cum

Israelitis; quemadmodum scriptum est, Exod. xxxiv. 27, 'Nam secundum verba hæc pepigi tecum fœdus.' Atque hæc ipsa verba Legis oralis sunt reconditus thesaurus Dei sancti benedicti. Constat enim ipsi, quod Israelitæ olim futuri essent exules inter gentes; quodque gentiles libros ipsorum essent in vernaculam suam translaturi; ideoque noluit, ut Lex oralis scripto comprehenderetur. Nam gentes etiam accipiant olim mercedem ob studium Legis, atque Deus sanctus benedictus dicat ad illas, Omnes cui mysteria mea sunt cognita, ferat præmium. Quamvis autem postremis sæculis propter raritatem virorum cordatorum in literas fuerint relata sex partes Talmudis, tamen gentes in linguam suam vernaculam transferre eas non poterunt, quia proluxa commentatione opus est ut intelligantur."—*R. Isaac filius R. Joseph Corbelenensis, in Sapher Ammude Gola*.—EDZARDUS, *Prefatio ad Avoda Sara*, p. 13.

[*Diffusion of Knowledge.*]

"I do feel strongly," says ALEXANDER KNOX, "and I thank God that I have had the feeling, —that to neglect the mind for the sake of any thing earthly, is high treason against the laws of nature. The great mass, hitherto, could not commit this crime; because, either they had not minds to cultivate, or their minds were never awakened to activity, or even consciousness. But Providence is now clearly putting things on another footing, knowledge is spreading into the dark places of the earth; and to be ignorant will be a disgrace of a far different kind from what it ever was before. A good English scholar has hitherto been a reputable character; because to be so was no common thing. Now, through the aid of Sunday Schools first, and of Dr. Bell and Joseph Lancaster next; and through means at the same time of Reviews, Magazines, and Newspapers innumerable, good English scholars will be, in comparison of what they were, probably as one hundred to one; so that those who were sufficiently distinguished by being good English scholars, must now rise a step higher or forfeit their place in the intellectual scale of society.

"I admire the wisdom of Providence in making such an advance in knowledge so easily attainable."—*Remains*, vol. 1, pp. 239–40.

[*Protest against Political Economy, by an Italian of the Last Century.*]

"WHAT do these beardless gentry talk about the English, and bring their example to support their ultramontane reasoning? The English, we allow, are a very ingenious and industrious people, as we see by their cloathes, their watches, and their Birmingham-wares. They are a people that hate idleness as much as they hate the French and the devil. But is it positively true, that they are all lords and squires, because they hate idleness and love hard work? Yet, suppose this was true, what would it sig-

nify? What business have we to make lords and squires of all our poor? Is it not better for them to live a long life in idleness, than to be for a few years labouring lords, and hard-working squires.

"Alas, gentlemen! let us saddle an additional weight of labour on our poor, and deprive them at the same time of their rejoicing festivals and rare-shows, what will be the consequence? The consequence will be, that they will work their own destruction. It is true, that our stock in trade will certainly grow a little larger, for a while, after the abolition, and bring perhaps some few cartloads of money into our country from foreign parts. But then the cheapness of money will cause dearness of provisions, and increase much the prices of all necessaries of life: and then our poor will be poor indeed, as it is certain they have as good backs as any poor in Christendom to undergo labour; but have, on the other hand, no more wit than the other poor in Christendom to make their profit of their labour, and get their share of the aforesaid cart-loads of money. Skilful computers, who are seldom of their class, will get all that money to themselves; and a few will have plums and large estates, while thousands shall be obliged to labour, pine, and starve. Then dearness of provisions and other necessaries will often make them angry, and upon the least ground of complaint they will assemble riotously, and burn and destroy granaries and mills, and throw corn and cheese into ponds and rivers to make them cheap; and seditiously surround the dwellings of our nobility and chief people, whom they shall dream to be the authors of their wants; and create great confusion in all parts of the country; and thus we shall bring upon us such evils and calamities as we are still total strangers to. Let us therefore suffer the good creatures to live on as they have done these many ages; let them gaze with wonted superstition on their wooden saints and pasteboard Madona's; let them enjoy their festivals and rare-shows; and a fig for these outlandish politics imported in French books, that turn the heads of all our reading youth, and never will do Italy any good!"—*Monthly Review*, vol. 39, p. 54,—year 1768.

[*Maribone Gardens.*]

"MARIBONE GARDENS were situated at the end of what are now Harley and Wimpole Streets. The north side of Cavendish Square had but two houses, and there were no buildings between that and the gardens. The entertainment in the Gardens consisted of two acts of music and singing, a man and a woman in the usual way; the third act, when it grew duskish, was an interlude on a pretty little stage, the company generally stood, a very few seats only were near the front of the stage. The first interlude played was the *Servant Mistress*, the *Serva Padrona* translated into English. It was observable that Pergolesi's sweet musick was

more liked the oftener it was heard; the public at first seemed to listen with indifference, and at last grew extremely fond of it. The next interlude was the *Stratagems of Love*, translated also from the Italian; the musick by Galuppi, extremely pretty and well adapted by Horace. This piece was longer, and had more plot and variety than the *Serva Padrona*.

"The principal female performer was an Italian, Signora Dominica Serratina; she was very comely, had fine eyes, but was rather too fat and large, for that small stage—she acted with vivacity; her voice was most pleasing, sweet, full, and loud; she was heard all over the garden. What became of her afterwards I never heard: she was not engaged at the Opera House, for in those days they had no comic opera, and she was a buffa. The principal man performer was Monsieur Gaudry, then very young, and sung well, though with not much voice, and acted with spirit. When the weather was fine, these gardens afforded a most agreeable elegant amusement, especially to those who had a true taste for music.

"There was no theatre permitted at this time in summer in the Hay-market.

"There were but those two interludes, as well as I can recollect, played through the whole season."—"Written at Mr. Rowley's, Bolton Hill, Bray, 28th April, 1803. A. C."

[*Levity of the last Age.*]

"NEVER (says he) did greater levity appear than in the present age. All things serious, solemn, or sacred, are wantonly thrown by, or treated only as proper subjects of ridicule, and the religion of Christ, which ought to warm the hearts and influence the practice of its professors, is no more than skin-deep; it is made a plausible pretence to serve a turn, and is put off and on as easily as our cloathes. How thin is the church, how almost desolate is the altar of God! What wonder? since a party of pleasure, the dropping in of a friend, or too luxurious meal, an indolence of disposition, in a word, anything or nothing, is deemed a sufficient excuse for our staying from church, and neglecting the public worship of our Maker.

"The Scriptures, those lively Oracles of God, wherein is contained our title to eternal salvation, which it is every man's duty and happiness to be acquainted with, how shamefully, how foolishly, how impiously, are they neglected? I doubt, though I am afraid it doth not admit of a doubt, whether any book is so little known as that which deserves and demands our strictest attention. The Poor think themselves absolved from consulting it because so much of their time is taken up by their necessary labour; and the Rich no doubt must be excused, some because they never read at all, and others because their meditations are turned another way, and they are better employed in perusing and raising trophies to more modern productions, where indecency passes off for wit, and infidelity for reason.

"Answerable to and worthy of these most excellent private studies, is the polite conversation of the present age, where noise is mirth, obscenity good-humour, and profaneness wit. Decency and good sense, which were formerly deemed necessary to give a grace to and season conversation, to join pleasure and improvement together, are become mere antiquated notions, words without meaning; and all that the pert and polite sinner need to do now to establish his reputation of wit, and be deemed the hero of all polite assemblies, is to get rid of religion as soon as possible, to set conscience at defiance, to deny the Being or Providence of God, to laugh at the Scriptures, deride God's ordinances, profane his Name, and rally his ministry. Thus qualified, the world is his own, he carries all before him, and if he should meet with opposition from some sincere Christian who is truly religious, and cannot brook to hear the name of his Maker treated with contempt, why he despises and derides the poor superstitious fool, and superlatively happy in himself, laughs at the argument which he cannot answer."—CHURCHILL'S *Sermons*.—*Monthly Review* for 1765,—vol. 32, p. 105.

[*Vindictiveness and Meekness contrasted.*]

"THE man of a revengeful spirit lives in a perpetual storm, he is his own tormentor, and his guilt of course becomes his punishment. Those passions, which prompt him to wreak his vengeance upon his enemies, war against his own soul, and are inconsistent with his peace. Whether he is at home or abroad, alone or in company, they still adhere to him, and engross his thoughts; and Providence hath with the greatest reason ordained, that whosoever meditates against the peace of another, shall, even in the design, lose his own. The thoughts of revenge break in upon his most serious and important business, embitter his most rational entertainments, and forbid him to relish any of those good things which God hath placed within his reach; ever intent on the contrivance of mischief, or engaged in the execution, mortified with disappointments, or, his designs accomplished, tortured with reflection, he lives the life of a devil here on earth, and carries about a hell in his own breast. Whereas the meek man, who lives in a constant course of good-will to all, who gives no man cause to be his enemy, and dares to forgive those who are so without a cause, hath a constant spring of pleasure in himself; let what will happen from without, he is sure of peace within. So far from being afraid to converse with himself, he seeks, and is happy in the opportunity of doing it, and meets with nothing in his own breast but what encourages him to keep up and cherish that acquaintance. The passions which he finds there, instead of being tyrants, are servants, he knows the danger of obeying, and the impossibility of rooting them out; and, whilst he forbids them to assume an undue

influence, makes them the instruments of promoting his happiness. Happy in himself, he is easy to all; he is a friend to mankind in general, and not an enemy even to those who hate him; doth a momentary thought of revenge arise in his mind, he suppresses it, if on no other considerations, for his own sake; this he knows to be his duty, and this he finds to be his pleasure; blest with those feelings which shall not leave him at the grave, he imitates the Deity in benevolence, and obtains, as far as mortals can obtain, the happiness of the Deity in return."—CHURCHILL'S *Sermons*.—*Monthly Review* for 1765, vol. 32, p. 108.

[*Philanthropic Retirement.*]

"You concur with my remark, that this unfashionable preaching strain must, of course, meet with a cold reception from the public. Those profound sages who affect to regulate the *bon ton* of modern philosophy, are certainly out of the question. The Gallios, it is well known, with whom all religion passes for mere cant and enthusiasm, care for none of these things. As little can they be expected to suit the taste of those, whom extreme gravity or levity of genius (for both operate alike in this respect) will not allow to have the least apprehension of the true dignity of poetry being equally unable to cast a serious eye upon what they both alike esteem as calculated to serve no higher purpose than mere amusement. All this, you may believe, was beside my sanguine hopes: the most flattering suggestion they have presented to my imagination is this, that perhaps an attempt somewhat new of its kind to confirm the happy impressions, which the heart of every benevolent man is naturally disposed to receive of the Deity, of his fellow-creatures, of his present state and future prospects, may attract the notice and accord with the sensibility of a few persons of that character. And let me tell you, to the man who, in a retirement from the world, though his own fixed and deliberate choice, naturally feels himself '*falling to dumb forgetfulness a prey*,' yet a little on this side your lamented Grey's present home, the production of even a distant sympathy with such persons as these affords a soothing satisfaction. For as it is no uncommon thing for men '*to court society and hate mankind*,' so you will readily allow a man may be somewhat shy in his occasional intercourse with individuals, who yet retains the warmest affection for his species."—DUNCAN'S *Essay on Happiness*.—*Monthly Review* for 1773, vol. 48, p. 439.

[*Omai the Sandwich-Islander.*]

"I ONCE was with him at an elegant repast, where stewed morello cherries were offered, which being mistaken by him, he instantly jumped up, and quitted the room. Several followed him; but he gave them to understand that he was no more accustomed to partake of

human blood than they were. He continued rather sulky for some time, and at last it was only by partaking of some of them ourselves that he would be convinced of his error, and induced to return again to the table.

"Lord Sandwich one day, at Hinchinbrook, proposed that Omai should dress a shoulder of mutton in his own manner; and he was quite delighted, for he always wished to make himself useful. Having dug a deep hole in the ground, he placed fuel at the bottom of it, and then covered it with clean pebbles; when properly heated, he laid the mutton, neatly enveloped in leaves, at the top, and having closed the hole walked constantly around it, very deliberately observing the sun. The meat was afterwards brought to table, was much commended, and all the company partook of it. And let not the fastidious gourmand deride this simple method; for are not his own wheat-ears, or his field-fares, now frequently brought to table wrapped in vine leaves? And are not his pheasants or partridges, smothered up in cabbage, almost as well known in St. James's-street as in the purlieus of the Palais-royal?"

"But the most memorable circumstance I recollect, relative to Omai, was when he was stung by a wasp. He came in whilst we were at breakfast at Hinchinbrook, his hand was violently swelled, and he appeared to be in great agony, but could not explain the cause. At last, not being in possession of the word wasp, he made us understand that he had been wounded by a soldier bird. We were all astonished; and Dr. Solander very well remarked, that considering the allusion to the wings and the weapon, he did not know that any of the naturalists could have given a more excellent definition.

"But now the time for his quitting England was fast approaching; for government judged his return to his own country necessary, lest the natives might fancy that we had murdered him; and his stay might have rendered the cause of bringing him abortive. He was loaded with trinkets, but did not seem much to regard them; and after I had arrived in Leicestershire, I was informed that he was not at all concerned at the thoughts of leaving any of us; and indeed I felt rather vexed that we should have wasted so much anxiety about him; but suddenly returning to town, I unfortunately met Omai on the raised pavement in Parliament-street, leading to the Admiralty, and there he strongly convinced me to the contrary. He was miserable, and I was never much more affected."—CRADOCK'S *Literary and Miscellaneous Memoirs*, vol. 1, p. 127.

[Utility of Trifling Occupations.]

"THERE is something in this strange frippery way of squandering one's hours which, in one view appears vexatiously trifling, and unprofitable, yet taken in the true light, it is certainly upon proper occasions, as much a part of life,

as more serious and important-looking employments. One may keep living on to equal purpose, in every variety of external circumstances, provided they be such as naturally arise from one's situation. I believe it is much oftener our pride than our virtue which is hurt; by a submission to what we are apt to deem trifles. We are led to form much too magnificent ideas of our own powers of action, and by this means to overlook, with a foolish contempt, the proper occasions for exercising them. It is not in the study of sublime speculations, nor amidst the pompous scenery of some imaginary theatre of action, that the heart grows wiser, or the temper more correct. It is in the daily occurrences of mere common life, with all its mixture of folly and impertinence, that the proper exercise of virtue lies. It is here that the temptations to vanity, to selfishness, to discontent and innumerable other unwarrantable affections arise; and there are opportunities for many a secret conflict with these in the most trifling hours, and it is our own fault if the business of life is ever at a stand."—MRS. ELIZABETH CARTER'S *Letters to Mrs. Montague*, vol. 1, p. 37.

[Prior's Posthumous Treatises.]

"AMONG the many curiosities which the Duchess of Portland had collected, there was a volume, which you have no doubt seen, containing some prose-treatises in manuscript of the poet Prior. Her Grace was so good as to permit me to read them, and I read them with great pleasure. One of them, a dialogue between Locke and Montaigne, is an admirable piece of ridicule on the subject of Locke's philosophy; and seemed to me, when I read it, to be in wit and humour, not inferior even to the *Alma* itself. I took the liberty to say to the Duchess, that it was pity they were not given to the world; but I found her rather averse to the publication. She said she could not bear to see her old friend criticised and censured by such people as the Critical Reviewers, &c. I hope the work will no longer be suppressed."—SIR WILLIAM FORBES'S *Life of Dr. Beattie*, vol. 2, p. 160.

[Major Gordon's Prussiad.]

MAJOR ALEXANDER GORDON, a volunteer in the Prussian service, wrote an heroic poem called the *Prussiad*, which he presented to the King of Prussia, at the Camp of Madlitz, near Furstenwalde, Sept. 7, 1759, and then published in London, with the letter from that King prefixed, thus translated by the poet himself.

"To Major Alexander Gordon.

"Sir,

"I have read your poem with satisfaction; and thank you for the many genteel compliments you have paid me in it. Towards the expense of having it printed, I have ordered my

Secretary to pay you two hundred crowns, which I desire you will accept of, not as a reward of your merit, but as a mark of my benevolence.

"FREDERICK."

It is a neat poem, as the following passage may show.

"Upon the precipice of danger, see
The King in person, while his blazing sword
Hangs o'er the verge of death, and rules the
fight.

Beneath him, in the dark abyss, appear
Carnage, besmeared with gore, and red-faced
Rout;

Pursuit upon the back of panting Flight
Hacks terrible, and gashes him with wounds."

[Planetary Influences.]

"QUAM absurdum est Influentias quibus regimur negare, dubiamque facere operantem Solis virtutem, ipso Sole non minus manifestam! Unde pestes, bella et strages, nisi ex stellarum prædominio? Quæ velut tot basilisci, homines maligno solum aspectu interficiunt. Luna nonnunquam invidiâ pallida morbos spargit et tabes, adeo ut non melius possis futuras hominum ægritudines, quam ex languido pallore Lunæ cognoscere. Vult igitur scire medicus an venturus sit morbus? non ipsius hominis, sed Lunæ faciem aspiciat, ex cuius arbitrio, pariter et exemplo, humanum genus nunc crescere videmus, nunc decrescere. Infestus aliquis Planeta antequam circa terram annum peregit cursum, quot languentes, quot morientes relinquit; et quasi crudelis iudex quam multos in Circuitu suo occidit! Sic ut unica Stella nobis inferre potest mortem perpetuam. Si à contra spectantur beneficia quæ totis imbris in nos effundit, sane Astres, non parentibus debes, quod ingeniosus sis; maternus venter nunquam fuit ingenii largitor. Cælo debetur ei quis procreatur fortis, adeoque in Achillis clypeo Luna et Stellæ depictæ Trojam superârunt. Immo siquis nascator timidus, hunc non tam pericula sua quam ipsæ Stellæ trepidare docuerunt. Nec pulchritudo mortalibus contingit, nisi ex Cælis rerum omnium pulcherrimis: nec quisquam sine favore Lunæ nascitur Endymion. Denique Siderum efficiâ humane videmus animos ad virtutem impelli et ad vitium; adeoque id ab ipsis Cælis produci quod à cælo homines excludat."—SOUTH as Terra Filius,—*Opera Posthuma*, p. 25, 6.

Annual Prize Hat to the best Preacher at Cheltenham.]

SHEENSTONE to Mrs. A., about 1762.

"—I AM but just arrived at home, though I left Cheltenham the day after you. I stayed indeed to hear Mr. B. preach a morning sermon; for which I find Mrs. C. has allotted him the Hat, preferably to Mr. C. Perhaps you may not remember, nor did I hear till very

lately, that there is a Hat given annually at Cheltenham for the use of the best foreign preacher, of which the disposal is assigned to Mrs. C., to her and her heirs for ever. I remember (though I knew nothing of this whilst I was upon the place) I used to be a little misdeemful that all who preached there had some such premium in their eyes. The Hat, 'tis true, is not quite so valuable as that of a Cardinal; but while it is made a retribution for excellence in so (if properly considered) sublime a function, it is an object for a preacher in any degree. I am sorry at the same time to say, that as a *common hat*, merely for its uses, it would be an object to too many country curates, whose situations and slender incomes too often excite our blushes, as well as compassion."—HULL's *Select Letters*, vol. 2, p. 66.

[An Indictment Quashed.]

"LOED CHIEF JUSTICE WILMOT gave to a party of us one evening a curious account of an inn-keeper at Warwick, whom he had tried for having poisoned some of his customers with his Port wine: and that the indictment was quashed by the impudence of the fellow, who absolutely proved that there had never been a drop of real Port wine in the hogshead."—CRADOCK's *Memoirs*, vol. 1, p. 93.

[A Character of Fuller.]

IN an oration ascribed to South in the character of Terræ-filius, 1657, the privileged buffoon, after much ribaldry against Cambridge, attacks Fuller by name.

"—vestrum Fullerum,—Historicum illum Ecclesiasticum, cuius joci jam servantur Cantabrigiæ in registro et archivis, ubi inter reliqua Antiquitatis monumenta jocos suos ostendunt, tanquam res antiquissimas: tres tantum accipite.

"Imprimus cum in Doctorum concilio gravior consultum esset, an ad gradum saltantes *Equos* admitterent, respondit ille, hanc esse rem *æquisimam*.

"Secundus, cum accusatus Tonsor, quod nimium ex Doctores barbâ eraseret, respondit ille, hunc tonsorem *feioisse barbari*.

"Tertius, cum sermo esset de quodam ingenioso, sed tamen de pediculus suspecto (nam pediculus est ibi crimen capitale) respondit author noster, scholarem illum pediculosum habere ingenium valde *nitidum*. O rem divinæ inventionis! cur non aliquis illum pro hoc joco scalpebat? Nam certe fuit pediculosus; scholares enim scalpere ubi sunt pediculi.

"Ego hos tantum recito, nam strenuè deridere est repetere; denique tres solum nominavi, quia Cantabrigiæ non licet ultra tres jocos procedere.

"Cæterum ob tres jocos Cantabrigienses (ut audio) erecturi sunt illi statuam, eamque puto ex ligno aut lapide, ut sit ei similior; Statutæ vero hos titulos inscribunt:

Doctissimus Thomas, Natione
Sootus, Præbendarius de Sarum
Theologiae Baccalaureus
Facultatis Jocandi Doctor
Artis Memoriz et Artis Mendicandi
Professor.

"Quare post erectam illi statuam, mihi opus solum erat illum depingere: vivit Londini; et quid agite semper scribit et tanquam arbor omni anno nova producit folia. Prodiit tandem Historia Ecclesiastica, in qua occurrunt centum sexaginta sex ad Viros nobiles et divites mendicantes epistolæ: tanta scilicet ingenii inopia! Hic ab illustrissimo suo Domino Barone de Kingston rogat decem Minas. Hic ab insignissimâ Dominâ Isabellâ decem Minas. Hic a quodam juvene, inter nobilissimos doctissimo, et doctissimos nobilissimo, decem Minas, ut nomen ejus suis scriptis imponeret: sed quod majus, ab altero non rogavit, sed accepit bis decem Minas, ut libris suis ejus nomen non imponeret. Londini ubique currit in plateis cum pallio suo ecclesiastico, et Historiâ Ecclesiasticâ sub pallio: sub hoc brachio portat ingentem illum librum, sub altero parvam uxorem; et sic instructus, apud patronos venari solet convivium et prandia, ubi illis negotium datur jocari in ferula. Sed nunquam credo jocos suos esse sales, quamvis solet illos cibus inspergere, hoc unum in se habent sales, quod solent ad omnium mensas venire. Sed multum proficitur Artem Memoriz, quam sane hic præcipue exercet; nam invitatus ad prandium, nunquam obliviscitur cultum.

"Quod habitum corporis, aiunt similem esse Læto, et hinc ingenium ejus adeo pinguescit. Unum hoc superest notatu dignum, quod nuper vacante Inferioris Bibliothecarii loco, Academiæ nostræ supplicavit per literas, ut sibi illum conferret: sed negavit Academia, nec illum admisit Bibliothecarium, ob hanc rationem, ne Bibliothecæ scripta sua ingereret."—*Opera Posthuma Latini ROBERTI SOUTH*, pp. 36-8,—*Impensis E. Cwll*, 1717.

Jasper Main—[his Character as a Preacher.]

"—ILLE histrio qui tantum temporis scribendis dramatibus impendit, ut tandem ipsa religio videatur ei Comedia; cujus conciones non sunt tam conciones Christianæ quam Christianissimi libelli, quippe qui tam lascive concionantur, ac si unicuique illi esset textus, omnes sensus esse tactus. Ita ut illi comparatus ipse Terræ-Filius videri possit gravis theologus. Et profecto, cum decreto Convocationis à templo B. Mariæ exularet Terræ-Filius, æquum foret ut à templo Ædis Christi exulet hic Doctor; nos ludimus cum Theologiæ Doctoribus, ille vero cum ipsâ Theologiâ; hoc est, nos cum profanis, ille cum sacris."—*Opera Posthuma ROBERTI SOUTH*, p. 141,—*Impensis E. Cwll*, 1717.

Pocock—[a humorous Character of him.]

"Alium habemus Canonicum, qui perlus-

trato penè toto Orbe, obscure jam habitat in angulo. Peragravit Arabiam, et habet cerebrum Deserto avidius. Est perpetua linguarum confusio in istius ædibus, sed inæquali Marte pugnatum est: lingua Hebræa, Chaldæa, Syriaca, Samaritana, Arabica, Persica, Æthiopica, magna scilicet turba linguarum, contra unicam uxoris Anglicanam, bellum frustra gerunt. Ad morem insuper Babelis edificat filios et filias in infinitum; quos cum generavit, credibile est illum de camelis Asiaticis cogitasse, omnes enim liberi habent colla longissima."—*Terra Filii Oratio*,—*Opera Posthuma ROBERTI SOUTH*, p. 128.

[Praise of Westminster School.]

"ENCOMIUM SCHOLÆ REGIÆ WESTMONASTERIENSIS.

"Reginæ fundata manu Regina Scholarum,
Quam Virgo extruxit, Musæque Virgo colit:
Inconfusa Babel linguis; et mole superbâ
Celsior, et famâ quam fuit illa situ;
Gentibus et linguis multum celebrata, tacere
De quâ nulla potest, nec satis ulla loqui;
Opprobriis exuperans pariterque Encomia lin-
guis,

Et tot laudari digna, quot ipsa doces.
Hebræus Græcæque uno cernuntur in Anglo,
Qui puer huc Anglus venerat, exit Arabs.
Tercæcentum hic florent juvenes; mihi mira vi-
detur

Tam numerosa simul, tam quoque docta co-
horts.

Sic numero bonitas: numerus bonitate reluct,
Et stellas pariter lux numerusque decet,
Arte senes, annis pueros mirabitur hospes,
Et stupet in pueris nil puerile videns.
Consurgit crescitque puer, velut Hydra sub
ictu,

Florescitque suis sæpe rigatus aquis.
Stat Regimen triplici fasces moderante Magistro,
Doctæque Musarum regna Triumvir habet.
Scilicet has inter sedes, ubi regnat Apollo,
Optime Apollineus comprobat ille tripes.
Sic super invidiam sese effert æmula, nullis
Invida, sed cunctis invidiosa Scholia.
Inde in septenas se dirigit ordine classes,
Dispositas septem quæ velut astra nitent.
Discit et auctores propria inter mœnia natos,
Et generosa libros, quos legit, ipsa parit.
Instar araneolæ studiosas has exhibit artes,
Quas de visceribus texuit illa suis.

Litterulas docet hic idem Præceptor et Auctor,
Idem discipulis Bibliotheca suis.
Accipit hic lumen, non ultra cæcus, Homerus;
Huc venit a Soythiciis Naso reversus aquis
Utraque divitiis nostris Academia crescit;
Hæc Schola ad implendas sufficit una duas.
Sic fons exiguus binos excurrit in amnes;
Parnassi geminus sic quoque surgit apex.
Huic collata igitur quantum ipsa Academia
præstat

Dico, precor? hæc doctos accipit, illa facit."
SOUTH.

[Character and Value of a Good Servant.]

"On doit faire beaucoup d'estime des bons et loyaux serviteurs, quand leur fidélité est accompagnée de prudence et de jugement, parce qu'outre le service qu'ils rendent à leurs Maîtres, avec beaucoup de soin et de prévoyance, ils évitent plusieurs défauts, où les hommes tombent bien souvent par négligence et par sottise. L'avertissement d'un bon serviteur n'est pas moins estimable que celui d'un amy loyal et fidèle. Je m'éloigne maintenant icy de l'avis et du conseil de quelques sages mondains, qui disent, que l'on doit avoir peu de serviteurs, et encore de la plus basse et vile condition qu'on pourra les recouvrer, afin qu'on puisse vivre avec eux, et les traiter plus indignement. Mais il me semble qu'ils parleroient mieux s'ils disoient, plus vicieusement; d'autant que la brutalité et la bassesse du service est agreable au Maître qui veut vivre avec toute sorte de licence et à l'abandon de tout vice. Quant à ce qui concerne celui qui desire de bien et vertueusement vivre, qui dira que la honte qu'il a d'un serviteur sage discret et de bon jugement, ne luy serve de bon avis, afin qu'il ne se laisse emporter à quelque action digne de honte et de vergogne. J'en appelle en témoignage plusieurs, et ils ne me peuvent nier en conscience, que bien souvent la honte qu'ils ont eue d'un sage et prudent serviteur, n'aye mis à leurs desirs desordonnez, le frein de la raison, ou plustost la crainte de Dieu n'avoit pu leur imposer. Si donc cecy profite au salut de l'ame, et à l'honneur de l'homme, pour quoy ne refuterons nous pas le contraire? Et pour montrer qu'on a tort de conseiller autrement, outre le profit et l'utilité que nous avons maintenant alléguée, la prudence et la discretion d'un serviteur sert de beaucoup à la politesse et à la maniere de vivre de son maître. Elle luy profite en ses actions et en ses rentes; conserve leur honneur et son corps, et bien souvent luy sauve la vie."—*L'Histoire du Chevalier du Soleil* tom. 1, chap. 71, p. 683.

[Magical Arms.]

"C'EST en ces affaires que l'on connoist combien les armes sont necessaires pour les bons Chevaliers; mais principalement quand elles sont fabriquées par de bons maîtres en l'art magique; car si elles n'estoient telles le meilleur Chevalier n'eust pas esté exempt d'estre foudroyé jusques à la ceinture, par les horribles coups que ceux-cy se bailloient, aussi bien que le plus flasque et sans forces qui se pourroit trouver. D'autant que bien souvent on les armes sont couppees, il ne se peut faire qu'aucune fois la main ou le bras ne le soient aussi. D'ailleurs on ne trouve pas à tous propos des Chirurgiens pour les penser. Pour cette raison les vaillans Chevaliers de ce temps là qui esperoient de se voir en de grands dangers, ils faisoient plus d'estime d'avoir des armes faictes par l'art magique de quelque sage, que si on leur

eût baillé en pur don un fort et puissant roy-aume."—*Chevalier du Soleil*, tom. 2, p. 591.

[Lord Mansfield as a Story-teller.]

"It was asserted by some of Lord Mansfield's intimate friends, that though he was famous for bon-mots, yet he never got clearly through a plain facetious story of any length; for he was always so desirous of expressing himself elegantly, that the essence of a common joke was sure to evaporate. 'Yes,' replied another of the party: 'and it is to his knowing that such a remark has been made, and that you are all upon the watch, that his lordship may truly attribute this embarrassment.'"—*CRADOCK'S Memoirs*, vol. 1, p. 96.

[Tradition concerning the Life and Death of Rabbi Eleazar.]

"—EXTAT traditio, quæ memoratur de R. Eleazar filio Durdejæ, quod non reliquerit ullam meretricem in universo mundo, cum quæ non fuerit congressus. Aliquando autem audivit, meretricem aliquam agere in urbibus maritimis, quæ acciperet plenum loculum denariorum pro mercede. Unde sumpto secum loculo pleno denariorum, perrexit ad illam, traiecit ejus gratiâ septem fluvii. Cum vero concumberet cum illâ, emisit illa flatum dixitque. Eleazarum filium Durdejæ nunquam iri Deo per penitentiam reconciliatum, quemadmodum emisit a se ore pituitus ventris nunquam esset in locum suum rediturus, unde exierat. Quapropter Eleazarus abiit tristis, et conседit inter duos montes et colles, petiitque ab illis apud Deum intercessionem: sed illi responderunt se potius pro seipsis quam pro Eleazaro veniam rogaturus, eo quod scriptum de se exstat Isai. liv. 10. Montes recedent, et colles dimovebuntur. Tum conversus ad caelum et terram, petiit ab ipsis intercessionem; sed simile ab iis responsum obtinuit, se potius pro seipsis veniam rogatura eo quod dicatur Isai. li. 6. Cæli sicut fumus evanescent et terra sicut vestis veterascet. Solis deinde et Luna intercessionem petiit; sed in eundem modum ab illis fuit responsum, se potius pro seipsis misericordiam rogaturus, quia dicatur Isai. xxiv. 33. Luna erubescet et Sol pudebit. Tandem Stellæ et Zodiaci Signa compellavit pro intercessione; sed responsum itidem fuit, se potius pro seipsis gratiam rogaturus, eo quod dicatur Esai. xxi. 4. Et contabescet omnis exercitus caelorum. Ab his omnibus autem repulsum passus, dixit, a me solo dependet, ut misericordiam consequar; positoque inter ganna capite mugivit cum ingenti fletu, donec animam efflaret. Quo facto, audita fuit filia vocis quæ proclamavit R. Eleazarum filium Durdejæ esse destinatum vite seculi venturi."—*Avoda Sara*, p. 134-5.

[Martyrdom of Rabbi Chanina.]

"THE Romans having found Rabbi Chanina

reading the book of the Law to a congregation, carried him before the Tribunal, when he was condemned to the flames. Accordingly they bound palm branches round him and the book, but put wet sponges, or woollen cloths about his body, that he might be the longer in dying. When his daughter saw him in this lamentable condition, she said to him, O Father, how can I bear to see you thus? Rabbi Chanina replied, If I were to be burnt alone, my condition might seem to me a hard one, but now, when I am to endure the flames and the Book of the Law with me, certain I am that He who will most certainly take vengeance for the injury offered to the Book, will also take vengeance for me. When he was about to die, his disciples asked him if he saw any thing miraculous. He made answer, that he saw the skin indeed on which the Law was written shrivel and consume, but the letters fled upward. Then they advised him to open his mouth, that the flames might go in, and he might die the sooner: but he made answer that he who infused the soul into man, would separate it; it was not lawful for man to expedite his own death. But when the executioner demanded of him whether he would introduce him into the kingdom of heaven, if he increased the flames, and took away the wet cloth from his heart, Rabbi Chanina promised that he would; and confirmed the promise, at his desire, by an oath. The executioner then immediately increased the fire, and removed the wet woollen cloth, and incontinently Rabbi Chanina gave up the ghost. And then the executioner threw himself into the flames: and immediately a voice was heard saying that Rabbi Chanina the son of Tardejon, and his executioner, were both reserved for the life of the world to come."—*Avoda Sara*, p. 143-4.

[*Norris against the Rage for Learning.*]

"NORRIS, in his 'Reflections upon the conduct of human Life with reference to the Study of Learning and Knowledge,' deduces two corollaries, "first, that the bookish humour which (he says) everywhere so prevails, is one of the Spiritual Dyscrasies, or Moral Diseases of Mankind; one of the most malignant reliques of Original depravation; it carrying with it the very stamp and signature of Adam's transgression, which owed its birth to curiosity and inordinate desire of knowledge. Secondly, that those who have eyes may in a great measure spare them; and that those who have not, should not, upon the account of learning; much lament the want of them,—which is therefore addressed to the private consideration of all those that labour under that sad misfortune."—P. 176-7.

[*Ariosto's Use of the Marvellous, vindicated. by Sir John Harrington.*]

SIR JOHN HARRINGTON, in his Apology of Poetry, says that "Ariosto neither in his en-

chantments encroaeth credit, (for who knows not how strong the illusions of the Devil are?) neither in the miracles that Astolfo by the power of St. John is feigned to do, since the Church holdeth that Prophets, both alive and dead, have done mighty great miracles."—P. 140.

[*Religious Levities, Romish and Sectarian.*]

AFTER producing extracts from Charles Wesley's Hymns, to justify the censure, the Monthly Reviewer concludes thus, "Seriously (for though it is sometimes difficult to refrain from laughing at the absurdities of fanaticism, it is really shocking to see religious subjects thus exposed to ridicule,) may we not ask these rhyming enthusiasts how they dare to take such liberties, and use such indecent freedom with the holy Word of God! nay, with the GREAT CREATOR HIMSELF! Are they not apprehensive of the fate of Uzzah, who was so exemplarily punished for rashly presuming to touch the Ark of the Covenant with unhallowed hands?

"Indeed the irreverent treatment which the Bible constantly meets with in this Protestant country, from the swarm of hackney commentators, expositors, and enthusiastic hymn makers, would almost provoke the rational Christian to applaud the Church of Rome for the care she has taken to secure it from vulgar profanation. And much perhaps might it conduce to the honour and credit of our religion, could any method be thought of towards attaining so valuable, so important an end, *without infringing the common right of the Christian world.*"—Vol. 38, p. 55.

The author of this review did not know that the particular abuse which called forth his remarks has been carried farther in the Romish Church than even by the early Methodists and Moravians.

[*Boarding-School Reading.*]

TOUCHING upon female education in the year 1774, a reviewer says, "Although boarding-schools are conducted much as they have ever been, yet a preposterous species of literature has been introduced into some of them, by the humble imitators of a wretched orator. It is called *English reading*. These oratorical masters, ignorant for the most part as their scholars, teach them to stamp and tear and mouth out of Shakespeare and Milton. The poor girls are thus rendered worse than ignorant; conceited without knowledge, and supercilious without taste."—*Monthly Review*, vol. 51, p. 389.

[*Pot-pourri of Satirical Verse.*]

LADY LUXBOROUGH says in a letter to Shennstone, "It is the fashion for every body to write a couplet to the same tune (viz. an old country dance) upon whatever subject occurs to them, I

should say upon whatever person, with their names to it. Lords, gentlemen, ladies, flirts, scholars, soldiers, divines, masters, and misses are all authors upon this occasion, and also the objects of each other's satire. It makes an offensive medley, and might be called a *pot-pourri*, which is a pot-full of all kinds of flowers that are severally perfumes, and commonly when mixed and rotten smell very ill. This coarse simile is yet too good for about twenty or thirty couplets I have seen, and they are all personal and foolish satires even severally, so I will not send them."—*Monthly Review*, vol. 54, p. 62.

[*Revolutionary Confiscations.*]

A PASSAGE more applicable to the present times can hardly be found, than what a *Monthly Reviewer*, in January, 1776, quoted from Dean Tucker's Humble Address and Earnest Appeal,—wherein he proposed a separation from the then revolted Colonies.

"The Dean," says the hostile Reviewer, "to promote the success of his proposal, endeavours not only to influence the understandings of those to whom his address is offered, but also to excite jealousies and fears of a seditious nature; and for this purpose he again sounds an alarm of *danger to the Church*, from what he styles 'the republican party,' to whom he says, 'the estates of the Church will fall the first sacrifice;' and lest a regard for our ecclesiastical establishment should not produce the desired alarms and combinations, he adds, 'But, nevertheless, if any of you, my Lords and Gentlemen, should be so weak as to imagine that matters will stop there; and that your own large possessions, your splendid titles, your hereditary honours, and ample privileges will escape unhurt, amidst that general wreck of private property, and crush of subordination which will necessarily ensue, you will be woefully mistaken; and I must beg leave to say, that you will have profited but very little, by what has been so well written in the annals of this very country, for your instruction and admonition. For, depend upon it, the use of *Committee men*, and the business of *Sequestration*, are not yet forgot. Depend upon it, I say, that ways and means are still to be found out, for the lowest of the people to get at the possession of the greatest of your estates, as well in these as in former times. Their appetites are equally keen; and if these hungry patriots should succeed, after such an example is set before your eyes, who are you to blame but yourselves?'"

[*Original Scheme for a University and a Universal Liturgy.*]

Dr. FREE published, in 1766, "A Plan for founding in England, at the expense of a great Empress, a Free University, for the reception not only of her proper subjects, but also people of all Nations and Religions; particularly the

borderers on her own dominions. To which is added, a Sketch of an Universal Liturgy for the use of the foreign students, in English, Latin, and French."

"Dr. Free having learnt that her Majesty of Russia hath several times sent some of her subjects for education to the University of Oxford, where they can never be admitted as regular scholars,—proposes that the said Empress shall, with the assistance of him, the said Dr. Free, found a free University at Newington Butts, which he thinks the most proper situation, and gives his reasons for so thinking; and certainly no place can be more convenient for the Doctor, because he is already settled there; and the Dover coach passes through the village, and sets down passengers at the sign of the Elephant and Castle. The plan of the proposed seminary is here particularly set down; and then comes the proposed liturgy in three languages, for the use of this royal college; in which all Jews, Turks, Heretics, and Infidels may join without the least scruple of conscience, as there is not a word of Christianity in it. We heartily wish the learned and ingenious Doctor all the success which is due to the extraordinary merit of so extraordinary a project."—*Monthly Review*, vol. 35, p. 472.

[*The Rector, his Parishioners, and the Weather.*]

"I RECOLLECT," says MR. CRADOCK in his *Memoirs* (vol. 1, p. 138), "a very worthy rector, possessed of a great living in one of the midland counties, who informed me that on his induction to it, he had met with a particular difficulty; for an enclosure had just taken place, and half of his parish petitioned that he would pray for rain, that their quicksets might grow: and the other half that he would intercede for fair weather, as they were in the midst of their hay harvest."

[*Hurd's Sermon from Bourdaloue.*]

WHEN Hurd was Rector of Thurstaston, in Leicestershire, Mr. Cradock accompanied him one Sunday to Church, and after the sermon was asked by him what was his opinion of the discourse, saying, "you are to speak freely." "I told him," says Cradock, "that I thought it was good, but I did not consider it as his own; for it rather appeared to me that it was given from a printed book." "You are right," replied he; "it was one of Bourdaloue's, and I had only the French volume before me, with many marks and alterations. This is a good practice to obtain the language, and I conceived this sermon, on the prospect of Death, as particularly suited to such an audience; and let me recommend to you to make such experiments; for in a retired place it will become your duty to read some instruction, perhaps, on a Sunday evening to your own family."—CRADOCK'S *Memoirs*, vol. 1, p. 177.

[Character of Berkeley.]

THE Editor of Mrs. Carter's letters to Mrs. Montagu speaks of Dr. Berkeley, in a note, (vol. 2, p. 52) as "an amiable man, simple, virtuous and primitive. He once dined at the house of a gentleman in East Kent, with a well known eccentric Bishop of the sister island. The Bishop drank a bottle of Madeira with his dinner, and swore like a gentleman; the Prebend talked divinity, and drank nothing but water."

[Mrs. Trimmer's Father.]

"MRS. TRIMMER," says Mrs. CARTER, "is really a blessing to society. I knew her father, who was a sensible and good man. The daughter inherits his understanding and his piety; may it please God to avert from her that miserable debility of constitution, which for some years before his death, confined him to the exercise of merely passive virtues. Mr. Kirby understood no language except his own; but his mind was stored with the greatest variety of information of any person without learning that I ever knew."—*Letters to Mrs. Montagu*, vol. 3, p. 282.

[Handel.]

"I LATELY heard two anecdotes," says Beattie in a letter to Dr. Laing, 1780, "which deserve to be put in writing, and which you will be glad to hear. When Handel's Messiah was first performed, the audience were exceedingly struck and affected by the music in general: but when that chorus struck up 'For the Lord God Omnipotent reigneth,' they were so transported, that they all, together with the king, (who happened to be present) started up, and remained standing till the chorus ended: and hence it became the fashion in England for the audience to stand while that part of the music is performing. Some days after the first exhibition of the same divine oratorio, Mr. Handel came to pay his respects to Lord Kinnoul, with whom he was particularly acquainted. His lordship, as was natural, paid him some compliments on the noble entertainment which he had lately given the town. 'My Lord,' said Handel, 'I should be sorry if I only entertained them; I wish to make them better.' These two anecdotes I had from Lord Kinnoul himself. You will agree with me, that the first does great honour to Handel, to music, and to the English nation: the second tends to confirm my theory, and Sir John Hawkins's testimony, that Handel, in spite of all that has been said to the contrary, must have been a pious man."—*FORBES's Life of Beattie*, vol. 2, p. 61.

[Extravagance of Dress in the Families of Farmers.]

"I PERFECTLY agree with you, my dear friend," says Mrs. CARTER (1778) "that the

world is run mad; and am often shocked at the instance of it which you mention in the amazing extravagance of dress in the middling and lower classes of people. With regard particularly to the farmers' wives and daughters, perhaps, much is to be charged to the account of the landlords. The wretched indolence and dissipated lives of the gentlemen, which, to save trouble, have led them into consolidating their farms, has been a means of raising the tenants to a very improper degree of opulence, and thus has produced luxury. Those who have not the same advantages will, however foolishly, think they have a right to make the same appearance, because they happen to be of the same denomination, and conclude that one farmer's daughter is as good as another, and so forth."—*Letters to Mrs. Montagu*, vol. 3, p. 73.

[Poetical Restrictions among the Ancient Welsh.]

"It were devoutly to be wished," said the Reviewer of Pennant's Tour in Wales, "that some of the following regulations respecting the Welsh poetical graduates could be properly enforced to keep our present poetical Mohawks [1779] in a little order. 'They were prohibited from uttering any scandalous words in speech or whispers; detraction, mocking, scoffing, inventing lies, or repeating them after others, under pain of fine and imprisonment.' Nay, they were absolutely forbid 'to make a song of any person without his consent.'"

[The Poetical Magazine.]

"THE Poetical Calendar answered so well that at the close of the year (1767) the publishers announced a Poetical Magazine, price only sixpence, to be continued monthly. That poetry, they said, has been too much neglected in the present age, and that such neglect has shed its fatal influences on other sciences, is a melancholy truth! And the Poetical Magazine was a periodical work very much wanted; as poetry in most of the monthly productions so entitled, was treated as the most slight and uninteresting article."

[French Protection of Scotland.]

STEPHEN PERKIN, an ecclesiastic who wrote a description of England and Scotland in French, published at Paris, 1558, speaks thus of Scotland, "This country, although it is in a bad neighbourhood, being near a haughty, treacherous, and proud enemy, has nevertheless sustained itself in a manly sort by the means and assistance of the most noble king of France, who has many times let the English know what were the consequences of the anger of so great a monarch and emperor. But thanks to God, the affairs of this country have been regulated, and every thing goes on well, and for their benefit and that of their kingdom. How happy oughtest thou to esteem thyself, O kingdom of

Scotland, to be favoured, fed, and maintained, like an infant, on the breast of the most puissant and magnanimous king of France, the greatest lord in the whole world and future monarch of that round machine, for without him thou wouldest have been laid in ashes, thy country wasted and ruined by the English, utterly accursed of God.”—*Monthly Review*, vol. 61, 1779, p. 12,—*Antiquarian Repertory*.

[*The Mistakenly Religious.*]

“I WOULD not,” says MR. MILLER, “willingly transgress the bounds of charity; but I should think there must be instances, and not a few, in which a single-hearted, sober-minded Clergyman *must* feel at least as much as this;—that many of those who claim to be the most religious, after the more modern fashion, are not the neighbours whom he either best can trust, or most love; that many who lay greatest stress upon their own depravity, are yet in their own eyes the most impeccable; and they who are the foremost in professing their own ignorance, are nevertheless the most infallible.”—*Sermons intended to show a Sober Application of Scripture Principles to the Realities of Life, Preface*, p. xxvi.

[*Violent Preaching.*]

“A LITTLE child being at a sermon, and observing the minister very vehement in his words and bodily gesture, cried out, ‘Mother, why don’t the people let the man out of the box?’ Then I entreat thee behave thyself well in preaching, lest men say, truly, this is Jack in a Box.”—*Simple Cocker’s Boy*, p. 27.

[*Chinese Proselytes to Christianity.*]

A ROMISH missionary at Peking after saying that the Chinese are prejudiced against Christianity because it treats as delirious superstition the rites of their forefathers for which their “filial piety excites a boundless veneration,” proceeds to say, “but this is nothing when compared with what passes in the tender and filial heart of a Chinese, when he is told positively that all those who have died without adoring Jesus Christ, are condemned to eternal punishment, from which there is no deliverance. What a bitter wound this to a good heart! What! all his ancestors,—that beloved father, that tender mother to whom he is entirely devoted, that brother and sister with whom he has passed his life, are in a place where he cannot revisit them without being consummately miserable! All that we can say here is, that nothing in our ministry has been so painful as the dismal office of supporting and comforting proselytes and neophytes under the agonies of sorrow into which they have been thrown by the first dawn of the truth in their minds!”—*Memoires concernant l’Histoire, &c. des Chinois.*—*Monthly Review*, vol. 60, p. 549.

[*Anson’s Voyage.*]

“ONE who was on board the Centurion, in Lord Anson’s voyage, having got some money in that expedition, purchased a small estate, about three miles from this town. (Aberdeen.) ‘I have had,’ says Beattie, ‘several conversations with him on the subject of the voyage, and once I asked him whether he had ever read the history of it? He told me, he had read all the history, except the description of their sufferings during the run from Cape Horn to Juan Fernandez, which he said were so great that he durst not recollect nor think of them.’”—*FORBES’S Life of Beattie*, vol. 1, p. 17.

[*Scott of Amwell, the Quaker Poet.*]

In a letter to the Duchess of Gordon (1779) Beattie says, “by the first convenient opportunity I hope to send your Grace a sort of curiosity; four elegant Pastorals, by a Quaker;—not one of our Quakers of Scotland, but a true English Quaker, who says *thee* and *thou*, and comes into a room and sits down in company, without taking off his hat. For all this he is a very worthy man, an elegant scholar, a cheerful companion, and a particular friend of mine. His name is John Scott, of Amwell, near Ware, Hertfordshire, where he lives in an elegant retirement, (for his fortune is very good;) and has dug in a chalk hill, near his house, one of the most curious grottoes I have ever seen. As it is only twenty miles from London, I would recommend it to your Grace, when you are there, as worth going to visit. Your Grace will be pleased with his Pastorals, not only on account of their morality and sweet versification, but also for their images and descriptions, which are a very exact picture of the groves, woods, waters, and windmills, of that part of England where he resides.”—*FORBES’S Life of Beattie*, vol. 2, p. 40.

[*Value of a Faithful Servant.*]

“I HEARTILY condole with you on the loss of your housekeeper,” MRS. CARTER says in a letter to Mrs. Montagu. “You deserved such a treasure as a faithful servant, by knowing how to set the proper value on it. There would be many more probably of the same character as you describe, if their superiors had generosity enough to consider them, as you do, in a proper light. One too often sees people act as if they thought the dependance was wholly on one side; and as if they had no idea that the several relations of life consist in a mutual aid and reciprocation of benefits.”—Vol. 1, p. 14.

[*Strained Hypothesis—its Temptations.*]

SPEAKING of Newton on the Prophecies, MRS. CARTER says, “In some parts the proofs seem to be a good deal strained; and there is a great mixture of fancy and hypothesis. Indeed it is

very difficult for the soberest head, when engaged in framing the truest and most reasonable system, to rest quite contented with such materials as mere truth and reason can supply. While they think there is any thing wanting to render it quite complete, there will be a strong temptation to deviate into the regions of imagination, where human poverty and weakness find a sure resource, and may be furnished with aids, which will never be granted by the obstinate parsimony of common sense."—*Letters to Mrs. Montagu*, vol. 1, p. 71.

[*Emptiness of Party Politics.*]

MRS. CARTER said truly (1767) it was "of no great consequence what particular person goes out or comes in, as there seems to be nothing in the general system of politics likely to produce any great good. Of that only true policy, the aim of which is to make a nation virtuous and happy, there does not appear to be any idea existing, through all the various changes of men and measures that have happened among us. All the rest is mere party and faction, and the opposition of jarring interests among individuals."—*Letters to Mrs. Montagu*, vol. 1, p. 337.

[*Progress of Luxury among the Lower Classes.*]

"I PERFECTLY agree with you," says MRS. CARTER (1768), "that the luxury of the lower classes of people is at least equal to that of the higher ranks; but I fear the last have the additional fault to answer for, of setting the example, and giving encouragement to extravagance, by not preventing or opposing it in those over whom they have any influence. The too great carelessness about the behaviour of their servants, and the indulgence of many luxuries very improper, and very hurtful in their situation, has helped greatly to diffuse the evil. The consolidating small farms is another cause of infinite mischief, and probably gave rise to the half-crown ordinary, at which you are so justly scandalized."—*Letters to Mrs. Montagu*, vol. 1, p. 390.

[*Management of Domesticities.*]

"WHAT you say of establishing servants on a comfortable *menage* of their own, after they have for a reasonable time discharged their duty in another, is noble and generous and worthy yourself. It is certainly incumbent on their principals, wherever it can be done; and it might be done much oftener, if the money that is lavished on the foolish superfluities by which servants are so greatly hurt, was appropriated to assist them in procuring a comfortable establishment. The rank of the head of a large family is an awful and strictly accountable charge. Wherever it is executed, so far as human weakness will allow, to the full extent of the duty, I should think that the interests of

virtue would be more likely to be promoted than hurt by a great number of domestics; though it must be allowed that where no regard is had to the morals and behaviour of a numerous collection of undisciplined human creatures then will arise all the mischievous consequences which you describe."—MRS. CARTER's *Letters to Mrs. Montagu*, vol. 1, p. 380.

[*Charm of a Familiar Object seen in its Happiest Light.*]

MRS. CARTER, speaking of her journey home, in one of her letters to Mrs. Montagu, says, "I need not tell you, for I am sure you feel it, how much I longed for you to share with me in every view that pleased me; but there was one of such striking beauty, that I was half wild with impatience at your being so many miles distant. To be sure the wise people, and the gay people, and the silly people of this worky-day world, and for the matter of that, all the people but you and I, would laugh to hear that this object which I was so undone at your not seeing, was no other than a single honeysuckle. It grew in a shady lane, and was surrounded by the deepest verdure, while its own figure and colouring, which were quite perfect, were illuminated by a ray of sunshine. There are some common objects, sometimes placed in such a situation, viewed in such a light, and attended by such accompaniments, as to be seen but once in a whole life, and to give one a pleasure entirely new; and this was one of them."—Vol. 1, p. 117.

[*Law's Study of Jacob Behmen.*]

"IN a particular interview," says FRANCIS OKELY, "that I had with Mr. Law a few months before his decease, in answer to the question, *When and how* he first met with Jacob Behmen's Works? he said, that he had often reflected upon it with surprise; that although when a curate in London, he had perhaps rummaged every bookseller's shop and book-stall in the metropolis, yet he never met with a single book, or so much as the title of any books of J. B.'s. The very first notice he had of him was from a treatise called *Ratio et Fides*; soon after which he lighted upon the best and most complete edition of his works. 'When I first began to read him (says he), he put me into a *perfect sweat*. But as I discovered sound truths, and the glimmerings of a deep ground and sense, even in the passages not then clearly intelligible, and found myself, as it were, strongly prompted in my heart to *dig* in these writings, I followed this impulse with continual aspirations and prayer to God for his help and divine illumination, *if I was called* to understand them. By reading in this manner again and again, and from time to time, I perceived (said he) that my heart felt well, and my understanding opened gradually, till at length I found what a treasure was hid in this field.' What (says the Translator) I

here relate, is, as much as I can remember, certainly the sense, and nearly the very words, of this great and chosen man."—*Monthly Review*, vol. 63, 1780,—*Okely's Memoirs of Jacob Behmen*, p. 521.

[Change of Taste in the Composition of Sermons.]

"THERE is a taste in moral and religious as well as other compositions, which varies in different ages, and may very lawfully and innocently be indulged. Thousands received instruction and consolation formerly from sermons, which would not now be endured. The preachers of them served their generation, and are blessed for evermore. But because provision was made for the wants of the last century in one way, there is no reason why it should not be made for the wants of this in another. The next will behold a set of writers of a fashion suited to it, when our discourses shall in their turn be antiquated and forgotten among men; though if any good be wrought by them in this their day, our hope is, with that of faithful Nehemiah, that our God will remember us concerning them."—*Bishop (Rev. Dr.) HORNE, Preface to his Discourses*, 1779.

[Rowland's Hill's 'Farrago.']

"A NOBLEMAN well known on the turf, accidentally fell in company with a gentleman whose heart and head were chiefly occupied with some small controversies that had lately taken place among the two sects of Methodism. The man of zeal very eagerly asked his Lordship, if he had seen Mr. Hill's *Farrago*? His Lordship, whose ideas ran on Newmarket, whither he was at that time bound, replied, he had not—and begged the gentleman to inform him by whom *Farrago* was made.—'Made?—Why I told you, my Lord—by Mr. Hill himself.' 'The d—l he was,' said my Lord; 'pray, Sir, out of what mare?' 'Mare? my Lord—I don't understand you.'—'Not understand me!' said the noble jockey. 'Why, is it not a horse you are talking about?'—'A horse! my Lord—why you are strangely out.—No, I am not talking about a horse, I am talking about a book.'—'A book?'—'Yes, my Lord, and a most excellent one indeed, against John Wesley and universal redemption, by Mr. Rowland Hill—the GREAT Mr. Hill, my Lord, whom every body knows to be the first preacher of the age, and the son of the first baronet in the kingdom.'—'I ask his pardon,' said his Lordship, 'for not having heard either of him or his book. But I really thought you was talking about a horse for Newmarket.' It is indeed of little consequence to 'those persons who now lead the opinions of a great part of Europe,' whether Mr. Rowland Hill's *Farrago* be a horse or a book: whether it is to start for the sweepstakes at Newmarket or the Tabernacle: and it is a matter of perfect indifference to them whether

it wins or loses the odds. The contention is too trifling, and the success too insignificant, to excite either hope or fear for one moment."—*Monthly Review*, vol. 62, 1780,—*Williams's Lectures on the Duties of Religion and Morality*, p. 98.

[Whitfield at Deal.]

"THE occasion of Dr. Carter's publishing his volume of Sermons, was an impertinent as well as false insinuation of Whitfield that the inhabitants of Deal had need of his assistance, because their minister did not preach to them the Gospel of Christ. Dr. Carter therefore printed a few sermons, not composed for the press, but of those which he was in the habit of preaching in the Chapel of that town.

"Lady Hartford (afterwards Duchess of Somerset) to whom the book was presented by her friend the celebrated Elizabeth Carter, said in reply, it afforded a clear demonstration that there was no reason for Mr. Whitfield to be followed with so much joy at Deal as he intimated in the first part of his journal."—*Memoirs of Mrs. Carter*, vol. 1, p. 56.

Whitfield spent his first evening at Deal "very comfortably in religious talk and family prayer, at which a poor woman was much affected. *Who knows*," he says, "*what a fire this little spark may kindle!* Next evening, eight or nine poor people came to him at the report of this poor woman: and when after three or four days the ship in which he was embarked, was driven back to Deal, many met together to bewail their own and the sins of the nation. Soon the poor landlady who owned the house where he lodged sent to her tenants, beseeching them to let no more persons come in for fear the floor should break under them, and they actually put a prop under it. The minister of Upper Deal invited him to preach in the church: it was quite crowded, and many went away for want of room. Some stood on the leads of the church on the outside, and looked in at the top windows, and all seemed eager to hear the Word. *May the Lord make them Doers of it.* In the evening I was obliged to divide my hearers into four companies, and was enabled to expound to them from six till ten. Lord, keep me from being weary of, or in well doing."—*Journal*, pp. 51–60.

[Jacob Behmen's Second Rapture.]

WHEN Jacob Behmen was in the twenty-sixth year of his age, he was "enraptured a second time with the light of God, and with the astral spirit of the soul, by means of an instantaneous glance of the eye cast upon a bright pewter dish;—being the lovely Jovialist shine or aspect, introduced into the innermost ground of the recondite, or hidden nature."—*Okely's Memoirs of Jacob Behmen*.—*Monthly Review*, vol. 63, p. 523.

"This," says the Reviewer, "is another instance of that strange mixture of metaphysical and chemical terms to which the ingenuity and learning of Paracelsus, and after him, of our English Fludd, gave some credit. The pewter dish is here represented as the *medium* of the divine influence; and the light reflected from it is called the *Jovialist* shine, because Jupiter, or Jove, was the astrological or chemical representation of tin, of which metal pewter chiefly consists."

[*Daniel on the Decline of English Poetry after Elizabeth's Reign.*]

DANIEL, in the Dedication of his *Philotus* to Prince Henry, when he complains of his own ill fortune, mourns also over what he thought the decline of his art.

"Though I; the remnant of another time,
Am never like to see that happiness,
Yet for the zeal that I have borne to rhyme
And to the muse, I wish that good success
To others' travail, that in better place
And better comfort they may be encheared
Who shall deserve, and who shall have the grace
To have a Muse held worthy to be heard.
And know, sweet Prince, when you shall come
to know,

That 'tis not in the power of kings to raise
A spirit for verse, that is not born thereto,
Nor are they born in every Prince's days;
For late Eliza's reign gave birth to more
Than all the Kings of England did before.

"And it may be the Genius of that time
Would leave to her the glory in that kind;
And that the utmost powers of English rhyme
Should be within her peaceful reign confined.
For since that time our songs could never thrive,
But lay as if forlorn; though in the prime,
Of this new raising season, we did strive
To bring the best we could unto the time.

"And I, although among the latter train,
And least of those that sing unto this land
Have borne my part, though in an humble
strain,

And pleased the gentler that did understand.
And never was my harmless pen at all
Distained with any loose immodesty;
Nor ever noted to be touch'd with fall
To aggravate the worst man's infamy;
But still have done the fairest offices
To virtue and the time; yet nought prevails,
And all our labours are without success,
For either favour, or our virtue fails.

And therefore once I have outlived the date
Of former grace, acceptance and delight,
I would my lines, late born beyond the fate
Of her spent line, had never come to light;
So had I not been taxed for wishing well
Nor now mistaken by the censuring stage,
Nor on my fame and reputation fell,
Which I esteem more than what all the age

Or the earth can give. But years have done
this wrong

To make me write too much, and live too long."

[*Young as a Poet.*]

"Do not you think," says MRS. CARTER, "that if Dr. Young had lived in the decline of the Roman Empire, he would have been Seneca, and that if Seneca had lived in the eighteenth century, he would have been Dr. Young? There seems to me a wonderful resemblance in the turns of their genius. Both are sometimes more sublime than almost any other writers, and both comprise an infinite deal of sense in two or three words. At others they are trifling and diffuse to the most tiresome and contemptible degree. Poor Seneca, indeed, is entitled to excuse and compassion from the general depravity of the public taste. But our friend Dr. Young had no claim to any such indulgence. He lived in an age of liberty and unadulterated genius. Perhaps his faults were contracted by an early uncorrected study of the Roman Authors."—*Letters to Mrs. Montagu*, vol. 3, p. 70.

"When one begins," says BEATTIE, "to find pleasure in sighing over Young's Night Thoughts in a corner, it is time to shut the book, and return to the company. I grant that while the mind is in a certain state, those gloomy ideas give exquisite delight; but their effect resembles that of intoxication upon the body; they may produce a temporary fit of feverish exultation, but qualms and weakened nerves, and depression of spirits are the consequence. I have great respect for Dr. Young, both as a man, and as a Poet. I used to devour his Night Thoughts with a satisfaction not unlike that which, in my younger years I have found in walking alone in a church yard, or in a wild mountain, by the light of the moon at midnight.

"When I first read Young my heart was broken to think of the poor man's afflictions. Afterwards I took it in my head, that where there was so much lamentation, there could not be excessive suffering, and I could not help applying to him sometimes those lines of a song,

Believe me, the shepherd but fayns;
He's wretched, to show he has wit.

On talking with some of Dr. Young's friends in England, I have since found that my conjectures were right, for that while he was composing the Night Thoughts, he was really as cheerful as any other man."

[*Beattie and Lord Monboddo.*]

"I AM told," says Beattie, "he, (Lord Monboddo) is angry at my last book, and says I know nothing of the origin of language. If that be the case, it must be in a great measure his fault, as well as my misfortune;—for I have

read all that he has published on that subject.”
—*FORBES'S Life of Beattie*, vol. 2, p. 121.

[*A Character of Boswell in his Youth.*]

SOME Mr. D. worthy to have had his name written in full length wrote to Andrew Erskin, a letter filled with encomiums upon Boswell, then in the flower of his youth; which encomiums the said Andrew repeated to the said Boswell, thus, “He says there is a great deal of humility in your vanity, a great deal of tallness in your shortness, and a great deal of whiteness in your black complexion. He says there’s a great deal of poetry in your prose, and a great deal of prose in your poetry. He says that as to your last publication, there is a great deal of Ode in your Dedication, and a great deal of Dedication in your Ode. He says there is a great deal of coat in your waistcoat, and a great deal of waistcoat in your coat; that there is a great deal of liveliness in your stupidity, and a great deal of stupidity in your liveliness. But to write upon all, he says, would require rather more fire in my grate, than there is at present: and my fingers would undoubtedly be numbed, for there is a great deal of snow in this frost, and a great deal of frost in this snow.”
—*Letters between The Hon. Andrew Erskin, and James Boswell*, p. 68.

[*Human Nature oppositely estimated.*]

“From those that have searched into the state of human nature, we have sometimes received very different and incompatible accounts; as though the inquirers had not been so much learning, as fashioning the subject they had in hand; and that as arbitrarily as a heathen carver, that could make either a god or a tressel out of the same piece of wood. For some have cry’d down Nature into such a desperate impotency, as would render the grace of God ineffectual; and others, on the contrary, have invested her with such power and self-sufficiency, as would render the grace of God superfluous. The first of these opinions wrongs Nature in defect, by allowing her no strength, which in consequence must make men desperate. The second wrongs Nature in excess, by imputing too much strength, which in effect must make men confident; and both of them do equally destroy the reason of our application to God for strength. For neither will the man that is well in conceit, nor yet the desperate, apply himself to a Physician; because the one cries there is no need, the other, there is no help.”—*DEAN YOUNG’S Sermons*, vol. 1, p. 4.

[*Moral Idolatry.*]

“THE Soul of man, like common Nature, admits no vacuum; if God be not there, Mammon must be; and it is as impossible to serve neither, as it is to serve both. And for this there is an essential reason in our constitution. For

man is designed and born an indigent creature, full of wants and appetites, and a restless desire of happiness, which he can by no means find within himself; and this indispensably obliges him to seek for his happiness abroad. Now if he seek his happiness from God, he answers the very intention of his frame, and has made a wise choice of an object that is adequate to all his wants and desires. But then if he does not seek his happiness from God, he must necessarily seek it somewhere else; for his appetites cannot hang long undetermined, they are eager, and must have their quarry: *If he forsake the Fountain of Living Waters, yet he cannot forsake his thirst*, and therefore he lies under the necessity of *hewing out broken cisterns to himself*; he must pursue, and at least promise himself satisfaction in other enjoyments. Thus when our hope, our trust, and our expectations abate towards God, they do not abate in themselves, but are only scattered among undue and inferior objects. And this makes the connexion infallible between Indevotion and Moral Idolatry; that is, between the neglect of God’s worship, and worshipping the creature: for whatsoever share we abate towards God, we always place upon something else; and whatsoever thing else we prosecute with that share of love, desire, or complacency, which is due unto God, that is in effect our idol.”—*DEAN YOUNG’S Sermons*, vol. 1, p. 19.

[*God’s Grace, like his Providence, works by Natural Means.*]

“TIS true indeed, and we readily acknowledge, that there is an obscurity sitting upon the face of this Dispensation of Grace: for we cannot *feel* the impressions nor *trace* the *footsteps* of its *distinct* working in us: the measures of our proficiency in goodness seem to depend entirely upon those of our own diligence; and God requires as much diligence as if He gave no grace at all: all this we acknowledge, and that it renders the dispensation obscure: but then on the other side, it is as plain that there is the same obscurity upon every dispensation of God’s temporal providence; and so there is no more reason for doubting of the one than of the other. They that will not allow that God does by any inward efficacy confer a *sound mind*, allow nevertheless that He gives temporal good things; but how, in the mean time, does this dispensation *appear* more than the former? For when God intends to bless a man with riches, He does not *open windows in heaven*, and pour them into his treasures; He does not enrich him with such distinguishable providences as that where-with He watered *Gideon’s* fleece, when the earth about it was dry; but he endows such a man with diligence and frugality, or else adorns him with such acceptable qualifications, as may recommend him to the opportunities of advancement, and thus his rise to fortunes is made purely natural, and the distinct working of God in it does not appear; when God intends to de-

liver or enlarge a people, he does not thereupon destroy their enemies, as he did once the Assyrians, by an angel, or the Moabites by their own sword; but he inspires such a people with a courageous virtue, and raises up among them spirits fit to command, and abandons their enemies to luxury and softness; and so the method of their rising becomes absolutely natural, and the distinct work of God in it does not appear: and, in the same manner, when God does by the inward operation of his grace promote a man to spiritual good, and bring him to the state of undefiled religion, he does not thereupon so suddenly change the whole frame of his temper, and chain up all the movements of his natural affections, and infuse into him such a system of virtuous habits as may make him good without application and pains; but he works his spiritual work by a gradual process, and human methods; instilling into such a man first a considering mind, and then a sober reflection, and then a diligent use of all such moral means as conduce to the forming and perfecting of every particular virtue: and now, while God, in all these instances does work in a human and ordinary way, and never supersedes the power of Nature, but requires her utmost actings, and only moves and directs, and assists her where she is weak, and incompetent for her work; both his grace and his providence are like a little spring, covered with a great wheel, though they do all, they are not commonly seen to do anything; and man, when he pleases to be vain and ungrateful, may impute all events to his own power and application. Now 'tis certain that God leaves this obscurity upon his dispensations on purpose to administer an advantage and commendation to our faith, not an opportunity or argument to our doubting; but yet if we will doubt the case is plain, that we may as well doubt of any act of his ordinary Providence as of his Sanctifying Grace; and so (by this method of reasoning) God will have no share left him in the management of the world."

—DEAN YOUNG'S *Sermons*, vol. 1, p. 155.

[*Grace Mysterious in the Mode of its Operations.*]

"We allow again that there is another obscurity upon the face of this dispensation; we know not the philosophy of sanctifying grace; not unto what class of beings to reduce it, nor unto what modes to conceive its operations: and this is a speculation that our Saviour himself argues us ignorant of, as much as we are of the issues and retreats of the wind; and yet he thought fit to leave us so. Whether the knowledge of it were too excellent for us; or whether it were too useless, as no way conducing to the ends of practical wisdom: for we may observe of our Saviour, that in all his discourses, he never entertained his auditory with any doctrine that was purely speculative; because such kind of knowledge is apt to make us more vain than wise: had he led our understandings through the whole Theory of Grace, we could

not have accommodated it better to our uses, than an honest heart now can without any farther insight: no more than if he had stooped to teach us the philosophy of the wind, any mariner could have gathered it more commodiously into his sheet. It is not then our emulation to determine how the work of sanctification is done. our only care is that it be done: we pretend not to declare, but thankfully to admire, by what ray the Divine Grace opens and shines in upon our understanding, clearing it from worldly prejudices and the impostures of flesh, and rendering it teachable, considerative, and firm; by what motion it inspires good thoughts, excites good purposes, and suggests wholesome counsels and expedients; by what welcome violence it draws our wills, steers our appetites, and checks our passions; by what heat it kindles love and resolution and cheerfulness of endeavours; by what discipline it extinguishes sinful imaginations and loose desires; by what power it awes the devil, and foils temptations, and removes impediments, and strengthens and exhilarates amidst all difficulties; and finally, by what patient art it turns, moulds, and transforms our stubborn nature into new notions, new savours, new powers, new acts, new aims, new joys; as if we were entirely new creatures, and descended from another race; all these effects do as well by their wonder as their benefit render grace, as our Apostle calls it, the *unspeakable gift*; a gift surmounting our apprehensions as well as it does our merit. That these are all the effects of God's grace we know, because he has declared them to be so; that they are so, we know, because many of them are wrought beside our thinking, many without our seeking, and all beyond the reach of our too well known and experienced infirmity; that they are so, we know, because their being so comports best with the great end of all things (that is), the glory of their Maker; for it tends much more to the glory of the mercy of God, to watch over and lead and assist infirm creatures than to have made them strong."

—DEAN YOUNG'S *Sermons*, vol. 1, p. 158.

[*Breach of Charity through Breach of Communion.*]

"I know it is possible some may satisfy themselves that they maintain Charity, notwithstanding they break Communion; but we find by sad experience that this is next to impossible to be done. For when men's differences are about matters of religion, passion slides in under that fair pretext, and lays claim to conscience itself; and it becomes a piece of zeal to be uncharitable. Nay, we may further observe, that when the matter men differ about is very little, their animosities are generally the highest; and the smaller the distance the wider the breach: insomuch that most can live more friendly with an infidel that differs in the object of worship, than with another Christian that differs only in the form. The reason whereof must

be this, that when the opinions of others are at a great distance from our own, we look upon them as a simple persuasion; but when they come near to ours we are apt to look upon them as a kind of affront; presuming that where the distance is so little, it is not so much the matter of the controversy, as the malice of the party that keeps up the difference. And this is a prejudice that naturally inflames men to revenge, and breeds a canker in religion, that eats up the spirit of it."—DEAN YOUNG'S *Sermons*, vol. 1, p. 237.

[*Christianity versus Sectarianism.*]

"How triumphantly has it sounded of late from one side of the nation to the other, That God is the only Sovereign of Conscience? Alas, that he were so! But he is not: were God once the Sovereign of our Consciences indeed, as we all acknowledge he is in right; farewell separation: our mind and way would then be but one; as our God is but one, and He *not the Author of Confusion*, but of Peace. Could we but once descend from our high pretences of religion, to the humility that only makes men religious; could we but once prefer Christianity itself before the several factions that bear its name, our differences would sink of themselves; and it would appear to us that there is more religion in not contending, than there is in the matters we contend about."—DEAN YOUNG'S *Sermons*, vol. 1, p. 258.

[*Emulation a Passion.*]

"WITH the Moralists's leave, I call Emulation (which in its own nature is no other than a propensity to imitate), I call it a Passion: and it is a very different passion from all that the Moralists are wont to enumerate: for all other passions (they say) are terminated either in *good or evil*: Ex gr. Love, Joy, Hope, are terminated in *good*; Grief, Hatred, and Fear are terminated in *evil*; but Emulation is terminated in pure action or *imitation*, without respect whether the matter imitated be either *good or evil*. When a man *loves*, he does not so simply for love's sake, but for the object's sake, because he thinks it fit to be loved; when he *hates*, he does not so for hatred's sake, but for the object's sake, which he thinks fit to be hated: but when he emulates, he does it simply for emulation's sake, without regard to the object, whether it be fit to be imitated or no.

"That such a kind of emulation as this is natural to mankind, and that it has a great influence upon practice, we may learn from children; whom we may observe to be prone with eagerness to do anything which they see another do before them; though they have neither thought nor power to discern either the rectitude or convenience of what they do. But we may learn it more from them that are of mature age; who, though they have power to discern the rectitude and convenience of what they do,

yet we find that Emulation is able to hurry them on to do things without the exercise of this their power: for we may observe in the world that many vanities and many vices are supported in daily practice by the pure force of emulation: even after all their intrinsic temptations are over, when men have no apprehension of any either pleasure or advantage to arise from them; yet this is a sufficient reason to continue them in practice, even this—That they may imitate and vie with those others that do the same. — I esteem, therefore, that Emulation is a Passion naturally planted in us; and designed by Providence (as all other passions are) for excellent uses and ends; though the success of this as well as of all the rest, depends wholly upon man's wisdom in applying them, for as I have intimated already that Emulation is of mighty force to lead us to ill; so (let us but change the pattern and) it will be of equal force to lead us to good."—DEAN YOUNG'S *Sermons*, vol. 2, p. 200.

[*Hypocrisy—its Self-deception.*]

"WE read in Scripture of the *Hypocrite's hope* and the *Hypocrite's joy*; implying (as we must interpret it) that the hypocrite, though he put on religion only as a vizor to deceive withal—yet he may sometimes ground a religious hope and joy upon it; for doubtless men taking up an outward form of godliness to deceive others, do very often effectually deceive themselves; and pretending to be holy *when* they are not, in process of time come to think themselves *holy*, though they are not; and so their mischief becomes so much the more desperate. The word *hypocrisy* (we know) is originally borrowed from the stage; and it signifies the acting of a part: and we have heard of a stage player (*Phaedrus* in his Apologues tells us of one) who acted a part so long, that he believed himself to be the very person that he acted. And so I take it to be no extraordinary thing for the religious hypocrite to be given up to the same delusion, to believe his own lie; and having put on religion at first for a formality, to believe at length that that formality is religion; to believe that a little wariness in sinning is the power of godliness, and a pharisaical zeal is the spirit of saintship; and a partial obedience (such as may best suit with his complexion) is such an obedience as God will accept of.

"And that this in fact does often come to pass, we may learn from several instances in Holy-writ. We may learn it from the instances of the Jews in *Isaiah's* time, of whom God says (chap. lviii. 2), *They seek me daily, and delight to know my ways; they ask of me the ordinances of justice, and take delight in approaching unto me*; when yet they were at that time so degenerate and loose in manners, that God even *loathed* their service; He declares himself to have *hated their Feasts and Sabbaths, and Sacrifices*, and *looked on their solemn meetings as no other than iniquity*: from this instance we may learn, that men may sometimes take delight in

the service of God, when yet God takes no delight in the services they do Him."—*DEAN YOUNG'S Sermons*, vol. 2, p. 256.

[*Horace Walpole upon Whitefield's Popularity.*]

"THIS nonsensical new light," says HORACE WALPOLE (1748), "is extremely in fashion, and I shall not be surprised if we see a revival of all the folly and cant of the last age. Whitefield preaches continually at my Lady Huntingdon's at Chelsea; my Lord Chesterfield, my Lord Bath, my Lady Townshend, my Lady Thanet, and others, have been to hear him. What will you say that next winter, he is not run after instead of Garrick?"—*Letters*, vol. 1, p. 190.

[*Horace Walpole on the Hutchinsonians.*]

"METHODISM," says HORACE WALPOLE (1753), "is quite decayed at Oxford, its cradle. In its stead there prevails a delightful fantastic system, called the sect of the Hutchinsonians, of whom one seldom hears any thing in town. After much inquiry, all I can discover is, that their religion consists in driving the Hebrew to its fountain-head, till they find some word or other in every text of the Old Testament which may seem figurative of something in the New, or at least of something that may happen. God knows when, in consequence of the New. As their doctrine is novel, and requires much study, or at least much invention, one should think that they could not have settled half the canon of what they are to believe; and yet they go on zealously trying to make, and succeeding in making converts. I could not help smiling at the thoughts of *etymological salvation*."—*Letters*, vol. 1, p. 315.

[*English Repugnance to the Classic School of Poetry.*]

WRITING to a Frenchman (1765), HORACE WALPOLE says, "All that Aristotle, or his superior commentators, you authors, have taught us, have not yet subdued us to regularity: we still prefer the extravagant beauties of Shakspeare and Milton to the cold and well disciplined merit of Addison, and even to the sober and correct march of Pope. Nay, it was but t'other day that we were transported to hear Churchill rave in numbers less chastised than Dryden's, but still in numbers like Dryden's."—*Correspondence*, vol. 3, p. 26.

[*Unpoetic Taste of the last Century.*]

"TIS an age most unpoetical," says HORACE WALPOLE (writing in 1742 to Richard West), "tis even a test of wit to dislike poetry: and though Pope has half a dozen old friends that he has preserved from the taste of last century, yet I assure you, the generality of readers are more diverted with any paltry prose answer to old Marlborough's Secret History of Queen Mary's robes. I do not think an author

would be universally commended for any production in verse, unless it were an ode to the Secret Committee, with rhymes of liberty and property, nation and administration.

"We may indeed hope a little better now to the declining arts. The reconciliation between the royalties is finished, and £50,000 a year more added to the heir-apparent's revenue. He will have money now to tune up Glover and Thomson and Dodaleys again.

"Et spes et ratio studiorum in Cæsare tantum."

Correspondence, vol. 1, p. 100.

[*God ever Near.*]

"REMEMBER," says DEAN YOUNG in one of his *Sermons* (vol. 1, p. 315), "that God is as near to our mouth when we speak, as that man is that leans his ear to our whispers: He is as near to our actions when we act in secret, as they are whom we admit into our confederacy; He is as near to our thoughts when we purpose, wish, or design any thing, as is our own soul that conceives them."

[*Influence of the Animal Spirits upon the Mind.*]

"It is hard to free our judgement from those prejudices and extreme mutations which it is subject to receive from the different crisis and state of our animal spirits. Thus sometimes, when the body is vigorous and gay, it shuts out that measure of fear which is necessary to make us wise; and it suffers us not to see that sin we are guilty of, and that lies at our door. And on the other hand, when the spirits are dejected and low, they often let in such an excess of fear as betrays the succours of reason, and makes men cruciate themselves with the apprehensions of sin, even where there is really none. And hence we have sometimes seen it come to pass, that a cordial medicine has quieted a mind, and set a grieved conscience at rights."—*DEAN YOUNG'S Sermons*, vol. 2, p. 106.

[*Hervey's Influence upon Puritan Taste.*]

"THE celebrated Mr. Hervey succeeded so well in his attempts to unite the flowers of poetry with the thistles of theological controversy in his Dialogues between Theron and Aspaëto, as to introduce among the modern Puritans a taste for the gaudy and brilliant in writing, and a fondness for religious books of entertainment, which was unknown to their ancestors."—*Monthly Review*, vol. 61, p. 95.

[*Against Rash Judgements.*]

"Alas! how unreasonable as well as unjust a thing it is for any to censure the inwards of another, when we see that even good men are not able to dive through the mystery of their own! Be assured there can be but little honesty, without thinking as well as possible of others; and there can be no safety without thinking

humbly and distrustfully of ourselves."—DEAN YOUNG, vol. 1, p. 230.

[*Conscience must be Guided, as well as Guide.*]

"If both men's appetites and passions, follies and prejudices, fondnesses and aversions, wishes and dreams may pass into their consciences, and prescribe and govern there, as we see by undeniable experiences they may; I need say no more to prove that, even when separate under that venerable pretext of conscience, they may yet separate for those things which Christ will never own to be his. Let such therefore bring their conscience to its proper light; for, as it is necessary for all to be guided by their conscience, so is it as necessary that conscience itself be guided by the Word of God."—DEAN YOUNG'S *Sermons*, vol. 1, p. 248.

[*Mystical Theology—Ground of its Influence.*]

"THE most obscure theology of the German mystics hath a dialect peculiarly suited to it, which makes it intelligible to those whom a plainer system would disgust. There is a certain perversion of intellect which can relish nothing but what is dark and enigmatical; and though many of the speculations of visionary enthusiasts are, when accurately sifted to the bottom, nothing but plain and common truths, yet the moment they are brought out of the obscurity into which a wild and irregular imagination had thrown them, they lose all their efficacy, and that which is thoroughly comprehended ceases to affect."—*Monthly Review*, vol. 64, p. 206.

[*Truth and Opinion.*]

"MORE than half a century ago a Journalist properly observed, that the question is not whether all Truths are fit to be told? but whether all Opinions are fit to be published? whether it is expedient that every individual should propagate and defend what *he looks upon* as truth? Every *real truth* is fit to be told; but every *opinion* that is engendered in the fermentation of a superficial head, with an irregular fancy, may not be fit to be told, however plausible it may be rendered by a tinsel clothing of metaphysical sophistry."—*Monthly Review*, vol. 64, p. 499.

[*Religious Joy and Fear.*]

"GALLIUS (among other examples to the same purpose) tells of a Roman Matron, who seeing her son return from the battle of Cannæ, where she apprehended he had been slain, immediately fell down dead, being overcome with the excess of joy which she conceived at the sight. And thus as natural joy, though it be the very life of our life, may, if ungoverned, be the occasion of natural mischiefs; so religious joy, though it be the very life of religion, may,

if let loose from the discipline of fear, become the occasion of many spiritual mischiefs. Indeed joy without fear is only proper for the state of Heaven, and for those blessed souls who are confirmed in grace and can sin no more; but for frailer mortals, who are always either under the power of sin, or at least under the assaults of it, for such to rejoice without the restraint of fear, is pure ignorance of our state as well as an occasion to betray us into worse."—DEAN YOUNG'S *Sermons*, vol. 2, p. 263.

"It is observed in naturals that men of a complexional fear, that is, they who have the passion of fear too much abounding in their temper, are not fit for action, because their spirits are always clogged with coldness and misgiving and irresolution; and likewise on the contrary, men of a complexional joy, that is, they whose spirits are always simmering and leaping into gayety, are not wise in action, because they are apt to act rashly and disorderly; and therefore the truly wise and useful complexion is that where these two passions are properly mixt; where there is a due proportion of joy to set us a-work, and a due proportion of fear to bound us within the limits of discretion. And the same observation holds true in reference to religion; where fear without joy must necessarily hinder us from serving so *willingly* as our duty requires, and joy without fear must necessarily hinder us from serving so *wisely* as our safety requires; and this is the reason why the Psalmist enjoins us to mix these affections, and 'rejoice unto God with trembling.'"—DEAN YOUNG'S *Sermons*, vol. 2, p. 251.

[*Hervey upon Boston's Fourfold State.*]

HERVEY says of Boston's 'Fourfold State,' "If another celebrated treatise is styled *The Whole Duty of Man*, I would call this the *Whole of Man*; as it comprises what he *was* by creation, what he *is* by transgression, what he *should* be through grace, and then what he *will* be in glory."—*Note to Theron and Aspasio, Dialogue 9.*

[*Jewish Resurrection.*]

"THE Jews commonly express resurrection by regermination, or growing up again like a plant. So they do in that strange tradition of theirs: of the *Luz*, an immortal little bone in the bottom of the *Spina dorsæ*; which, though our anatomists are bound to deride as a kind of *Terra incognita* in the lesser world, yet theirs (who know the bones too but by tradition), will tell ye that there it is, and that it was created by God in an unalterable state of incorruption; that it is of a shipperry condition, and maketh the Body but believe that it groweth up with, or receiveth any nourishment from that; whereas indeed the *Luz* is every ways immortally disposed, and out of whose everliving power, fer-

¹ Psalm 11. 11.

mented by a kind of dew from Heaven, all the dry bones shall be reunited and knit together, and the whole generation of mankind recruit again."—JOHN GREGORIE, p. 125.

[*Omnipotence of God.*]

"But will God dwell upon the earth? The Heaven of Heavens cannot contain him: how much less this House which we have built?"

"All things are full of God. He is therefore called in the Holy tongue *Hammakom*, the place; or that Fulness which filleth all in all. God (as the great Hermes) is a Circle, the centre whereof is every where, and the circumference nowhere. 'If I climb up into Heaven, Thou art there; if I go down to Hell, Thou art there also.'

"Nor is he present only to these real capacities of Earth and Heaven, but even also to those imaginary spaces of incomprehensible receipt, and infinite extension. He is there where nothing else is, and nothing else is there where He is not."—JOHN GREGORIE, p. 136.

[*Palladia.*]

"Twas a rule the trembling Heathens went by, to undertake nothing (nothing anew especially) *inauspicato*, without some *ominous performances*: we may call it what we please, but they did it upon grounds thoroughly conceived in experience and effect, still attaining their end by what dark and secret ways of co-operation so ever brought to pass, as undiscovered to themselves as to us.

"Thus in building a city, the first business was the propitiation of the place by reconciling the Genius with a respective sacrifice."—JOHN GREGORIE'S *Works*, p. 29.

"The founders of old at the building of their principal cities, castles, or the like, caused their Astrologers to find out a lucky position of the heavens, under which the first stone might be laid. The *Part of Fortune* found out in this first figure was made the *Ascendant* of another. The first judged of the livelihood and duration. The second of the outward glory and fortune of the city; under the influence of this latter configuration they erected a statue of brass, into which this Fortune and Genies of the city was to be called by art. Thus spirited with this secret power, it was disposed of in some eminent or recessful place of the city, and looked upon as that thing which was only concerned in the fortune and fatality of all."—JOHN GREGORIE'S *Works*, p. 33.

[*English Eccentricity.*]

HORACE WALPOLE says, the most remarkable thing he had observed abroad was, "that there are no people so obviously mad as the English. The French, the Italians, have great follies, great faults: but then they are so national,

that they cease to be striking. In England tempers vary so excessively that almost every one's faults are peculiar to himself. I take this diversity to proceed partly from our climate, partly from our government; the first is changeable, and makes us queer, the latter permits our queerinesses to operate as they please."—*Letters*, vol. 1, p. 43.

[*Cooke the Actor—his Mental Intoxications.*]

COOKE the actor says in one of his Journals, "To use a strange expression, I am sometimes in a kind of mental intoxication. Some I believe would call it insanity: I believe it is allied to it. I then can imagine myself in strange situations, and in strange places. This humour, or whatever it is, comes uninvited, but is nevertheless easily dispelled; at least generally so. When it cannot be dispelled, it must of course become madness."

Upon this curious passage his biographer remarks, "these *mental intoxications*, it is needless to observe, were the consequence of *physical intoxications*; and it was in these humours, when he could 'imagine himself in strange situations and strange places.' But he used to indulge himself in a species of romancing that might perhaps be termed coherent madness." DUNLOP'S *Memoirs of George Frederick Cooke*, vol. 1, p. 104.

[*Oriental Tradition concerning Adam's Burial.*]

"It is a most confessed tradition among the Eastern men (and St. Ephrem himself is very principal in the authority) that Adam was commanded by God (and left the same in charge to his posterity) that his dead body should be kept above ground till the fulness of time should come to commit it to the *middle of the earth* by a Priest of the Most High God. For Adam prophesied this reason for it, that *there* should be the Redeemer of him and all his posterity.—The Priest who was to officiate at this funeral they say was Melchisedec, and that he buried this body at Salem, which might very well be the middle of the habitable world as then.—Therefore (as they say), this body of Adam was embalmed, and transmitted from father to son by a reverend and religious way of conveyance, till at last it was delivered up by Lamech into the hands of Noah, who being well advised of that fashion of the old world, which was to worship God toward a certain place, and considering with himself that this could not be towards the right (which was the east), under the inconstancy and inconvenience of a ship, appointed the middle of the ark for the *place of prayer*, and made it as holy as he could by the reverend presence of Adam's body. Towards this place therefore the prayer was said, not as terminating any the least moment of divine worship in the body (it were a stupid thing to think so), but where it ought to be, and where all worshippers do, or should do, in God himself,

and only him, as the very tradition distinctly cleareth the case."—JOHN GREGORIE, p. 121.

[*Tradition concerning the Separation of Sexes at Prayer in the Ark.*]

"THERE is a tradition that in the Ark 'so soon as ever the day began to break, Noah stood up towards the Body of Adam, and before the Lord, he and his sons Sem, Ham and Japheth; and Noah prayed, and his sons, and the women answered from another part of the Ark, Amen, Lord.' Whence you may note too (if the tradition be sound enough), the antiquity of that fit custom (obtaining still especially in the Eastern parts), of the separation of sexes, or the setting of women apart from the men in the Houses of God. Which sure was a matter of no slight concernment, if it could not be neglected, no, not in the ark, in so great a straightness and distress of congection."—JOHN GREGORIE, p. 122.

[*Egyptian Doctrine of Resurrection.*]

"In hieroglyphical learning the Egyptians set down the axis of a pyramid for the Soul, and therefore the figures of their sepulchres were pyramidal. The mystery is geometrical: that as by the conversion or turning about of a pyramid upon his axis, the axis remaining still the same, there is a mathematical creation of a new solid or cone, so by the revolution of a certain time of years about the soul, the soul continuing still the same in a constant course of immortality, a new body shall arise and reunite again. —Indeed he that will turn over the books *de perenni Philosophia*, will find that these Heathens did believe not only this, but the greatest part of our divinity more than we ourselves do."—JOHN GREGORIE, p. 124.

[*Proposed Censorship for Circulating Libraries.*]

"In my humble opinion," says Cooke the actor, 'a licenser is as necessary for a circulating library as for dramatic productions intended for representation; especially when it is considered how young people, especially girls, often procure, and sometimes in a secret manner, books of so evil a tendency, that not only their time is most shamefully wasted, but their morals and manners tainted and warped for the remainder of their lives. I am firmly of opinion that many females owe the loss of reputation to the pernicious publications too often found in those dangerous seminaries.'—DUNLOP'S *Memoirs of Cooke*, vol. 1, p. 202.

[*Ged's Invention of Block-Printing.*]

THE Monthly Review for February, 1782, contains a brief article on the 'Biographical Memoirs of William Ged, including a particular account of his progress in the art of block-printing.' "We have here," it says, "some

authentic documents of an ingenious though unsuccessful invention, and some fugitive memoirs of the inventor and his family. Mr. Ged's scheme for block-printing, with his execution of the specimen which he produced, were certainly curious; but had his invention been found in all respects superior to the method of printing by single types, we cannot suppose that it would have proved unsuccessful. Sufficient trial was made, and though perhaps some unfair practices were chargeable on certain persons who were interested in opposing or undermining Mr. Ged's undertaking, yet both our Universities and private printers seem to have been nothing loth in consigning not only the artist, but his performances to that oblivion from which these Memoirs are designed to rescue them."

[*Divine Marks originally imprinted upon Man.*]

"ACCORDING to the Cabalists, the first man Adam, and all the rest of mankind in his right, had divine original marks imprinted upon them by the finger of God. These marks they call *Pachad* and *Chesed*. The first was to keep the beasts in awe of men; the latter to keep men in love one with another. The first they otherwise call the left hand and sword, the other the right hand and sceptre of God. These characters at the first were very strong, and of great prevail. But since the prevarication, these Traditioners say, they grew very much defaced and worn, and very hardly to be distinguished either by man or beast; not utterly defaced, but partly remaining, and so much the more or less legible, as the man hath more or less blotted out the Image of God in him."—JOHN GREGORIE, p. 67.

[*Aerial Navigation.*]

"THE air itself," says JOHN GREGORIE (who died in 1646), "is not so unlike to water, but that (as some undertake) it may be demonstrated to be navigable; and that a ship may sail upon the convexity thereof by the same reason that it is carried upon the ocean."—GREGORIE'S *Works*, p. 113.

There are these references in the margin to this passage, *Albert. de Saxon. lib. 3. Physic. q. 6. art. 62. conclus. 3. Mendoza virid. lib. 4. problem 47.*

[*Resurrection of the Swallows.*]

"IT is true of the swallows," says JOHN GREGORIE, in his Sermon on the Resurrection, "by a certain and onfest experience, that when the winter cometh they lie down in the hollow of a tree, and there falling asleep, quietly resolve into their first principles; but at the Spring's approach, they are not so (though thoroughly) dead, but that they hear the still voice of returning Nature, and awakened out of their mass, rise up every one to their life again."—P. 62.

[*The Runic Calendar.*]

"THE Runic Wooden Kalendar useth to distinguish holidays, not as we and other folk do, but by a pretty kind of hieroglyphical memory. As, instead of St. Gregory's day they set you down in a picture a schoolmaster holding a rod and ferule in his hands. It is because at that time, as being about the beginning of the Spring, they use to send their children first to school. And some are so superstitiously given, as upon this night to have their children asked the question in their sleep, whether they have any mind to book, or no; and if they say yes, they count it for a very good presage. But if the children answer nothing, or nothing to that purpose they put them over to the plough."—JOHN GREGORIE, p. 112.

[*Man Born to Slavery.*]

"THE pride and folly of our nature discover themselves together in nothing so much as in the pretence to liberty; for man was born to serve, and God has only left it to our discretion what master we will chuse: we may serve Him if we please, and his service certainly brings us to that liberty we long for; but no sooner are we loose from his service, but we necessarily fall into the service of our own lusts and corruption, which is an infamous and fruitless and desperate bondage.

"We find the Pharisees boasting of liberty as their birthright, '*We were born free.*' But our Saviour cheeks them with this answer, '*Whosoever committeth sin is the servant of sin.*'¹ Alas! we overween and mistake ourselves. None are born free; Nature itself makes us bonds; and the unruly desires we are born withal, bring us to slavery unavoidable, unless we escape through the protection of our rightful master: '*If the Son make us free, then are we free indeed.*'² It is therefore that Christ is called our Redeemer, that is, he who buys us out of slavery; and his service is our actual redemption;—that is, it instates us in that freedom which he has purchased for us."—DEAN YOUNG'S *Sermons*, vol. 2, p. 311-3.

[*On Reforming the Articles and Liturgy.*]

Is reviewing the Discourses on the Prophecies of Dr. Bagot, then Dean of Christ Church the [Monthly] Reviewer says, "the preacher, like a true and faithful son of the Church, is a warm advocate for the doctrine of atonement, by a vicarious punishment; but he only repeats what has been often said; and what good purpose can be answered by such repetition we cannot conceive. Such doctrines appear to us to have no foundation in Scripture, and to be utterly repugnant to the principles of common sense. But we must not treat them with too much severity out of tenderness to our grand-

mothers, as the good old ladies may possibly derive great consolation from them. Perhaps too the Doctor himself was influenced by some such *pious* motives: if so, his *pity* will, no doubt, be properly rewarded.—

—"We have heard of clergymen who were fierce *for* moderation; but Dr. Bagot is fierce, very fierce, indeed, *against* it. It may be proper however to acquaint him, that some of the brightest ornaments of the Church, in the highest stations too, for whose learning, abilities and virtues our author professes the greatest regard, make no scruple of declaring that both our articles and liturgy stand much in need of reformation. Dr. Bagot may call the *moderation* of such persons by whatever name he pleases; in our opinion it does them great honour. We have an extensive acquaintance among the clergy, and have the satisfaction to know, that almost all of them, how much so ever they may differ in other matters, agree in this that a reformation is earnestly to be wished for. There are no doubt several reasons which may be assigned for that indifference to religion so visible to every eye, and for the wide spread of infidelity; but he must be little acquainted with the spirit of the present times, who does not see that both the one and the other are, in some considerable degree, owing to the gross absurdity and unintelligible jargon of some of those articles of our Church, to which an unfeigned assent is required by all those who minister in it. As men generally take their notions of Christianity, not from the Scriptures, but from creeds, formularies, and confessions of faith, if the doctrines contained in our articles, taken in their plain and obvious sense, are the genuine doctrines of Christianity, is it to be wondered at that the number of unbelievers is so great?"

The argument which provoked this wolf to throw off his sheep's clothing, are thus represented in the same article: "The Doctor tells us that our established Church maintains, in its creeds and articles, those very doctrines which have been held forth by the mouth of the Prophets since the world began, as the essential doctrines of that faith by which all men should be saved. We should be cautious, he says, of admitting any alterations in an establishment which has for ages secured the Truth to us, amidst the repeated and violent attacks of enemies of different complexions and different denominations. He further observes, that we have of late, been loudly called upon; that the principles of the Reformation are pleaded on behalf of farther changes; and that the moderation of some among us would lead them to attempt to silence clamour by making concessions in points of indifference. But it should be remembered, we are told, that points actually indifferent are never the objects of clamour; whatever its pretensions may be, it always really means something more. Indeed it hath now spoken out, the Doctor, says; and it is become evident, that the principles on which the Reformation

¹ John viii.² Ib. v. 34.³ Ib. v. 36.

formerly proceeded, plead now with equal force against the alterations contended for. The great truths of the Gospel were the object then, and are so now. Moderation, pretended with respect to these, should be called by another name.—Such is the spirit that breathes through this performance.”—Vol. 64,—June, 1781, pp. 409–16.

[*Lady Huntingdon.*]

Mrs. MONTAGU says in one of her letters (vol. 4, p. 18), “I have seen very little of Lady Huntingdon, so am not a judge of her merit: if I wanted to paint a fanatic, I should desire her to sit for the picture (1755). I believe and hope she means well; but she makes herself ridiculous to the profane, and dangerous to the good.”

[*Wesley and ‘The Brethren.’*]

THE Monthly Reviewer of Crantz’s History of the Brethren says—“What did Mr. Wesley allege against the Brethren? Nothing in particular. He gave his head an emphatic shake, and, like the Ghost in Hamlet, said, that ‘he could a tale unfold.’ And what hindered him from doing this essential service to the Church? Why did he not unfold the hideous mystery, and detect imposture and wickedness in their dark retreats, that others might take warning, and either avoid the society of these atrocious men, or ‘come out from amongst them, and be separate, that they might not be partakers of their evil deeds?’ Why did he not.—But we forbear to ask him any more questions. We are convinced that his tale would have lost all its terrors if it had been unfolded. He hath artfully thrown it into the shade, that imagination might conceive strange ideas of it from not seeing its extent.”—Vol. 64, p. 209.

[*The Abbé Raynal.*]

HORACE WALPOLE says of the work to which Cowper refers, “It tells one every thing in the world;—how to make conquests, invasions, blunders, settlements, bankruptcies, fortunes, &c.; tells you the natural and historical history of all nations; talks commerce, navigation, tea, coffee, china, mines, salt, spices; of the Portuguese, English, French, Dutch, Danes, Spaniards, Arabs, Caracans, Persians, Indians; of Louis XIV. and the King of Prussia; of La Bourdonnois Duplex and Admiral Saunders; of vice, and women that danced naked; of camels, gingham and muslins; of millions of millions of livres, pounds, rupees and cowries; of iron, cables, and Circassian women; of Law and the Mississippi; and against all governments and religions: this and every thing else is in the two first first volumes. I cannot conceive what is left for the four others. And all is so mixed, that you learn forty new trades and fifty new histories in a single chapter. There is spirit,

wit and clearness;—and if there were but less avoidupoise weight in it, would be the richest book in the world in materials,—but figures to me are so many cyphers, and only put me in mind of children that say an hundred hundred hundred millions. However it has made us learned enough to talk about Mr. Sykes and the secret committee—(upon East India affairs)—which is all that any body talks of at present.”—*Correspondence*, vol. 3, p. 415.

[*The Earthquake at Lisbon.*]

“THERE is a most dreadful account of an earthquake in Lisbon, but several people will not believe it. There have been lately such earthquakes and waterquakes, and rocks rent, and other strange phenomena, that one would think the world exceedingly out of repair.”—HORACE WALPOLE, NOV. 25, 1755,—*Letters*, vol. 1, p. 470.

“BETWEEN the French and the earthquakes,” says HORACE WALPOLE, writing to Mr. Conway (February 12, 1756), “you have no notion how good we are grown; nobody makes a suit of clothes now but of sackcloth turned up with ashes. The fast was kept so devoutly that Dick Edgecumbe, finding a very lean hazard at White’s, said with a sigh, ‘Lord, how the times are degenerated! Formerly a fast would have brought every body hither; now it keeps every body away.’ A few nights before, two men walking up the Strand, one said to the other, ‘Look how red the sky is! Well, thank God! there is to be no masquerade.’”—*Letters*, vol. 1, p. 486.

[*Inconvenience of having a Show House.*]

“I do know by experience,” says HORACE WALPOLE (*Letters*, vol. 4, p. 256), “what a grievance it is to have a house worth being seen; and though I submit in consequence to great inconveniences, they do not save me from many rudenesses. Mr. Southcoote was forced to shut up his garden, for the savages who came as connoisseurs, scribbled a thousand brutalities in the buildings, upon his religion. I myself, at Canons, saw a beautiful table of oriental alabaster, that had been split in two by a buck in boots jumping up backwards to sit upon it.”

[*Prevalence of Inhumanity.*]

“HUMANITY,” says HORACE WALPOLE, “is no match for cruelty. There are now and then such angelic beings as Mr. Hanway and Mr. Howard; but our race in general is pestilently bad and malevolent. I have been these two years wishing to promote my excellent Mr. Porter’s plan for alleviating the woes of chimney-sweepers, but never could make impression on three people; on the contrary have generally caused a smile.”

[*Fleet Marriages.*]

"MANY of the Fleet parson-and-tavern keepers in the neighbourhood fitted up a room in the respective lodgings, or houses, as a chapel. The parsons took the fees, allowing a portion to the plyers, &c.; and the tavern-keepers, besides sharing in the fees, derived a profit from the sale of liquors which the wedding-party drank. In some instances the tavern-keepers kept a parson on their establishment at a weekly salary of twenty shillings; while others, upon a wedding-party arriving, sent for any clergyman they might please to employ, and divided the fee with him. Most of the taverns within the Fleet kept their own registers, in which (as well as in their own books) the parsons entered the weddings."—BURN's *History of the Fleet Marriages*, p. 7.

[*Legal Tautology.*]

"I HOPE," says the Lawyer in STEELE's Comedy, "to see the day when the indenture shall be the exact measure of the land that passes by it; for it is a discouragement to the gown that every ignorant rogue of an heir should in a word or two understand his father's meaning, and hold ten acres of land by half an acre of parchment. Let others think of logic, rhetoric, and I know not what impertinence, but mind thou Tautology. What's the first excellence in a Lawyer? Tautology. What's the second? Tautology. What's the third? Tautology; as an old pleader said of action."

[*Character of the Portuguese.*]

"April 14, 1763.

"LAST night," says HORACE WALPOLE, "my nephew arrived here from Portugal. He is very soldierly and lively, and diverted us much with his relations of the war and of the country. He confirms all we have heard of the villainy, poltroonery and ignorance of the Portuguese, and of their aversion to the English; but I could perceive, even through his relation, that our flippancies and contempt of them must have given a good deal of play to their antipathy."—*Letters*, vol. 2, p. 416.

[*Why Preaching is ineffectual.*]

WRITING from Paris (March 10, 1766), HORACE WALPOLE mentions a tract to laugh at sermons, written lively by the Abbé Coyer, upon a single idea. "Though I agree," he says, "upon the inutility of the remedy he rejects, I have no better opinion of that he would substitute. Preaching has not failed from the beginning of the world till to-day, because inadequate to the disease, but because the disease is incurable. If one preached to lions and tigers, would it cure them of thirsting for blood, and sucking it when they have an opportunity? No. But when they are whelped in the Tower,

and both caged and beaten, do they turn out a jot more tame when they are grown up?"—*Letters*, vol. 3, p. 159.

[*Sentimental—in Irish.*]

LADY COVENTRY.—This is the lady of whom HORACE WALPOLE says, "at a great supper the other night at Lord Hertford's, if she was not the best humoured creature in the world, I should have made her angry. She said in a very vulgar accent, if she drank any more she should be *muckibus*; 'Lord,' said Lady Mary Coke, 'what is that?'—'Oh, it is Irish for sentimental.'"—*Letters*, vol. 1, p. 498.

[*The Greendale Oak.*]

HORACE WALPOLE mentions cabinets and glasses at Welbeck "wainscoted with the Greendale Oak, which was so large, that an old steward wisely out a way through it, to make a triumphal passage for his lord and lady on their wedding, and only killed it."—*Letters*, vol. 2, p. 8.

[*Poisonous Cosmetics.*]

"THAT pretty young woman, Lady Fortrose, Lady Harrington's eldest daughter, is at the point of death, killed, like Coventry and others, by white lead, of which nothing could break her."—HORACE WALPOLE's *Letters*, vol. 3, p. 209.

[*Pope's Homer—a very pretty Book, but not Homer.*]

"To cultivate the wild heaths, if not to exalt the majestic heights of Homer; to diffuse over them a perpetual bloom; an elysian fragrance, Pope found it necessary to exert all his ethereal spirit, all his luxuriant but well regulated fancy, all his elegant and Attick taste. He applied every touch of the great painter, and with exquisite judgement, only where they were indispensable, and where the respective object would have been disagreeable, or flat, without them. Whatever pertinent and forcible epithet, flowing, harmonious, and golden verse, and spontaneous and happy rhyme could do, to warm the cold narrative, and to adorn the homely and low comparisons of Homer, was affected by the art and the genius of Pope. In translating the old Grecian bard, our powerful and sweet magician well knew that his masterly command of rhyme was absolutely necessary to give relief to common and tedious rhapsodies, and to complete the poetical fascination."—*Memoirs of Percival Stockdale*, vol. 2, p. 50.

[*Archbishop Sharpe's persuasive Power of Delivery.*]

"HE had naturally no ear for music; and yet there was something very engaging and

harmonious in his elocution, owing to the regularity and justness of his cadences, and the happy accommodation of the tone of his voice to the subject matter of which he was speaking, together with an observance of swift or slow measures of utterance as best suited the texture of his expressions, or best served to enliven the sentiments he intended to convey; so that, indeed, those discourses which are published to the world are only, as it were, the dead letter, in comparison of what they appeared under the persuasive power of his delivery, and want that quickening spirit that gave such life and inimitable beauty to them in the mouth of their author."—*Life of Archbishop Sharpe*, vol. 1, p. 35.

[*Provision for the Clergy.*]

"THERE was great reason why this way should be chosen rather than any other; because it was sufficient for the persons to be provided for; it was most equal with respect to the persons who were to find the maintenance; it was the way most anciently and universally practised (there being footsteps of it before the law, it being commanded by the law, it being received by many of the heathen nations); and lastly, it was the way that obtained in almost all Christian countries, when churches (especially when parishes) came to be settled."—*Life of Archbishop Sharpe*, vol. 2, p. 13.

[*Soul and Body.*]

"GREAT Nature she doth cloathe the Soul within
A Fleshly Garment which the Fates do spin;
And when these Garments are grown old and bare,
With sickness torn, Death takes them off with care,
And folds them up in Peace and quiet Rest;
So lays them safe within an Earthly Chest,
Then scours them and makes them sweet and clean,
Fit for the soul to wear those cloaths again."
DUCHESS OF NEWCASTLE, *Poems*, p. 135.

[*London Merchants.*]

"The merchants and tradesmen of the first rate in London are generally masters of a larger cash than they have occasion to make use of in the way of trade, whereby they are always provided against accidents, and are enabled to make an advantageous purchase when it offers. And in this they differ from the merchants of other countries, that they know when they have enough; for they retire to their estates, and enjoy the fruits of their labours in the decline of life, reserving only business enough to divert their leisure hours. They become gentlemen and magistrates in the counties where their estates lie; and as they are frequently the younger brothers of good families, it is not un-

common to see them purchase those estates that the eldest branches of their respective families have been obliged to part with."—*OSBORNE'S Collection of Voyages and Travels*, vol. 1, p. 149.—*Voyage of D. Gonzales*.

[*Bristol Shopkeepers.*]

"THE shopkeepers of Bristol, who are in general wholesale men, have so great an inland trade, that they maintain carriers, just as the London tradesmen do, not only to Bath and to Wells and Exeter, but to Frome, and all the principal counties and towns from Southampton even to the banks of the Trent."—*Voyage of D. Gonzales*.—*OSBORNE'S Collection*, vol. 1, p. 100.

[*Necessity of Watchfulness over Words and Actions.*]

"IL y a tant de choses qu'on entend mal, tant d'autres qu'on gâte en les ôtant de leur place, ou en les dépouillant de ce qui les environne, il y en a tant qui échappent en certains momens de relâchement et de foiblesse; tant, qui dites avec naïveté peuvent être mal interprétées, qu'on ne peut trop veiller sur ses paroles et sur ses actions, quand ce ne seroit que pour empêcher nos amis de prendre nos saillies pour des sentimens, et ces premières idées que la réflexion détruit pour l'état habituel de notre âme. Et ce n'est point là une hypocrisie; car dans cette circonspection il n'y a nulle ombre de fausseté; et dans l'hypocrisie tout est faux. Il ne faut donc rien laisser voir à nos meilleurs amis, dont ils puissent se prévaloir quand ils ne seront plus. Il est bien fâcheux d'avoir à rougir dans un tems où ce que l'on aura fait on dit par imprudence dans un autre."—*MADAME DE MAINTENON*, *Mémoires*, tom. 6, p. 150.

[*French Ignorance of English Character.*]

WHEN a tragedy imitated from the Gamester was brought upon the stage in Paris, in 1768, a French poet expressed his indignation in verses which show how little he understood the character of his own countrymen.

"*Laissons à nos voisins leurs excès sanguinaires ·
Malheur aux nations que le sang divertit !
Ces exemples outrés, ces farces mortuaires,
Ne satisfont ni l'âme ni l'esprit.
Les François ne sont point des tigres, des féroces,
Qu'on ne peut amouvoir que par des traits atroces.*"

BACHAUMONT, *Mem. Sec.* vol. 4, p. 34.

[*Dr. James Scott and the Feet-Scrapers of Cambridge.*]

"When a preacher was very obnoxious to the students at Cambridge, it was the custom for them to express disapprobation by scraping their feet. A very eloquent but intriguing

preacher, Dr. James Scott, known as a political partizan by the pamphleteer and newspaper signatures of Anti Sejanus and Old Slyboots, being one day saluted thus, signified his intention of preaching against the practice of scraping; and very shortly afterwards he performed it, taking for his text, 'Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil.' On its announcement, the galleries became one scene of confusion and uproar; but Dr. Scott called to the Proctors to preserve silence. This being effected, he delivered a discourse so eloquent, as to extort universal approbation."—CRADOCK's *Memoirs*, vol. 4, p. 229, note.

[*Wilkes's Pocket Handkerchief.*]

"2 AOUT. 1768. *Il nous est venu d'Angleterre des mouchoirs à la Wilkes; ils sont d'une très belle toile. Au lieu de fleurs ils sont imprimés et contiennent la Lettre de ce prisonnier aux habitants du Comté de Middlesex. Il est représenté au milieu, une plume à la main. Le monument, quelque frivole qu'il soit, fait honneur à ce héros patriotique, et est propre à entretenir dans toutes les âmes le noble enthousiasme qui le caractérise.*"—BACHAUMONT, *Mem. Sec. vol. 4*, p. 80.

[*Instability of Fortune.—Stability of a good Name*]

"THE most stately monument which our Churchyard boasts is that of a gentleman conspicuous in the history of the wars of Charles I. If we may credit the inscription, he possessed a very ample fortune, which he considerably impaired by his loyalty to his sovereign. When the royal party had been completely defeated, and the unhappy monarch had been led to the block, the gentleman retired to France, where he died in the year 1659. His body, however, was sent for interment to his native town, and two sons performed the last sad office. Of one of these I can find no memorials; the remains of the other are deposited near those of his father, and a modest stone simply styles him *miles*. After this I discover no vestige of the same family till 1749, which is the date of an epitaph informing the reader that the deceased was a tradesman, who had lived in indigence, but was lineally descended from the loyal and brave soldier whose ashes were covered by the monument adjoining. Curious however to learn, whether so celebrated a family had become extinct, I made diligent enquiry about throughout the parish, and at length discovered in a mean cottage a labouring man, who claimed the honours of descent from this illustrious stock. He spelt his name somewhat differently from his forefathers, yet observed that his father before him did the same; but to convince me of the authenticity of his claims, he produced a pair of spurs, which the great general, his ancestor, had worn at Marston-Moor. They had come

down regularly from father to son; 'and they will,' concluded the poor man, 'be all the fortune which my boy will inherit.'"—BISHOP MIDDLETON, *Country Spectator*, p. 208.

[*Religion is Christianity.*]

"You know," says DR. DONNE, "I never fettered nor imprisoned the word religion; not straitening it friarly *ad religiones factitias* (as the Romans call well their Orders of Religion), nor immuring it in a Rome, or a Wittenberg, or a Geneva: they are all virtual beams of one sun, and wheresoever they find clay hearts, they harden them and moulder them into dust, and they entender and mollify waxen. They are not so contrary as the North and South Poles, in that they are connatural pieces of one circle. Religion is Christianity, which being too spiritual to be seen by us, doth therefore take an apparent body of good life and works; so salvation requires an honest Christian. These are the two elements, and he which is elemented from these hath the complexion of a good man and a fit friend. The diseases are, too much intention into indiscreet zeal, and too much remissness and negligence by giving scandal; for our condition and state in this is as infirm as in our bodies, where physicians consider only two degrees,—sickness and neutrality,—for there is no health in us."—*Letters*, p. 29.

[*The Primitive Monks.*]

"THE primitive Monks," says DR. DONNE, "were excusable in their retirings and enclosure of themselves; for even of these every one cultivated his own garden and orchard; that is, his soul and body, by meditation and manufactures; and they ought the world no more, since they consumed none of her sweetness, nor begot others to burthen her."—*Letters*, p. 48.

[*Delusion of Romanism.*]

"I THINK," says DONNE, "that as Copernicisms in the mathematics hath carried earth farther up from the stupid centre, and yet not honoured it, nor advantaged it, because for the necessity of appearances, it hath carried heaven so much higher from it; so the Roman profession seems to exhale and refine our wills from earthly dregs and lees, more than the Reformed, and so seems to bring us nearer heaven. But then that carries Heaven farther from us, by making us pass so many courts and offices of Saints in this life, in all our petitions in this life, and lying in a painful prison in the next, during the pleasure, not of Him to whom we go and who must be our Judge, but of them from whom we come, we know not our case."—*Letters*, p. 102.

[*Short Prayers.*]

"I WOULD rather," says DONNE, "make short prayers than extend them, though God

can neither be surprised nor besieged; for long prayers have more of the man, as ambition of eloquence and a complacency in the work, and more of the Devil by often distractions; for after in the beginning we have well intreated God to hearken, we speak no more to Him."—*Letters*, p. 111.

[*Defender of the Faith.*]

"THE Divines of these times," says DONNE, "are become mere Advocates, as though religion were a temporal inheritance; they plead for it with all sophistications and illusions and forgeries. And herein are they likest advocates, that though they be fed by the way with dignities and other recompenses, yet that for which they plead is none of theirs. They write for religion without it."—*Letters*, p. 160.

[*A Question propounded relative to the Supremacy of the Romish Church, and the Prerogative of temporal Kings.*]

"IN the main point in question, I think truly there is a perplexity (as far as I see yet); and both sides may be in justice and innocence; and the wounds which they inflict upon the adverse part are all *se defendendo*. For clearly our State cannot be safe without the oath; since they profess that Clergymen, though traders, are no subjects, and that all the rest may be none to-morrow. And as clearly, the supremacy which the Roman Church pretend, were diminished, if it were limited; and will as ill abide that, or disputation, as the prerogative of temporal kings; who being the only judges of their prerogative, why may not Roman Bishops (so enlightened as they are presumed by them) be good witnesses of their own supremacy, which is now so much impugned."—*DONNE'S Letters*, p. 161.

[*Oil of Gladness.*]

"THE *oleum letitiae* (or oil of gladness), this balm of our lives, this alacrity which dignifies even our services to God, this gallant enemy of dejection and sadness (for which and wickedness the Italian allows but one word, *triste*; and in full condemnation whereof it was prophesied of our blessed Saviour, *non erit tristis* in his conversation), must be sought and preserved diligently. And since it grows without us, we must be sure to gather it from the right tree."—*DONNE'S Letters*, p. 45.

[*Ourselves are our own Umbrellas, and our own Suns.*]

"TRULY wheresoever we are, if we can but tell ourselves truly what and where we would be, we may make any state and place such; for we are so composed, that if abundance or glory scorch and melt us, we have an earthly cave, our bodies, to go into by consideration, and cool

ourselves; and if we be frozen and contracted with lower and dark fortunes, we have within us a torch, a soul, lighter and warmer than any without; we are therefore our own umbrellas, and our own suns."—*DONNE'S Letters*, p. 63.

[*One Man's Meat another Man's Poison.*]

"As some bodies are as wholesomely nourished as ours with acorns, and endure nakedness, both which would be dangerous to us, if we for them should leave our former habits, though their's were the primitive diet and custom: so are many souls well fed with such forms and dressings of religion as would dis-temper and misbecome us, and make us corrupt towards God."—*DONNE'S Letters*, p. 101.

[*Idleness to be resisted on Religious Grounds.*]

"ONLY the observation of others upon me," says DONNE, "is my preservation from extreme idleness; else, I profess that I hate business so much, as I am sometimes glad to remember that the Roman Church reads that verse *A negotio perambulante in tenebris*, which we read from the *pestilence* walking by night, so equal to me do the plague and business deserve avoiding."—*Letters*, p. 142.

[*Style—said of some Paraphrase of Caesar made by Lorenzo de Medici.*]

"EST enim oratio non manufacta, non bracteata, non tortis, sed suo ingenio erecta, candida et quadrata; nec temere excurrans sed pedem servans, nec luxurians nec jejuna, nec lascivians nec ingrata, dulciter gravis, gravior amabilis; verba electa et non captata, illustria non fucata, necessaria non quæsitæ, non explicantia rem, sed ipsi oculis subijcientia."—*PICUS MIRANDULA*, ff. 61.

[*Love of Sacred Song.*]

"YOU took me too literally, if you thought I meant in the least to discourage you in your pursuit of poetry; all I intended to say was, that if either vanity (that is a general and undistinguishing desire of applause) or interest, or ambition, has any place in the breast of a poet, he stands a great chance in these our days of being severely disappointed; and yet after all these passions are suppressed, there may remain in the mind of one, *ingenti perculens amore* (and such I take you to be), incitements of a better sort, strong enough to make him write verse all his life, both for his own pleasure and that of all posterity."—*GRAY to Beattie, Milford's Ed.* vol. 2, p. 459.

[*Political Impostors.*]

"I DESIRE to die," says HORACE WALPOLE to his friend Montagu, "when I have nobody left to laugh with me. I have never yet seen,

or heard, anything serious that was not ridiculous. Jesuits, Methodists, Philosophers, Politicians, the hypocrite Rousseau, the scoffer Voltaire, the Encyclopedists, the Humes, the Lyttletons, the Grenvilles, the atheist tyrant of Prussia, and the mountebank of history, Mr. Pitt, are all to me but impostors in their various ways. Fame or interest are their objects; and after all their parade, I think a ploughman who sows, reads his almanack, and believes the stars but so many farthing candles, created to prevent his falling into a ditch as he goes home at night, a wiser and more rational being; and I am sure an honest man than any of them. Oh! I am sick of visions and systems, that shove one another aside, and come over again, like the figures in a moving picture. Rabelais brightens up to me as I see more of the world; he treated it as it deserved, laughed at it all, and as I judge from myself ceased to hate it; for I find hatred an unjust preference."—*Correspondence*, vol. 3, p. 109.

[*The Last Infirmary.*]

"I MADE a visit yesterday," says HORACE WALPOLE, "to the Abbess of Panthemont, General Oglethorpe's niece, and no chicken. I inquired after her mother, Madame de Mezieres, and I thought I might to a spiritual votary to immortality venture to say, that her mother must be very old; she interrupted me tartly, and said, 'No, her mother had been married extremely young.' Do but think of its seeming important to a saint to sink a wrinkle of her own through an iron grate! Oh! we are ridiculous animals; and if Angels have any fun in them, how we must divert them."—*Letters*, vol. 3, p. 308.

[*Over Readiness of some Anglicans to Fraternize with Rome.*]

"Is the Church of England's satisfied with being reconciled to the Church of Rome, and thinks it a compensation for the loss of America, and all credit in Europe, she is as silly an old woman as any granny in an almshouse. France is very glad we are grown such fools. She has got over all her prejudices, and made the Protestant Swiss Neoker her comptroller-general. It is a little woeful that we are relapsing into the nonsense the rest of Europe is shaking off."—HORACE WALPOLE (1778), *Letters*, vol. 4, p. 103.

[*Pope—Self.*]

"Is it true," says HORACE WALPOLE (1768), "that * * * (?) is turned Methodist? It will be a great acquisition to the sect to have their hymns set by Giardini. Pope Joan Huntingdon will be deposed, if the husband becomes first minister. I doubt too the saints will like to call at Canterbury and Winchester in their way to Heaven. My charity is so small, that I

do not think their virtue a jot more obdurate than that of patriots."—*Letters*, vol. 3, p. 250.

[*Catholic Religion Consumptive.*]

"FOR the Catholic religion," says HORACE WALPOLE (1767), "I think it very consumptive. With a little patience, if Whitefield, Wesley, my Lady Huntingdon, and that rogue Madan live, I do not doubt but we shall have something very like it here. And yet I had rather live at the end of a tawdry religion than at the beginning, which is always more stern and hypocritical."—*Letters*, vol. 3, p. 221.

[*Weightiness of Antiquarian Reports.*]

HORACE WALPOLE says of the Antiquarian Society, "that for their volumes, no mortal will ever touch them but an Antiquary. Their Saxon and Danish discoveries are not worth more than monuments of the Hottentots; and for Roman remains in Britain, they are upon a foot with what ideas we should get of Inigo Jones, if somebody was to publish views of huts and houses that our officers run up at Senegal and Goree. Bishop Lyttleton used to torment me with barrows and Roman camps; and I would as soon have attended to the turf graves in our churchyards."—*Letters*, vol. 4, p. 130.

[*Truth and Casuistry.*]

"I BEGIN to think that, as litigious men tired with suits admit any arbitrement; and princes travailed with long and wasteful war, descend to such conditions of peace as they are soon after ashamed to have embraced; so philosophers, and so all sects of Christians, after long disputations and controversies, have allowed many things for positive and dogmatical truths which are not worthy of that dignity: and so many doctrines have grown to be the ordinary diet and food of our spirits, and have place in the pap of catechisms, which were admitted but as physic in that present distemper, or accepted in a lazy weariness, when men, so they might have something to rely upon, and to excuse themselves from more painful inquisition, never examined what that was. To which indisposition of ours the Casuists are so indulgent as that they allow a conscience to adhere to any probable opinion against a more probable, and do never bind him to seek out which is the more probable, but give him leave to dissemble it and to depart from it, if by mischance he come to know it."—DONNE's *Letters to several Persons of Honour*, p. 12.

[*Fanaticism. Questionable Advice.*]

"I WORE the methodist, your neighbour, does not, like his patriarch Whitefield, encourage the people to forge, murder, &c., in order to have the benefit of being converted at the gallows.

That arch-rogue preached lately a funeral sermon on one Gibson, hanged for forgery, and told his audience, that he could assure them Gibson was now in heaven, and that another fellow, executed at the same time, had the happiness of touching Gibson's coat as he was turned off. As little as you and I agree about a hundred years ago, I do not desire a reign of fanatics. Oxford has begun with these rascals, and I hope Cambridge will wake. I do not mean that I would have them persecuted, which is what they wish; but I would have the clergy fight them and ridicule them."—*Private Correspondence of HORACE WALPOLE*, vol. 3, p. 239.

[*English Taste and Climate.*]

"OUR poets learnt their trade of the Romans, and so adopted the terms of their masters. They talk of shady groves, purling streams, and cooling breezes, and we get sore throats and agues with attempting to realize these visions. Master Damon writes a song, and invites Miss Chloe to enjoy the cool of the evening, and the deuce a bit have we of any such thing as a cool evening. Zephyr is a north-east wind, that makes Damon button up to the chin, and pinches Chloe's nose till it is red and blue, and then they cry, *this is a bad summer*, as if we ever had any other. The best sun we have, is made of Newcastle coal, and I am determined never to reckon upon any other. We ruin ourselves with inviting over foreign trees, and make our houses clamber up hills to look at prospects. How our ancestors would laugh at us, who knew there was no being comfortable, unless you had a high hill before your nose, and a thick warm wood at your back! Taste is too freezing a commodity for us, and depend upon it, will go out of fashion again."—*Private Correspondence of HORACE WALPOLE*, vol. 3, p. 244.

[*Trees ought to be Educated as much as Men.*]

"As your particular friend, will communicate a rare improvement on nature, which these great philosophers have made, and which would add considerable beauties to those parts which your lordship has already recovered from the waste, and taught to look a little like a Christian country. The secret is very simple, and yet demanded the effort of a mighty genius to strike it out. It is nothing but this: Trees ought to be educated as much as men, and are strange awkward productions when not taught to hold themselves upright, or bow on proper occasions. The academy *de belles lettres* have even offered a prize for the man that shall recover the long-lost art of an ancient Greek, called *le sieur Orphée*, who instituted a dancing-school for plants, and gave a magnificent ball on the birth of the dauphin of Thrace, which was performed entirely by forest trees. In this whole kingdom here is no such thing as seeing a tree that is

not well behaved.. They are first stripped up and then cut down; and you would as soon meet a man with his hair about his ears as an oak or ash. As the weather is very hot now, and the soil chalk, and the dust white, I assure you it is very difficult, powdered as both are all over, to distinguish a tree from a hair-dresser. Lest this should sound like a travelling hyperbole, I must advertise your lordship that there is little difference in their heights; for a tree of thirty years' growth being liable to be marked as royal timber, the proprietors take care not to let their trees live to the age of being enlisted, but burn them, and plant others as often almost as they change their fashions."—*Private Correspondence of HORACE WALPOLE*, vol. 3, p. 309.

[*Walpolian Scepticism.*]

"In my youth, philosophers were eager to ascribe every uncommon discovery to the deuce; now it is the fashion to solve every appearance by conflagrations. If there was such an inundation upon the earth, and such a furnace under it, I am amazed that Noah and company were not boiled to death. Indeed, I am a great sceptic about human reasonings; they predominate only for a time, like other mortal fashions, and are so often exploded after the mode is passed, that I hold them little more serious, though they call themselves wisdom. How many have I lived to see established and confuted! For instance, the necessity of a southern continent as a balance was supposed to be unanswerable—and so it was, till Captain Cook found there was no such thing. We are poor silly animals, we live for an instant upon a particle of a boundless universe, and are much like a butterfly that should argue about the nature of the seasons, and what creates their vicissitudes, and does not exist itself to see one annual revolution of them!"—*Private Correspondence of HORACE WALPOLE*, vol. 4, p. 370.

[*Manual Horn-books.*]

TOWNSEND of Pewsey "was an excellent Hebreu scholar, but he had not possessed himself of the roots of this venerable language by solitary fagging; he literally carried them at his fingers' ends, marked a certain number of them (as he has himself assured me), on the broad nails of his large hands every morning; conned and silently repeated these tri-literals, at every vacant moment of his busy hours during the day; and when they were firmly fixed in his mind, obliterated them from his manual horn-books, which were thus prepared to receive a new series of roots on the succeeding morning.

"If we reckon the roots at four and twenty hundred, and allow six to each expansive nail, and farther suppose that the sixty thus borne by the two hands, were fixed in the memory between the morning and evening ablutions; we may attribute to Mr. Townsend the extraordi-

mary industry of having acquired a complete knowledge of the Hebrew, root and branch, in the short space of forty days."—*WARNER'S Literary Recollections*, vol. 2, p. 100.

"DAVIES says 'I well remember performing stunts upon my dusty shoes in the fields.'"—*Letter to C. C. S.* 14 Nov. 1836.

"CHARLES LLOYD told me that Miss Seward's acquaintance and antagonist Weston, used to indent sonnets with a slate pencil upon his greasy leather breeches."

[*Fascination of Danger.*]

"AT the siege of Gibraltar Lieutenant Lowe of the 12th regiment, a superintendent of the working parties, lost his leg by a shot, on the slope of the hill under the castle. He saw the shot before the fatal effect, but was fascinated to the spot. This sudden arrest of the faculties was not uncommon. Several instances occurred to my own observation, where men totally free, have had their senses so engaged by a shell in its descent, that though sensible of their danger, even so far as to cry for assistance, they have been immediately fixed to the place. But what is more remarkable, these men have so instantaneously recovered themselves on its fall to the ground, as to remove to a place of safety before the shell burst."—*DRINKWATER*, p. 156.

[*Portraits.*]

"OUR pictures present not us, but a better face and a more exact proportion, and with it the best part of our wardrobe."—*FARINDON*, vol. 1, p. 8.

[*The Devil's Image upon God's Coin.*]

"WE had not only blemished God's image, but set the Devil's face and superscription upon God's coin."—*FARINDON*, vol. 1, p. 11.

[*Dangers of Presumption.*]

"IF men were not so soon good, they would not be so often evil; if they were not sure, they would not err; and if they were not so wise, they would not be so much deceived."—*FARINDON, Preface.*

[*The Speech and the Speaker.*]

"WE are naturally carried," says *BISHOP ANDREWS*, (p. 288) "of a good speech to enquire the Author; partly in an honest inclination (as Solomon saith) to kiss the lips of him that answereth upright words: (Prov. xxiv. 26) partly because it is matter of importance not only to weigh *quid dicatur*, but also *quis dicat*. Many times we be more persuaded with the mind of the speaker than with the body of the

speech, and their positions move not so much as do their dispositions. It is very material in all (and is in this) to ask, *quis hic loquitur?* For who can chuse but speak all good of the speech?"

[*The Grave—in Hebrew.*]

"IN the Hebrew tongue the Grave is called a Synagogue, as well as the Church."—*BISHOP ANDREWS*, p. 151.

[*The Tongue.*]

"OR the Tongue, the Psalmist saith, it is the best member we have, (Ps. cviii. 1.) and St. James, (c. iii. 6,) it is the worst, and marreth all the rest. The nature of the Tongue, thus being both good and bad, maketh that our speech is of the same complexion, good and bad likewise."—*BISHOP ANDREWS*, p. 287.

[*We should regard our Ends no less than our Acts.*]

"RELIGION and Reason both teach us, in all things to regard both *Quid* and *Utquid*; no less to *what end* we do, than *what* we do: and both of them censure not only what is done to an *evil end*, wickedly; but what is done to *no end*, vainly."—*BISHOP ANDREWS*, p. 287.

"WASTE words, addle questions."—*BISHOP ANDREWS*, p. 287.

[*Sowing, not Scattering.*]

"ΟΙΚΟΝΟΜΙΑ, a dispensation, not a dissipation; a laying forth, not διακόνησιμος, a casting away; a wary sowing, not a heedless scattering, and a sowing, χερσὶ, οὐ θύλακῃ, by handfulls, not by basketfulls, as the heathen man well said."—*BISHOP ANDREWS*, p. 287.

[*Motives, Real and Pretended.*]

"IT is one of the mysteries of Iniquity, that, ever there be two *Quia's* belonging to bad purposes, (as St. Mark saith :) ἐν ταυτοῖς, within, in heart; the other, λέγοντες, without, in speech. Another *quia* they think in their hearts, and another they speak in our ears, which is the *non quia*. The one a true cause, inwardly intended; the other only a colour, outwardly pretended."—*BISHOP ANDREWS*, p. 290.

[*Brief Sentences.*]

REMEMBER Lot's wife. Luke xvii. 32. Upon this text *BISHOP ANDREWS* begins a sermon thus:

"The words are few, and the sentence short; no one in Scripture so short. But it fareth with Sentences as with Coins: in Coins, they that are in smallest compass contain greatest value

are best esteemed; and in Sentences, those that in fewest words comprize most matter, are most praised. Which, as of all sentences it is true, so specially of those that are marked with *memento*. In them the shorter the better; the better and the better carried away; and the better kept; and the better called for when we need it. And such is this here, of rich contents, and withall, exceedingly compendious: so that we must needs be without all excuse, it being but three words and but five syllables, if we do not remember it.”—P. 299.

[*Bishop Horne's Sensibility to Music.*]

THE father of Bishop Horne “was of so mild and quiet a temper, that he studiously avoided giving trouble on any occasion. When his son was an infant, he used to wake him with playing upon a flute, that the change from sleeping to waking might be gradual and pleasant, and not produce an outcry. What impression this early custom of his father might make upon his temper we cannot say; but certainly he was remarkable as he grew up for a tender feeling of music, especially that of the Church.”—JONES of Nayland, vol. 6, p. 25.

[*A Useful Life—exemplified in Bishop Horne.*]

“SURELY the life of such a man as this ought not to be forgotten. I, who saw and heard so much of it, shall, I trust, never recollect it without being the better for it; and if I can succeed in showing it so truly to the world that they also may be the better for it, I shall do them an acceptable service. I have heard it said that he was a person whose life was not productive of events considerable enough to furnish matter for a history. But they who judge thus, have taken but a superficial view of human life, and do not rightly measure the importance of the different events which happen to different sorts of men. The Doctor, I must allow, was no circumnavigator; he neither sailed with Drake, Anson, nor Cook; but he was a man whose mind surveyed the intellectual world, and brought home from thence many excellent observations for the benefit of his native country. The same difference is found between him and some other men who have been the subject of history, as between the life of a bee and that of the wasp or hornet. The latter may boast of their encroachments and depredations, and value themselves on being a plague and a terror to mankind. But let it rather be my amusement to follow and observe the motions of the bee. Her journeys are always pleasant; the objects of her attention are beautiful to the eye, and she passes none of these over without examining what is to be extracted from them: her workmanship is admirable; her œconomy is a lesson of wisdom to the world; she may be accounted *little among them that fly*, but the fruit of her labour is the chief of sweet things.”—JONES of Nayland, concerning Bishop Horne.

[*Bishop Andrews—his Careful Preaching.*]

It is said of Bishop Andrews, by the BISHOP of ELY in his Funeral Sermon, “He was always a diligent and careful preacher. Most of his solemn sermons he was most careful of, and exact. I dare say few of them but they passed his hand and were thrice revised before they were preached; and he ever disliked often and loose preaching, without study of antiquity, and he would be bold with himself and say, *when he preached twice a day at St. Giles's, he prayed once.*”—P. 21.

[*Rage for Sermons in Bishop Andrew's Time.*]

“HEARING of the Word is grown into such request, as it hath got the start of all the rest of the parts of God's service. So as, but that sure we are the world will not like any one thing long, it may justly be feared lest this part *eating out the rest* should grow indeed the sole and only worship of God. This way our age is affected; now is the world of sermons. For proof whereof, (as if all godliness were in hearing of sermons) take this very place, the House of God which you now see meetly well replenished: come at any other parts of the service of God (parts, I say, of the service of God, no less than thus) you shall find it in a manner desolate. And not here only; but go any whither else, ye shall find even the like.”—BISHOP ANDREWS, p. 131.

[*Psalms and Proverbs.*]

“It was Moses the man of God, that by special directions from God Himself, (Deut. xix.) began and brought up this order, first of making men's duty into music, putting it into their mouths, that so with the sweetness of melody it might be conveyed into their minds. And David since continued it, and brought it to perfection, as having a special grace and felicity, he for a song, and his son Solomon for a proverb: by which two, the unhappy adage and a wanton song, Satan hath ever breathed most of his infection and poison into the mind of man. Now in this holy and heavenly use of his harp, he doth by his tunes (as it were), teach all sorts of men how to tune themselves.”—BISHOP ANDREWS, p. 144.

[*Systematical Evasions of the Laws.*]

“THERE be of these same *mali mores* that like *tubera terræ* shoot out daily, no man knows whence or how; never heard of before. These; if they be suffered to grow, will bring all out of course. And grow they do; for even of them, some that have penalties already set (I know not how), such a head they get, as they outgrow their punishments. Besides, those that should keep all in course, the Laws themselves are in danger too. There be a sort of men (I may well say of the Synagogue of Satan), tant

give their ways and bend their wits to nothing but even to devise how to fret through the Laws, as soon as they be made. These go to the foundations (for so are the Laws) and in a sort, though after another manner, seek to blow up all."—BISHOP ANDREWS, p. 149

[*Good Actions liable to El Construction.*]

"THIS consideration offereth itself,—(nothing pleasant, but wholesome and requisite to be called to mind of all that mean to do well,) that things well done shall be evil taken; and often, good actions have no good constructions; and that is received with the left hand, that is reached with the right."—BISHOP ANDREWS, p. 297.

[*What is a true Congregation?*]

"AND in very deed, if we consider it well, it is the virtue (this of concord) that is most proper, nay, essential to a congregation: without it a gregation it may be, but no congregation. The com is gone; a *disgregation* rather."—BISHOP ANDREWS, p. 156.

[*The Plague in 1603.*]

"HERE (in the text) is mention of a Plague, of a great Plague.—The same axe is laid to the root of our trees. Or, rather, because an axe is long in cutting down of one tree, the razor is hired for us, that sweeps away a great number of hairs at once, as Esai calleth it (vii. 10) or a scythe that mowes down grass, a great deal at once."—BISHOP ANDREWS, p. 159.

[*Signification of the term Plague.*]

"The very name of the Plague, *Deber* in Hebrew, sheweth there is a reason, there is a cause why it cometh. And the English word *Plague*, coming from the Latin word *Plaga*, which is properly a *stroke*, necessarily inferreth a cause."—BISHOP ANDREWS, p. 161.

[*Something Serious.*]

"CE livre n'est pas fait pour ceux qui n'aiment que les lectures frivoles. Et tout homme frivole, ou faible, ou ignorant qui osera le lire et le méditer, sera peut-être étouffé d'être changé en un autre homme."—*Preface to the Eloge et Pensées de Pascal, 1778.*

[*A Hint to Reviewers.*]

"J'AI parlé beaucoup de moi dans cette ouvrage, sans recourir, ni au pluriel, ni à la troisième personne. L'usage de supprimer le *moi*, que l'austérité janséniste a introduit, me paraît plus propre à embarrasser le style, qu'à montrer la modestie de l'auteur. On ne peut d'ailleurs me soupçonner de vanité. Je ne me sème point; et en parlant de moi, on ne sait

pas de qui je parle."—*Préface de l'Illustre Auteur de l'Eloge de Pascal.*

[*Infant Ambition.*]

"TOUZE l'ambition des enfans est de devenir hommes. Ils ne voient dans les hommes que la supériorité de leurs forces; et ils ne peuvent savoir combien les préjugés et les passions rendent si souvent les hommes plus faibles et plus malheureux que des enfans."—*Eloge de Pascal.*

[*Pascal and the Jansenists.*]

"C'est à lui que les Jansénistes ont dû l'usage de ne jamais parler de soi qu'à la troisième personne, et de substituer par tout l'on ou moi; comme s'il n'y avait pas bien plus de véritable modestie à parler de soi avec simplicité, qu'à chercher des tournures pour avoir l'air de n'en point parler. C'était surtout à la vanité des auteurs que Pascal imposait cette loi. Il ne pouvait souffrir qu'on dit mon discours, mon livre; et il disait assez plaisamment à ce sujet, que ne disent-ils notre discours, notre livre, vu que d'ordinaire il y a plus en cela du bien d'autrui que du leur."—*Eloge de Pascal.*

[*No Prophecy of Private Interpretation.*]

"PETER PETERSON published *Animadversiones in Joannes Craig principia Mathematica*, London, 1701, in which he fixed upon 1789 as the year when the Christian religion would cease to be credible. Then too, he inferred the end of the world would take place, especially as the Comet of 1681 was then to return."

[*Fallacy of Conscience.*]

"JAMAIS on ne fait le mal si plainement et si gaïement, que quand on le fait par un faux principe de conscience."—PASCAL.

[*Intuitive Sense of Words*]

LA GEOMETRIE. "Elle ne définit aucune de ces choses, espace, temps, mouvement, nombre, égalité, ni les semblables, qui sont en grand nombre, parce que ces termes-là désignent si naturellement les choses qu'ils signifient, à ceux qui entendent la langue, que l'éclaircissement qu'on en voudrait faire, apporterait plus d'obscurité que d'instruction.

"On voit assez de-là qu'il y a des mots incapables d'être définis, et si la nature n'avait supplée à ce défaut, par une idée pareille qu'elle a donnée à tous les hommes, toutes nos expressions seraient confuses, au lieu qu'on en use avec la même assurance et la même certitude, que s'ils étaient expliqués d'une manière parfaitement exempte d'équivoques, parce que la nature nous en a elle-même donné, sans paroles, une intelligence plus nette que celle que l'art nous acquiert par nos explications."—PASCAL.

[*Every Man for Himself, and the Lord for us All.*]

"Les Stoïques disent ; rentrez au dedans de vous-mêmes. C'est là où vous trouverez votre repos. Et cela n'est pas vrai, des autres disent ; sortez dehors, et cherchez le bonheur en vous divertissant. Et cela n'est pas vrai. Les maladies viennent ; le bonheur n'est ni dans nous, ni hors de nous, il est en Dieu, et en nous."—PASCAL.

[*Science and Ignorance.*]

"Les sciences ont deux extrémités qui se touchent ; la première est la pure ignorance naturelle, où se trouvent tous les hommes en naissant. L'autre extrémité est celle où arrivent les grandes âmes, qui, ayant parcouru tout ce que les hommes peuvent savoir, trouvent qu'ils ne savent rien, et se rencontrent dans cette même ignorance d'où ils étaient partis, mais c'est une ignorance savante qui se connaît. Ceux d'entr'eux qui sont sortis de l'ignorance naturelle, et n'ont pu arriver à l'autre, ont quelque teinture de cette science suffisante, et font les entendus. Ceux-là troublent le monde, et jugent plus mal de tout que les autres. Le peuple et les habiles composent pour l'ordinaire le train du monde. Les autres le méprisent et en sont méprisés."—PASCAL.

[*Source of Error.*]

"Les impressions anciennes ne sont pas seules capables de nous abuser. Les charmes de la nouveauté ont le même pouvoir. De là viennent toutes les disputes des hommes qui se reprochent, ou de suivre les fausses impressions de leur enfance, ou de courir témérairement après les nouvelles."—PASCAL.

[*Power of Music.*]

"WHAT shall I speak of that pettish and counterfeit music which carters make with their whips, hemp knockers with their beetles, spinners with their wheels, barbers with their sizzers, smiths with their hammers ? where methinks the master-smith with his treble hammer sings deskant whilst the greater buz upon the plain-song : Who doth not straitwaies imagin upon musick when he hears his maids either at the wool-hurdle, or the milking pail ? good God, what distinct intention and remission is there of their strokes ? what orderly dividing of their strains ? what artificial pitching of their stops."* —HAWKINS' *History of Music*, vol. 1, p. 65.

[*Capriciousness of Musical Taste stands in need of Regulation by a Master's Hand.*]

"It may perhaps be said that music owes much of its late improvement to the theatre, and to that emulation which it has a tendency to

* The Praise of Munk, 8vo. 1596.

excite, as well in composers as performers ; but who will pretend to say what direction the studies of the most eminent musicians of late years would have taken had they been left to themselves ; it being most certain that every one of that character has two tastes, the one for himself and the other for the public ? Purcell has given a plain indication of his own in a declaration that the gravity and seriousness of the Italian music were by him thought worthy of imitation. The studies of Stradella, Scarlatti, and Bononcini for their own delight were not songs or airs calculated to astonish the hearers with the tricks of the singer, but cantatas and duets, in which the sweetness of the melody, and the just expression of fine poetical sentiments, were their chief praise ; or madrigals for four or more voices, wherein the various excellencies of melody and harmony were united, so as to leave a lasting impression on the mind. The same may be said of Mr. Handel, who, to go no farther, has given a specimen of the style he most affected in a volume of lessons for the harpsichord, with which no one will say that any modern compositions of the kind can stand in competition. These, as they were made for the practice of an illustrious personage, as happy in an exquisite taste and correct judgment as a fine hand, may be supposed to be, and were in fact, compositions *con amore*. In other instances this great musician compounded the matter with the public, alternately pursuing the suggestions of his fancy, and gratifying a taste which he held in contempt.

"Whoever is curious to know what that taste could be, to which so great a master as Mr. Handel was compelled occasionally to conform, in prejudice to his own, will find it to have been no other than that which is common to every promiscuous auditory, with whom it is a notion that the right, and as some may think, the ability to judge, to applaud, and condemn is purchased by the price of admittance ; a taste that leads all who possess it to prefer light and trivial airs, and such as are easily retained in memory, to the finest harmony and modulation, and to be better pleased with the licentious excesses of a singer, than the true and just intonation of the sweetest and most pathetic melodies, adorned with all the graces and elegances that art can suggest. Such critics as these, in their judgment of instrumental performance, uniformly determine in favour of whatever is most difficult in the execution, and, like the spectators of a rope-dance, are never more delighted than when the artist is in such a situation as to render it doubtful whether he shall incur or escape disgrace."—HAWKINS' *History of Music*, vol. 1, p. 74.

[*Early Church Music.*]

"CARDINAL BONA cites Theodoret, lib. iv. to prove that the method of singing introduced by St. Ambrose was alternate ; and proceeds to relate that as the vigour of the clerical discipline, and the majesty of the Christian religion eminently shone forth in the ecclesiastical song, the

Roman pontiffs and the bishops of other churches took care that the clerks from their tender years should learn the rudiments of singing under proper masters; and that accordingly a music-school was instituted at Rome by Pope Hilary, or as others contend, by Gregory the Great, to whom also we are indebted for restoring the ecclesiastical song to a better form; for though the practice of singing was from the very foundation of the Christian church used at Rome, yet are we ignorant of what kind the ecclesiastical modes were, before the time of Gregory, or what was the discipline of the singers. In fact the whole service seems to have been of a very irregular kind, for we are told that in the primitive church the people sang each as his inclination led him, with hardly any other restriction than what they sung should be to the praise of God. Indeed some certain offices, such as the Lord's Prayer and the Apostles' Creed, had been used in the church-service almost from the first establishment of Christianity; but these were too few in number to prevent the introduction of hymns and spiritual songs at the pleasure of the heresiarchs, who began to be very numerous about the middle of the sixth century, and that to a degree that called aloud for reformation. The evil increasing, the emperor Theodosius requested the then pope, Damasus, to frame such a service as should consist with the solemnity and decency of divine worship; the pope readily assented, and employed for this purpose a presbyter named Hieronymus, a man of learning, gravity, and discretion, who formed a new ritual, into which he introduced the Epistles, Gospels, and the Psalms, with the Gloria Patri and Alleluiah; and these together with certain hymns which he thought proper to retain, made up the whole of the service."—HAWKINS' *History of Music*, vol. 1, p. 343.

[*Key-notes—Dominant and Final—their Antiquity.*]

"ALTHOUGH the ecclesiastical tones, consisting merely of a varied succession of tones and semi-tones, in a gradual ascent from the lower notes to its octave, answer exactly to the several keys, as they are called by modern musicians; yet in this respect they differ; for in modern compositions the key-note is the principal, and the whole of the harmony has a relation to it; but the modes of the church suppose another note, to which that of the key seems to be but subordinate, which is termed the Dominant, as prevailing, and being most frequently heard of any in the tone; the other, from whence the series ascends, is called the Final.

"Farther, to understand the nature and use of this distinction between the Dominant and Final note of every tone, it is to be observed that at the introduction of music into the service of the Christian church, it was the intent of the fathers that the whole should be sung, and no part thereof said or uttered in the tone or manner of ordinary reading or praying. It seemed

therefore necessary, in the institution of a musical service, so to connect the several parts of it as to keep it within the bounds of the human voice; and this could only be done by restraining it to some one certain sound, as a medium for adjusting the limits of each tone, and which should pervade the whole of the service, as well the Psalms and those portions of Scripture that were ordinarily read to the people, as the hymns, canticles, spiritual songs, and other parts thereof, which, in their own nature, were proper to be sung.

"Hence it will appear, that in each of the tones it was necessary not only that the com-cords, as, namely, the fourth, the fifth, and the octave, should be well defined; but that the key-note should so predominate as that the singers should never be in danger of missing the pitch, or departing from the mode in which the service should be directed to be sung: this distinction, therefore, between the Dominant and Final, must have existed at the very time of instituting the Cantus Ambrosianus, and the same prevails at this day."—HAWKINS' *History of Music*, vol. 1, p. 347-8.

[*Diverse Fashions of diverse Nations in Song.*]

"EVERY man lives after his own humour, neither are all men governed by the same laws; and diverse nations have diverse fashions, and differ in habit, diet, studies, speech, and song. Hence is it that the English do carol; the French sing; the Spaniards weep; the Italians which dwell about the coasts of Janna caper with their voices, the others bark; but the Germans, which I am ashamed to utter, do howl like wolves. Now because it is better to break friendship than to determine anything against truth, I am forced by truth to say that which the love of my country forbids me to publish. Germany nourisheth many cantors, but few musicians. For very few, excepting those which are or have been in the chapels of princes, do truly know the art of singing. For those magistrates to whom this charge is given, do appoint for the government of the service youth cantors, whom they choose by the shrillness of their voice, not for their cunning in the art, thinking that God is pleased with bellowing and braying, of whom we read in the Scripture that he rejoiceth more in sweetness than in noise; more in the affection than in the voice. For when Solomon in the Canticles writeth that the voice of the church doth sound in the ears of Christ, he doth presently adjoin the cause, because it is sweet. Therefore well did Baptista Mantuan (that modern Virgil), inveigh against every puffed-up ignorant bellowing cantor, say-

*'Cur tantis delubra bonum mugitibus implex
Tunc Deum tali credis placare tumultu?'*

Whom the prophet ordained should be praised in cymbals, not simply, but well-sounding."—HAWKINS' *History of Music*, vol. 4, p. 204.

[*Effects of Harmony.*]

"THE prevalence of a corrupt taste in music seems to be but the necessary result of that state of civil policy which enables, and that disposition which urges, men to assume the character of judges of what they do not understand. The love of pleasure is the offspring of affluence, and, in proportion as riches abound, not to be susceptible of fashionable pleasures is to be the subject of reproach; to avoid which men are led to dissemble, and to affect tastes and propensities that they do not possess; and when the ignorant become the majority, what wonder is it that, instead of borrowing from the judgment of others, they set up opinions of their own; so that those artists who live but by the favour of the public, should accommodate their studies to their interests, and endeavour to gratify the many rather than the judicious few?

"But notwithstanding these evils, it does not appear that the science itself has sustained any loss; on the contrary, it is certain that the art of combining musical sounds is in general better understood at this time than ever. We may therefore indulge a hope that the sober reflection on the nature of harmony, and its immediate reference to those principles on which all our ideas of beauty, symmetry, order, and magnificence are founded; on the infinitely various modifications of which it is capable; its influence on the human affections; and above all, those nameless delights which the imaginative faculty receives from the artful disposition and succession of concordant sounds, will terminate in a thorough conviction of the vanity and emptiness of that music with which we now are pleased, and produce a change in the public taste, that, wherever it takes place, can hardly fail to be for the better."—HAWKINS' *History of Music*, vol. 5, p. 432.

[*Questionable Musical Disquisition of Kircher's.*]

"THAT we may be the better able to resolve this question, how David freed Saul from the evil spirit? I shall first quote the words of the Holy Scripture, as found in the first book of Samuel, chap. xvi. verse 23, '*And it came to pass when the evil spirit from God was upon Saul, that David took an harp and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.*' The passage in the holy text informs us very clearly, that the evil spirit, whatsoever it was, was driven away by music; but how that came to pass is differently explained. The Rabbins on this place say, that when David cured Saul he played on a cythara of ten strings; they say also, that David knew that star by which it was necessary the music should be regulated, in order to effect the cure; thus Rabbi Abenezra. But Picus of Mirandula says, that music sets the spirits in motion, and thereby produces the like effects on the mind, as a medicine does on the body; from whence it may seem that the com-

ment of Abenezra is vain and trifling, and that David regarded not the aspects of the stars, but, trusting to the power of his instruments, struck it with his hand as his fancy suggested.

"And we, rejecting such astrological notions, assert, that David freed Saul not with herbs, potions, or other medicaments, as some maintain, but by the sole force and efficacy of music. In order to demonstrate which, let it be observed that those applications which unlock the pores, remove obstructions, dispel vapours, and cheer the heart, are best calculated to cure madness, and allay the fury of the mind; now music produces these effects, for as it consists in sounds, generated by the motion of the air, it follows that it will attenuate the spirits, which by that motion are rendered warmer, and more quick in their action, and so dissipate at length the melancholy humour. On the contrary, where it is necessary to relax the spirits, and prevent the wounding or affecting the membranes of the brain; in that case, it is proper to use slow progressions of sound, that those spirits and biting vapours, which ascend thither from the stomach, spleen, and hypochondria, may be quietly dismissed. Therefore the music of David might appease Saul in either of these two ways of attenuation or dismissal: by the one he might have expelled the melancholy from the cells of the brain, or he might by the other have dissolved it, and sent it off in thin vapours by insensible perspiration. In either case, when the melancholy had left him, he could not be mad until the return of it, he being terrestrial, and, as it were, destitute of action, unless moved thereto by the vital spirits, which had led him here and there, but they had left him when for the sake of the harmony they had flown to the ears, abandoning, as I may say, their rule over him. And though upon the cessation of the harmony they might return, yet the patient having been elevated, and rendered cheerful, the melancholy might have acquired a more favourable habit. From all which, it is manifest that this effect proceeded not from any casual sound of the cythara, but from the great art and excellent skill of David in playing on it; for, as he had a consummate and penetrating judgment, and was always in the presence of Saul, as being his armour-bearer, he must have been perfectly acquainted with the inclination and bent of his mind, and to what passions it was most subject: hence, without doubt he, being enabled, not so much by his own skill, as impelled by a divine instinct, knew so dexterously, and with sounds suited to the humours and distempers of the king, to touch the cythara, or indeed any other instrument, for, as has been mentioned, he was skilled in the use of no fewer than thirty-six of different kinds. It might be, that at the instant we are speaking of, he recited some certain rhythm proper for his purpose, and which Saul might delight to hear; or that by the power of metrical dancing, joined to the melody of the instrument, he wrought this effect: for Saul was apt to be affected in this

measer, by the music and dancing of his armour-bearer; as he was a youth of a very beautiful aspect, these roused up the spirits, and the words, which were rhythmically joined to the harmony, tickling the hearing, lifted up the mind, as from a dark prison, into the high region of light, whereby the gloomy spirits which oppressed the heart were dissipated, and room was left for it to dilate itself, which dilatation was naturally followed by tranquillity and gladness."¹

Whoever will be at the pains of turning to the original from whence this very circumstantial relation is taken, will think it hardly possible for any one to compress more nonsense into an equal number of words than this passage contains, for which no better apology can be made than that Kiroher, though a man of great learning, boundless curiosity, and indefatigable industry, was less happy in forming conclusions than in relating facts; his talents were calculated for the attainment of knowledge, but they did not qualify him for disquisition; in short he was no reasoner.—HAWKINS' *History of Music*, vol. 1, p. 261.

[Full-flow of Organ Music.]

"THE organ in the Benedictine monastery at Catania is truly exquisite; and I was fortunate enough to hear the whole extent and variety of its powers. It is said to be the finest in the world: it is, by far, the noblest I ever heard. The effect of the sonato which is performed in order to show the whole genius of the instrument, may be compared to the course of a river from the fountain-head to the sea. It begins with a sweet little trilling movement, like the sound of waters trickling in a far remote pastoral upland. The breadth of harmony increases, and the mind is excited to activity, while the introduction of a delightful echo suggests the images of a rapid stream, and bands of hunters, with horns and hounds, coursing the banks. Continuing still to rise and spread, the music takes a more regular character, and fills the imagination with the notion of a Thames, covered with moving vessels, flowing through a multitudinous city. Occasional military movements gradually open all the fountains of the instrument; and the full tide, deepening and rolling on, terminates in a finale so vast, so various, so extraordinary an effusion of harmony, that it can be compared only to the great expanse of the ocean agitated by a tempest and the astonishing turbulence of a Trafalgarian battle."—GALT, p. 93.

[Stalactites.]

"IN one place was a very large and curious cavern formed by a waterfall, that from time to time had deposited a vast mass of stalactitical matter; many of the ramifications were not less than forty or fifty feet in length. Some were

twisted and knotted like the roots of an old tree, and others were cellular and cavernous. This great mass, reflected from a sheet of deep water beneath, clear as chrystal hemmed in by two steep faces of solid rock, and fronted by two old weeping-willows, made as fine a piece of wild and romantic scenery as fancy could design."—BARROW.

[Compulsory Baptism.]

"ÆNEAS SYLVIVS, when Pope, alludes to this in his curious letter to Sultan Mahomet. 'Receive our baptism,' says he to the conqueror of Constantinople, 'and Turkey, Syria, Arabia, and Libya will not lose a moment in following the example. If Egypt hesitates, the Abyssinians, already Christians, have only to turn the Nile. One single act of your power will bring the whole East to Christ.'"—TEWHORR'S *Memoirs of the Medici*, vol. 1, p. 199.

[Ashes and Powder, the End of Men.]

"THIS yere deyed Rees, Prince of Wales; of hym one sayde in this manner: O blyase of batayle, chyld of chyvalry! defence of countree! worshypp of armes! arme of strength! hande of largenesse! eye of reson! bryghtnesse of honeste! berynge in brest, Hector's prowesse, Achilles sharpnesse, Neotour's sobernesse, Tydeus' hardynesse, Sampson's strengthe, Hector's worthynesse, Eurialus swyftnesse, Ulyse's fayre speche, Sokomon's wydsdom, Ajax's hardynesse!

"O clothynge of naked! the hungrye mete! fullyllynge all meenes bone that hym wolde ough bydde! O fayre in speche! felowe in servyce! honeste of dede, and sobre in worde! Gladde of semblaunt, and love in face! goodly to every man and rightfull to all. The noble dyademe of faynesse of Wales is now fallen. That is, Rees is deed! All Wales gronyth, Rees is deed! the name is not loste, but blyse passyth, Rees is deed! Worshypp of the worlde goeth awaye. The enemy is here, for Rees is not here. Now Wales helpeth not itself. Rees is deed, and take awaye. But his noble name is not deed, for it is always new in the worlde wyde. This place holdyth grete worshypp of the byrth is beholde. Of men axe what is the ende, it is ashes and powder. Here he is hydde, but he is unhylled, for name duryth ever more, and suffryth not the noble duke to be hydde of speche. His prowesse passed his maners. His wytte passed his prowesse. His fayre speche passed his wytte. His good thewes passed his fayre speche."—*Polychronicon*.

[Natural Lighthouse at Samos.]

"THE most enlightened seamen of the present day, among whom might be included the master of our vessel, maintain, with testimony which it is difficult to dispute, that in stormy weather they have observed a lambent flame playing

¹ Musurgia, tom. II. p. 214, et seq.

upon the face of the precipice of Samos, about two-thirds of its height from the surface of the water. Many, say they, are the vessels this natural Phanar has rescued from destruction, by the guidance it affords during the thick fogs of the winter season. They further allege, that the natives of Samos have frequently gone up the mountain, in dark tempestuous weather, to seek this fire, but have never been able to discover whence it issues. For my own part, I do not doubt the fact. It is probably one of those exhalations of ignited hydrogen gas, found in many parts of the world, and always most conspicuous in hazy and rainy weather; as in the instance of the burning vapour at Pietra Mala in Tuscany, and many others in different parts of Persia. That of Samos, perhaps, from its inaccessible situation, rendered still more difficult of approach in stormy weather, might escape the search of the natives, and yet be visible from a considerable distance at sea."—CLARKE'S *Travels*, vol. 2, p. 193.

[Primitive Quarantine.]

"In the commerce carried on between the Circassians and the Tchernomorski, a sort of quarantine is observed, trivial in its nature, and negligently guarded. The exchange of corn, honey, mats, wood and arms for the salt of the Coossacks is transacted without contract; the wares of the Circassians being placed on the ground where they find the salt ready stationed for bargain."—CLARKE'S *Travels*, vol. 1, p. 381.

Predicted Deluge in 1524.

"THE Admiral propounded it as a question to his friend Fray Luys d'Escoobar, whether he ought to believe this prediction and prepare himself accordingly, for every body affirmed that it was to be the greatest deluge since the days of Noah. To this the Friar replies, that Doctor Agostino Ninfa, who was held at Rome for the only man in arts, and Greek, and astrology, had made a treatise in confutation of this prediction, proving from five authors that it could not possibly take place; first, from Ptolemy, who says that an eclipse of the sun must necessarily precede any great deluge. Secondly, from Porphyry, who says that the stars cannot produce one without a conjunction of the Sun and Moon also. Thirdly, from Aristotle, who says that winds, comets and earthquakes must be seen first, and the rainbow disappear for many years. Fourthly, from Theophrastus, who teaches that great drought always goes before great floods. Fifthly, from Alexander, who affirms that great vapours must rise, before great rains can fall. Wherefore Doctor Agostino Ninfa delivers it as his opinion, that because none of these signs and tokens have appeared, there can be no deluge. When the year was past, the Astrologers said they had made an error of a zero in their calculations, but that the deluge would finally take place.

"In the year of our Lord 1524, one Bolton Prior of St. Bartholomew's, listening to the Prognosticators, who then generally foretold that upon the watry Trigon, which should happen in the month of February that year, many thousands should perish by a deluge, caused a house to be builded upon Harrow on the Hill: whither he carried for himself and family provisions for two months, so great a fear of an inundation possesseth him, and so great credence gave he to the Almanack makers' predictions: yet was there not a fairer season many years before."—*Counsellor Manners his Legacy*, by JOSIAH DARE, p. 141.

[New Zealand Mode of carrying Children.]

"THE mode of carrying the children in New Zealand, if not the most graceful is certainly not the most inconvenient. The child is placed astride on the shoulder of the nurse, who secures it in this posture by one of its arms; the other being left at liberty, it employs it in playing with the ornaments on the head of its mother; and as these are sometimes numerous, consisting of feathers, shells, buttons and sharks' teeth, the child is provided with an ample source of amusement."—SAVAGE, oh. 8.

[Lasting Effects of Heat.]

"THE French, during the time their army remained under Buonaparte in the Holy Land, constructed two very large ovens in the Castle of Tiberias. Two years had elapsed at the time of our arrival since they had set fire to their granary; and it was considered a miracle by the inhabitants of Tiberias, that the combustion was not yet extinguished. We visited the place, and perceived that whenever the ashes of the burned corn were stirred by thrusting a stick among them, sparks were even then glowing throughout the heap, and a piece of wood being left there became charred. The heat in those vaulted chambers where the corn had been destroyed was still very great."—CLARKE'S *Travels*, vol. 2, p. 479.

[The Power of a Hurricane.]

"THE wind blew in the morning from the S. W. and seemed to presage a storm. The clouds gathered at the top of the mountains: they were of an olive or copper colour, and one long range of them was higher than the rest, and motionless; the smaller ones below blew about with a surprising rapidity. The sea broke upon the rocks with a great noise: many of the sea-birds, flew for shelter to the land. The domestic animals were very uneasy. The air was gloomy and hot, although the wind was still high: these are all certain presages of a hurricane, and every body hastened to strengthen their houses with supporters and props, and to block up their doors and windows. "The hurricane at last, about ten in the even-

ing, announced itself by horrible gusts of wind, which were followed by no less horrible intervals of calm, in which the wind seemed to collect new powers. It kept augmenting the whole night. My apartment being very much shaken, I went into another. The good woman I lodged with wept, and was in despair at the thoughts of her house being destroyed. Nobody went to bed. Towards morning the wind redoubled its efforts. I perceived that one side of our palisade fence was falling, and that part of the roof of the house was raised at one corner. I got some planks and cords, by means of which I prevented the damage that would else have happened. In crossing the yard to give directions about this work, I frequently thought I should have been blown down. Some walls at a distance were falling, and some roofs were torn to pieces, the timbers of which were blown away as if they had been cards.

"Some rain fell about eight in the morning, and the wind, not at all abated, blew it horizontally along with such violence, that it entered like so many waterspouts at every the smallest opening. The rain fell in torrents at eleven; the wind subsided a little, the ravines in the mountains formed prodigious cascades on every side. Large pieces of the rocks broke off with a noise like that of cannon; and as they rolled down cleared to themselves a path among the woods. The rivulets overflowed into the plain, which by this time was like another sea, neither banks nor bridges being any more to be seen.

"By one o'clock the wind veered round to the N. W. and drove the surf of the sea in large clouds along the land. The ships in the harbour were run ashore, and kept firing guns as signals of distress, but in vain, for no succour could be sent to them. About noon the wind shifted to the E. and then to the W. Thus it went quite the circle of the horizon in the four and twenty hours, as usual, after which a perfect calm succeeded.

"Trees were every where blown down, and bridges carried away: not one single leaf remained in our gardens. Even the herb dog's tooth, so remarkably hardy, seemed in some places to be cut to the very edge of the ground.

"As the winds make the tour of the horizon, there is not a cavern in the island unfilled with the rain, which destroys a great number of rats, grasshoppers and ants, they are not seen again for some time."—ST. PIERRE, *Voyage to the Isle of France*.

[A Word on Education.]

MADAME DE MAINTENON says, in a letter to Me. de Bouju, who had left St. Cyr to become an Ursuline Nun at Mante, "il n'y a pas lieu de douter que Dieu ne vous y ait destinée.—Je me flatte même qu'il veut se servir de vous, non seulement comme bonne Religieuse, mais pour communiquer à Mante ce que vous avez appris à St. Cyr. Je ne me souviens plus si Me. de Merinville a vu les choses depuis la forme que

nous y établies en 1701; car ce n'est que depuis ce temps-là que j'admire l'éducation de nos filles. Nous ne savions ce que nous faisons dans les commencemens; mais l'expérience nous a appris à rendre cette éducation utile et facile, de sorte que ce sont les mal-saines qui veulent être Maîtresses des classes, soutenant qu'il y a plus de repos que dans les autres offices, et cela, par cette invention de faire la plupart des exercices par les enfans mêmes."—*Lettres*, tom. 3, p. 215.

[Perversion of Words.]

"Tiene la osadía de llamarse Emperador por la gracia de Dios, al qual ni ama, ni teme, ni reconoce: dixera mejor por la paciencia de Dios y la de los hombres."—*Centinela contra Franceses*, p. 46.

[The oldest Record of the Judicium Dei.]

"ἦμα δ' ἱεροὶ καὶ μύθους αὖτις χερσὶν, καὶ πῶρ δὲπνεῖν, καὶ θεοὺς ὀρκυομεῖν, τὸ μῆτε ὁρᾶσαι, μῆτε τῷ θυμῷ εἶδέναι τὸ πρᾶγμα βουλευσάμεν, μῆτ' εἰργασμένῳ."
Soph. *Antig.*

The passing through the fire is described as a part of the Priestcraft of the Hirpi. Virg. *Æn.* xi. 787.

— et medium, freti pietate, per ignem
Cultores multâ premimus vestigia prunâ.

[Honesty does not always lead to Preferment.]

"BISHOP HORN, or my venerable friend W. Jones, observes, nothing hurts people's preferment so much as being too much in the right. People who wish to get forward, I fear, should not be honest when their patrons are not so."—LOWTH.

[Power of Man.]

"Que es pues el hombre? o cielos! A su audacia
Se ven ceder las indomables fieras,
Los montes rinden su orgullosa cima,
La explosion del volcan aun, no le aterra;
¡Y un Hombre le subyuga!"—QUINTANA.

We sacrifice too much to Prudence.

"IGNATIUS LOYOLA used to say (and it was a golden saying), 'Que el que quisiere hazer cosas grandes por Dios, ha menester guardarse de ser demasiadamente prudente.'—'Convienene navegar,' he used also to say, 'contra el agua y contra el viento; y tanto mas esperar de Dios, quanto las cosas son mas desesperadas.'—LORENZO ORTEZ, *Origen de la Comp. de Jesus*, ff. 164.

[A Soldier's Temptations.]

"L'obligation de fermer les yeux sur les crimes des soldats en pays étrangers, est l'inconvénient inévitable de toute guerre injuste un peu pro-

longée. De quel front, en effet, imposerait-on les règles de la justice à des hommes dont on expose à tous momens les jours pour soutenir des prétentions iniques, et des entreprises illégitimes ? Les rapines et le brigandage sont alors considérés comme des compensations. Aussi Talbot avait-il coutume de dire, dans un langage moins décent qu'énérrique, que 'si Dieu même étoit soldat, il se feroit pillard.'"*—Hist. de Jeanne D'Arc*, tom. 1, p. 197.

[Self-correction.]

"*Neque enim quisquam nisi imprudens, ideo quia mea errata reprehendo, me reprehendere audebit. Sed si dicit, non ea debuissè à me dici, quæ postea mihi etiam displicerint, verum dicit, et mecum facit; eorum quippe reprehensor est, quorum et ego. Neque enim ea reprehendere deberem, si dicere debuissim. Sed qui primas non potuit habere sapientie, secundas habeat partes modestie; ut qui non valuit omnia impenitenda dicere, saltem pœniteat quæ cognoverit dicenda non fuisse.*—Quapropter quicumque ista lecturi sunt, non me imitantur errantem, sed in melius proficientem. Inveniet enim fortasse, quomodo scribendo profecerim, quisquis opuscula mea ordine, quo scripta sunt, legerit."—ST. AUGUSTIN.

[Study, a Cause of Melancholy.]

"Our Patrons of learning are so far nowadays from respecting the *Muses*, and giving that honour to scholars, or reward which they deserve, and are allowed by those indulgent privileges of many noble Princes, that after all their pains taken in Universities, cost and charge, expenses, irksome hours, laborious tasks, wearisome days, dangers, hazards, (barred *interim* from all pleasures which other men have, mewed up like hawks all their lives,) if they chance to wade through them, they shall in the end be rejected, condemned, and which is the greatest misery, driven to their shifts, exposed to want, poverty, and beggary. Their familiar attendants are,

*Pallentes morbi, luctus, curaque laborque
Et metus, et mæstuada fames, et turpis egestas,
Terribles visu forma.*

Grief, labour, care, pale sickness, miseries,
Fear, filthy poverty, hunger that cries,
Terrible monsters to be seen with eyes.

If there were nothing else to trouble them, the oncoise of this alone were enough to make them all melancholy. Most other trades and professions, after some seven years prenticeship, are enabled by their craft to live of themselves. A merchant adventures his goods at sea, and though his hazard be great, yet if one ship return of four, he likely makes a saving voyage. An husbandman's gains are almost certain;

¹ M. Le Brun de Charmettes might have exemplified the truth of his remarks by the conduct of his countrymen in the Peninsular War.

quibus ipse Jupiter nocere non potest ('tis *Cato's* Hyperbole, a great husband himself); only scholars, methinks, are most uncertain, unrespected, subject to all casualties and hazards. For first, not one of a many proves to be a scholar; all are not capable and docile, *ex omni ligno non fit Mercurius*: we can make majors and officers every year, but not scholars: Kings can invest knights and barons, as *Stigmond* the Emperor confessed. Universities can give degrees, and *Tu quod es à populo quilibet esse potes*; but he, nor they, nor all the world can give learning, make philosophers, artists, orators, poets. We can soon say, as *Seneca* well notes, *O virum bonum! o divitem!* point at a rich man, a good, a happy man, a proper man, *sumptuosæ vestitus, Calamistratum, bene clementis; magno temporis impendio constat hæc laudatio, à virum literatum!* but 'tis not so easily performed to find out a learned man. Learning is not so quickly got, though they may be willing to take pains, to that end sufficiently informed and liberally maintained by their patrons and parents, yet few can compass it. Or if they be docile, yet all men's wills are not answerable to their wit, they can apprehend, but will not take pains; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends' grief and their own undoings. Or,—put case, they may be studious, industrious, of ripe wits, and perhaps good capacities; then how many diseases of body and mind must they encounter? No labour in the world like unto study. It must be, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life, and all. Let him yet happily escape all these hazards, *eris intestinis*, with a body of brass, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expenses, he is fit for preferment; where shall he have it? he is as far to seek as he was (after twenty years standing) at the first day of his coming to the University. For what course shall he take, being now capable and ready? The most probable and easy, and about which many are employed, is to teach a school, turn lecturer or orator, and for that he shall have *Faulkner's* wages, £10 *per annum*, and his diet, or some small stipend, so long as he shall please his Patron or the Parish; if they approve him not (for usually they do but a year or two—as inconstant as they that cried *Hosanna* one day, and *Crucify him* the other,) serving-man like, he must go look a new master: if they do, what is his reward?

*Hoc quoque te manet, ut pueros elementa docentem
Occupet extremis in vicis balba senectus.*

Like an ass he wears out his time for provender, and can show a stump rod, *tegum tritam et laceram*, saith *Hadus*, an old torn gown, an ensign of his felicity; he hath his labour for his pain, a modicum to keep him till he be decrepit, and that is all. *Grammaticus non est felix, &c.* If he be a trowler chaplain in a gentleman's

house, as it befel *Euphrosia*, after some seven years service, he may perchance have a living to the halves, or some small *Rectory*, with the mother of the maids at length, a poor kinswoman, or a cracked chambermaid, to have and to hold during the time of his life. But if he offend his good patroa, or displease his lady mistress in the mean time,

*Ducter Plantâ velut ictus ab Hercule Cacus,
Poneturque foras, si quid tentaverit unquam
Hicere.*

As *Hercules* did by *Cacus*, he shall be dragged forth of doors by the heels, away with him. If he bend his forces to some other studies, with an intent to be à *secretis* to some nobleman or in such a place with an ambassador, he shall find that these persons rise like prentices one under another: and so, in many tradesmen's shops, when the master is dead, the foreman of the shop commonly steps into his place. Now for poets, rhetoricians, historians, philosophers, mathematicians, sophists, &c. they are like grasshoppers, sing they must in summer, and pine in the winter, for there is no preferment for them."—BURTON's *Anatomie of Melancholy*, pp. 131-3, folio.

[The Clergy sometimes the Coiners of their own bad Coin.]

"THAT is still verified in our age, which *Chrysostome* complained of in his time, *Qui opulentiores sunt in ordinem parasitorum cogunt eos, et ipsos tanquam canes ad mensas suas evocant, eorumque impudentes ventres iniquorum cænarum reliquiis differunt, iisdem pro arbitrio abutentes*: Rich men keep these lectures, and fawning parasites, like so many dogs at their tables, and filling their hungry guts with the offals of their meat, they abuse them at their pleasure, and make them say what they propose. *As children do by a bird or a butterfly in a string, pull in and let him out as they list, do they by their trencher Chaplains, prescribe, command their wits, let in and out as to these it seems best.* If the Patron be precise, so must his Chaplain be; if he be papistical, his Clerks must be so too, or else be turned out. These are those Clerks which serve the turn, whom they commonly entertain, and present to church livings, whilst in the meantime we that are University men, like so many hide-bound calves in a pasture, tarry out our time, wither away as a flower ungathered in a garden, and are never used: or as so many candles, illuminate ourselves alone, obscuring one another's light, and are not discerned here at all, the least of which, translated to a dark room, or to some country benefice, where it might shine apart, would give a fair light, and be seen over all. Whilst we lie waiting here (as those sick men did at the pool of Bethesda till the Angel stirred the water), expecting a good hour, they step between, and beguile us of our preferment. I have not yet said, if after long expectation,

much expence, travail, earnest suit of ourselves and friends, we obtain a small benefice at last: our misery begins afresh, we are suddenly encountered with the flesh, world, and Devil, with a new onset; we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable must be necessarily, to our great damage, repaired; we are compelled to sue for dilapidations, or else sued ourselves; and scarce yet settled, we are called upon for our predecessors arrears; first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c., and, which is most to be feared, we light upon a cracked title, as it befell *Clenard* of 'Brabant, for his rectory and charge of his *Begins*; he was no sooner inducted, but instantly sued, *cepimusque* (saith he) *strenue litigare, et implacabili bello configere*: at length, after ten years' suit, as long as *Troyes* siege, when he had tired himself, and spent his money, he was fain to leave all for quietness sake, and give it up to his adversary. Or else we are insulted over, and trampled on by domineering officers, placed by those greedy harpies to get more fees; we stand in fear of some precedent lapse; we fall amongst refractory, seditious secretaries, peevish Puritans, perverse Papists, and lascivious rout of atheistical *Epicures*, that will not be reformed, or some litigious people (those wild beasts of *Ephesus* must be fought with), that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiom; all they think well gotten that is had from the church; and by such uncivil, harsh dealings, they make their poor minister weary of his place, if not of his life: and put case, they be quiet, honest men, make the best of it, as often it falls out, from a polite and terse academic he must turn rustic, rude, melancholise alone, learn to forget, or else, as many do, become maltsters, grasiars, chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as *Ovid* was from *Rome* to *Pontus*) and daily converse with a company of idiots and clowns."—BURTON's *Anatomie of Melancholie*, p. 142-3.

[Fœnatic Precisions.]

"WE have a mad, giddy company of *Precisians*, *Schismatics*, and some *Heretics* even in our own bosoms in another extreme

Dum vilant stulti vitia in contraria currunt,

That out of too much zeal in opposition to Anti-christ, human traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting days, no cross in Baptism, kneeling at Communion, music, &c., no Bishops' Courts, no Church governments, rail at all our Church discipline, will not hold their tongues, and all for the peace of thee, O *Sion*. No, not so much as degrees some of them will tolerate, or Universities; all human learning ('tis *cloaca diaboli*), hoods, habits,

caps, and surplice, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a bear: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no Holidays, or honest recreations, as of hawking, hunting, &c., no churches, no bells, some of them because Papists use them; no discipline, no ceremonies but what they invent themselves; no interpretations of Scriptures, no comments of Fathers, no Councils, but such as their own fantastical spirit dictates, or *Recta Ratio*, as *Socinians*, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turn Prophets, have secret revelations, will be of privy counsel with God himself, and know all his secrets, *Per capillos Spiritum Sanctum tenent, et omnia sciunt cum sint asini omnium obstinatissimi*. A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish, where they shall sit in heaven, interpret Apocalypses (*Commentatores precipites et vertiginosos*, one calls them, as well he might), and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest; and precisely set down when the world shall come to an end, what year, what month, what day."—BURTON'S *Anatomie of Melancholy*, p. 696.

[*Dr. Donne's Serious Thoughts.*]

"EVERY Tuesday I make account that I turn a great hour-glass, and consider that a week's life is run out since I writ. But if I ask myself what I have done in the last watch, or would do in the next, I can say nothing; if I say that I have passed it without hurting any, so may the spider in my window. The primitive Monks were excusable in their retirings and enclosures of themselves: for even of them every one cultivated his own garden and orchard, that is, his soul and body, by meditation and manufactures; and they ought the world no more since they consumed none of her sweetness, nor begot others to burden her. But for me, if I were able to husband all my time so thriftily, as not only not to wound my soul in any minute by actual sin, but not to rob and couzen her by giving any part to pleasure or business, but bestow it all upon her in meditation, yet even in that I should wound her more, and contract another guiltiness: as the eagle were very unnatural if because she is able to do it, she should perch a whole day upon a tree, staring in contemplation of the majesty and glory of the sun, and let her young eaglets starve in their nest. Two of the most precious things which God hath afforded us here, for the agony and exercise of our sense and spirit, which are a thirst and inbiation after the next life, and a frequency of prayer and meditation in this, are often envenomed, and putrified, and stray into a corrupt

disease: for as God doth thus occasion, and positively concur to evil that when a man is purposed to do a great sin, God infuses some good thoughts which make him choose a less sin, or leave out some circumstance which aggravated that; so the devil doth not only suffer but provoke us to some things naturally good, upon condition that we shall omit some other more necessary and more obligatory. And this is his greatest subtlety; because herein we have the deceitful comfort of having done well, and can very hardly spy our error because it is but an insensible omission, and no accusing act. With the first of these I have often suspected myself to be overtaken; which is, with a desire of the next life, which though I know it is not merely out of a weariness of this, because I had the same desires when I went with the tide, and enjoyed fairer hopes than now: yet I doubt worldly encombances have encreased it. I would not that death should take me asleep. I would not have him merely seize me, and only declare me to be dead, but win me, and overcome me. When I must shipwreck, I would do it in a sea, where mine impotency might have some excuse, not in a sullen weedy lake, where I could not have so much as exercise for my swimming. Therefore I would fain do something; but that I cannot tell what, is no wonder. For to chuse, is to do: but to be no part of any body, is to be nothing. At most, the greatest persons are but great wens and excrescences; men of wit and delightful conversation, but as modes for ornament, except they be so incorporated into the body of the world, that they contribute something to the sustentation of the whole. This I made account that I begun early, when I understood the study of our laws; but was diverted by the worst voluptuousness, which is an hydroptique immoderate desire of human learning and languages: beautiful ornaments to great fortunes; but mine needed an occupation, and a course which I thought I entered well into, when I submitted myself to such a service, as I thought might employ those poor advantages which I had. And there I stumbled too, yet I would try again: for to this hour I am nothing, or so little, that I am scarce subject or argument good enough for one of mine own letters: yet I fear, that doth not even proceed from a good root, that I am so well content to be less, that is dead. You, Sir, are far enough from these descents, your virtue keeps you secure, and your natural disposition to mirth will preserve you; but lose none of these holds, a slip is often as dangerous as a bruise, and though you cannot fall to my lowness, yet in a much less distraction you may meet my sadness; for he is no safer which falls from an high tower into the leads, than he which falls from thence to the ground: make therefore to yourselves some mark, and go towards it alegrement. Though I be in such a planetary and erratique fortune, that I can do nothing constantly, yet you may find some constancy in my constant advising you to it."—DONNE'S *Letters*, p. 48.

[*Love of Novelty and Evils of Travel.*]

"THE love of variety, or curiosity of seeing new things, which is the same, or at least a sister passion to it, seems wove into the frame of every son and daughter of Adam; we usually speak of it as one of nature's levities, though planted within us for the solid purposes of carrying forwards the mind to fresh inquiry of knowledge: strip us of it, the mind (I fear) would doze for ever over the present page: and we should all of us rest at ease with such objects as presented themselves in the parish or province where we first drew our breath.

"It is to this spur which is ever on our sides, that we owe the impatience of this desire for travelling: the passion is no way bad but as others are, in its mismanagement or excess; order it rightly, the advantages are worth the pursuit; the chief of which are—to learn the languages, the laws and customs, and understand the government and interest of other nations, to acquire an urbanity and confidence of behaviour, and fit the mind more easily for conversation and discourse; to take us out of the company of our aunts and grandmothers, and from the track of nursery mistakes, and by shewing us new objects, or old ones in new lights; to reform our judgment—by tasting perpetually the varieties of nature; to know what is good—by observing the address and arts of men, to conceive what is *sincere*—and by seeing the difference of so many various humours and manners—to look into ourselves and form our own.

"This is some part of the cargo we might return with; but the impulse of seeing new sights, augmented with that of getting clear from all lessons both of wisdom and reproof at home—carries our youth too early out, to turn this venture to much account; on the contrary, if the scene painted of the prodigal in his travels, looks more like a copy than an original,—will it not be well if such an adventurer, with so unpromising a setting out,—without *carte*,—without compass,—be not cast away for ever,—and may he not be said to escape well—if he returns to his country, only as naked, as he first left it?

"But you will send an able pilot with your son—a scholar.

"If wisdom can speak in no other language but Greek or Latin,—you do well,—or if mathematics will make a man a gentleman,—or natural philosophy but teach him to make a bow,—he may be of some service in introducing your son into good societies, and supporting him in them when he has done—but the upshot will be generally this, that in the most pressing occasions of address,—if he is a mere man of reading, the unhappy youth will have the tutor to carry—and not the tutor to carry him.

"But you will avoid this extreme; he shall be escorted by one who knows the world, not merely from books—but from his own experience:—a man who has been employed on such

services, and thrice made the tour of Europe, with success.

"—That is, without breaking his own or his pupil's neck: for if he is such as my eyes have seen! some broken *Swiss valet de chambre*,—some general undertaker, who will perform the journey in so many months, 'If God permit,'—much knowledge will not accrue:—some profit at least, he will learn the amount to a halfpenny of every stage from Calais to Rome; he will be carried to the best inns, instructed where there is the best wine, and sup a livre cheaper than if the youth had been left to make the tour and the bargain himself. Look at our governor! I beseech you:—see, is he an inch taller as he relates the advantages.

"And here endeth his pride, his knowledge, and his use.

"But when your son gets abroad, he will be taken out of his hand, by his society with men of rank and letters, with whom he will pass the greatest part of his time.

"Let me observe in the first place, that company which is really good, is very rare—and very shy: but you have surmounted this difficulty; and procured him the best letters of recommendation to the most eminent and respectable in every capital.

"And I answer, that he will obtain all by them, which courtesy strictly stands obliged to pay on such occasions,—but no more.

"There is nothing in which we are so much deceived, as in the advantages proposed from our connections and discourse with the literati, &c. in foreign parts; especially if the experiment is made before we are matured by years or study.

"Conversation is a traffic; and if you enter into it without some stock of knowledge to balance the account perpetually betwixt you, the trade drops at once: and this is the reason,—however it may be boasted to the contrary, why travellers have so little (especially good) conversation with natives, owing to their suspicion, or perhaps conviction, that there is nothing to be extracted from the conversation of young itinerants worth the trouble of their bad language or the interruption of their visits.

"The pain on these occasions is usually reciprocal; the consequence of which is, that the disappointed youth seeks an easier society; and, as bad company is always ready, and ever lying in wait, the career is soon finished; and the poor prodigal returns the same object of pity with the prodigal in the gospel."—STERNE'S *Sermons*, vol. 3, p. 70.

[*Early Shipping.*]

"IN respect to the shape and mode of construction practised at this time, there is little other evidence than the rather vague testimony of coins, sculpture, or uncouth painting, all so ill descriptive, at least in many points, of the object they were intended to represent, that they might be considered rather as perplexing, than

elucidating investigation. There are, nevertheless, some points, and those far from immaterial, which, from the concurrent testimony of all three, appear too well established to admit of rejection. Although it is evident the whimsical representation of what is called a ship, impressed on the Noble of the victorious Edward, (and in all probability intended by him to transmit to the latest posterity the remembrance of his success,) can never be considered as correct, yet it is evident from thence, that the vessels denominated ships, were in point of shape infinitely shorter than the gallees, that their stems and prows were considerably more elevated above the surface of the water than the midship, or centre of the vessel, which, from the peculiar shape of the bow and after part, caused it to bear no very contemptible resemblance to an half moon; the masts were, generally speaking, single, and seldom, if ever, exceeded two in number; the sails were all square, and the yards, lowering down on the deck like those of a modern lugger, when the vessel was brought to an anchor, rendered the rigging extremely simple, for the art of sailing by the wind, that is to say, otherwise than before it, or nearly so, was an improvement of an after-time. The frame, which formed the strength of the hull, was in principle similar to that now constructed, except that those which are called the filling timbers were omitted; to this, the outside planks were fastened with iron nails, a custom prevalent in many countries some years since, and not totally abolished even at the present moment. These were not set edge to edge, and the interstice filled with oakum, as is now most generally practised, but lapped over each with a sufficient caulking between them to keep out the water, a practice frequently made use of even at the present moment in the construction of cutters, luggers, and vessels of that description or class intended for light service. The more mechanical art of joining the different component parts of a ship together, was borrowed, at this time, in all civilized countries, from the practice of the Mediterranean powers; so that the only existing variation consisted in the exterior, and even that was so trivially distinguishable in vessels of the same class or rate, that the most critically discerning eye would scarcely have been competent to the task of appropriating in a squadron collected from different parts of Europe, each ship to its native country. The Genoese indeed, and the Venetians whose example was in some degree followed by the Flemings and Spaniards, rendered their ships materially different from those of other countries; but the variation was occasioned solely by their superior dimensions and burthen, for on examining the best authorities which the ravages of time have permitted to survive to the present moment, it will be found that sculptors as well as painters could either not discover any variation in the character (to use a quaint scientific term) of vessels belonging to different nations, or that they did not think

it sufficiently consequential to require being marked in their works."—CHARNOCK's *History of Naval Architecture*, vol. 1, p. 343.

[*The Wulsa—who?*]

"On the approach of an hostile army, the unfortunate inhabitants of India bury their most cumbersome effects, and each individual man, woman and child above six years of age (the infants being carried by their mothers) with a load of grain proportioned to their strength, leave their homes, and take the direction of a country (if such can be found) exempt from the miseries of war; sometimes of a strong fortress, but more generally of the most unfrequented hills and woods, where they prolong a miserable existence until the departure of the enemy; and if this should be protracted beyond the time for which they have provided food, a large portion necessarily die of hunger. The people of a district thus deserting their homes are called the *Wulsa* of the district. A state of habitual misery, involving precaution against incessant war, and un pitying depredation of so peculiar a description as to require in any of the languages of Europe a long circumlocution, is expressed in all the languages of Deccan and the south of India by a single word. No proofs can be accumulated from the most profound research which shall describe the immemorial condition of the people of India with more precision than this single word. It is a proud distinction that the *Wulsa* never departs on the approach of a British army when unaccompanied by Indian allies."—WILKES, vol. 1, p. 308.

[*Trees Struck by Lightning.*]

"Being lately in Cumberland, Sir John Clark there observed three curiosities in Winfield Park, belonging to the Earl of Thanet. The first was a huge oak, at least sixty feet high and four in diameter, on which the last great thunder had made a very odd impression; for a piece was cut out of the tree, about three inches broad, and two inches thick, in a straight line from top to bottom. The second was, that in another tree of the same height, the thunder had cut out a piece of the same breadth and thickness, from top to bottom, in a spiral line, making three turns about the tree, and entering into the ground above six feet deep. The third was the horn of a large deer found in the heart of an oak, which was discovered in cutting down the tree. It was found fixed in the timber with large iron cramps; it seems therefore, that it had at first been fastened on the outside of the tree, which in growing afterwards had inclosed the horn. In the same Park, Sir John saw a tree thirteen feet diameter."

Remarks on the foregoing. By the Editor, Dr. MORTIMER.

"This horn of a deer, found in the heart of an oak, and fastened with iron cramps, is one

of the most remarkable instances of this kind, it being the largest extraneous body we have any where recorded, thus buried, as it were, in the wood of a tree. If J. Meyer and J. Peter Albrech had seen this, they could not have imagined the figures seen by them in Beech-trees to have been the sport of nature, but must have confessed them to have been the sport of an idle hand. To the same cause are to be ascribed those figures of Crucifixes, Virgin Marys, &c. found in the heart of trees; as, for example, the figure of a Crucifix, which I saw at Maestricht in the Church of the White Nuns of the Order of St. Augustin, said to be found in the heart of a walnut-tree, on its being split with lightning. And it being usual in some countries to nail small images of our Saviour on the Cross, of Virgin Mary's &c. to trees by the road side, in forests, and on commons; it would be no greater a miracle to find any of these buried in the wood of a tree, than it was to find the deer's horn so lodged.

"Sir Haas Sloane, in his noble museum, has a log of wood brought by Mr. Cunningham from an island in the East Indies, which on being split, exhibited these words in Portuguese, *Da Boa Ora, i.e. Det (Deus) bonam horam.*"—*Abridged from PHILOSOPHICAL TRANSACTIONS, vol. 8, p. 360.*

[*Use of Arrows in Mahomedan Paradise.*]

"THE Franks neither know how to make arrows nor how to use them. It is known by the Traditions that the Prophet being asked what the Faithful would do in Paradise, answered, We shall eat and drink, and dally with boys and Hooris, and shoot with arrows. This exercise being the favourite exercise of the Prophet, the Infidels never could make any progress therein."—EVLEA EFFENDI, vol. 4.

[*The Morning Star of Bergea.*]

"THE mace was used as late as 1644 at the siege of Newcastle, and is thus described by Lithgow. 'This club hath a long iron-banded staff, with a round falling head (like to a pomegranate) and that is set with sharp iron pikes, to slay or strike with; the forehead whereof being set with a long-pointed pike of iron it grimly looketh like to the pale-face of murder.'—The Germans call it from this radiated form, the Morning Star! *morgen stern.*"—SCOTT'S *Edition of the Somers Tracts*, vol. 6, p. 289.

[*Power of Christianity.*]

"LET every one think," says a Goth in the fabulous Chronicle, "that a Christian is bound to fight against five Moors,—because we serve God and they the Devil.—*E cade uno pience como es tenuto de pelear un Christiano con cinco Moros, porque nosotros servimos a Dios, y ellos al Diable.*"—P. 2, c. 123.

[*"Great Boldness sometimes great Wickedness."*]

"IT was bold to violate so openly and so scornfully all acts and constitutions of a nation and afterwards even of his own making;—it was bold to trample upon the patience of his own, and provoke that of all neighbouring countries; it was bold, I say, above all boldness to usurp this tyranny to himself; and impudent above all impudences to endeavour to transmit it to his posterity. But all this boldness is so far from being a sign of manly courage (which dares not transgress the rules of any other virtue) that it is only a demonstration of brutish madness, or diabolical possession. There is no man ever succeeds in one wickedness, but it gives him the boldness to attempt a greater. It was boldly done of Nero to kill his mother and all the chief nobility of the empire; it was boldly done to set the metropolis of the whole world on fire, and undauntedly play upon his harp while he saw it burning: I could reckon up five hundred boldnesses of that great person (for why should not he too be called so?) who wanted when he was to die that courage which could hardly have failed any woman in the like necessity."—COWLEY.

[*Want of circulating Medium.*]

THE want of any copper coin in Peru has occasioned a curious practice of which Lt. MAW was informed at Truxillo. A person coming to the market of that city and not wishing to expend a real upon every article, "purchases a real's worth of eggs, with which he or she proceeds to market, buying an egg's worth of vegetables from one, and so on from others, till all that was wanted has been got. The eggs are taken as current payment, and finally purchased themselves by those who require them for use."

[*Indian Muslin.*]

"By the Gentoo Accounts, it appears, that the manufactures in Bengal were formerly incomparably finer than they are at present; so that they must have fallen off under the Company. There was a sort of muslin, called *Abrooda*, which was manufactured solely for the use of the Emperor's seraglio, a piece of which costing 400 Rupees, or £50 Sterling is said to have weighed only five Sicca rupees; and, if spread upon wet grass, to have been scarcely visible. They amuse us with two instances of the fineness of this cloth: one, that the Emperor *Aurengsebe* was angry with his daughter, for showing her skin through her clothes; whereupon the young princess remonstrated, in her justification, that she had seven jamahs or suits on: And another, that in the Nabob *Alaverdy Khawn's* time, a weaver was chastised, and turned out of the city of *Decoa*, for his neglect, in not preventing his cow from eating up a piece of the same sort of muslin.

which he had spread, and carelessly left on the grass."—LAUDERDALE, *on the Government of India*.

[*Democratic Disquietude.*]

"It is the duty of every person, under such a government as ours, to give his vote on all occasions, in which he is authorized or qualified for the act. The theory of our government is, that all power is derived from the people; they appoint, either mediately, or immediately, every officer, from the highest to the lowest. As it is the duty of them, who are appointed, to discharge with diligence and fidelity their several obligations; so it is not less the duty of every qualified voter to perform the part assigned to him, which is to attend the elections. For should a large number of the citizens neglect it,—and one man has as much right to neglect it as another,—the persons chosen, though the legal, may not be the true, representatives of the people, and ordinances may be established, which are opposed to the publick sentiment.

"I am sensible that they, who are accustomed to this neglect, justify it by several reasons.—One which is urged by industrious citizens is, that the duties of their profession require all their time, and they conceive that they benefit their Country more, by attending with diligence to their several callings, than by intermeddling with publick affairs. In answer to this objection it may be said, that all, which is demanded of any voter, is to give to elections a few hours of a small number of days in a year. It may also be said, that the industrious are generally the most judicious, sober, and orderly members of the community. They ought therefore to attend elections, which otherwise might be conducted by the idle.

"Another objection is, that although it is the theory of our government, that all power is derived from the whole body of the people, yet that the fact is different, because nominations are, and from the nature of things must of necessity be, previously made by men, who either with, or without right and reason, take this part on them; consequently all that any citizen can do is to give either his affirmative or negative to such nomination, without being able in many instances to vote for a person whom he judges the best qualified for the proposed office; and that this power is of so little value, that it is not worth exercising. This objection, it must be acknowledged, is of weight; but in answer to it I would say, that if the fact, on which it is founded, is an evil, it is an evil which admits of no remedy. If every person in the community, without regard to a previous nomination, should vote only for the man, who in his opinion would fill an office with the most wisdom and dignity, there are few cases in which an election could take place; for our judgments on human characters are as various as our tastes, our prejudices, our sympathies, and our aversions. Be-

cause we cannot exert all the power which we desire, it does not follow that we ought not to use the power which we possess. Besides it may be observed, that this evil is not worse than others which exist in society, but of which no reasonable person ever thinks of complaining. In many important elections, which we are called upon to make, and in which our usefulness and happiness are involved, we are seldom allowed to do any thing more than to give an affirmative or negative. If these restrictions are submitted to with patience, an evil, which resembles them, should be borne with equal resignation."—FREEMAN'S *Eighteen Sermons*, p. 249.

[*Roman Conquest of Britain.*]

"WITH all these Princes, and Leaders, before they could establish their Dominions, the Britains so desperately grappled, as plant they could not, but upon destruction and desolation of the whole Country, whereof in the end they extinguished both the Religion, Laws, Language, and all, with the people and name of Britain. Which having been so long a Province of great honour, and benefit to the Roman Empire, could not but partake of the magnificence of their goodly structures, Thermes, Aqueducts, Highways, and all their ornaments of delight, ease, and greatness; all of which came to be utterly razed, and confounded by the Saxons, as there is not left standing so much as the ruins to point us where they were; for they being a people of rough breeding that would not be taken with these delicacies of life, seemed to care for no other monuments but of earth, and as born in the field, would build their fortunes only there. Witness so many Intrenchments, Mounts, and Burroughs raised for Tombs, and defences upon the wild champaigns and eminent Hills of this Isle, remaining yet as scratches made on the whole face of our Country, to show the hard labour our Progenitors endured to get it for us. Which general subversion of a state is very seldom seen: Invasion and Devastation of Provinces have often been made, but in such sort as they continued or recovered, with some commixion of their own with the generation of the invaders. But in this, by reason of the vicinage and numerous populace of that Nation (transporting hither both sexes) the incompatibility of Paganism, and Christianity, with the immense bloodshed on both sides, wrought such an implacable hatred, as but one Nation must possess all. The conquest made by the Romans, was not to extirpate the Natives, but to master them; The Danes, which afterwards invaded the Saxons, made only at the first depredations on the coast and therewith for a time contented themselves. When they grew to have further interest, they sought not the subversion, but a community, and in the end a Sovereignty of the State, matching with the women they here found, bringing few of their own with them. The Normans dealt the like with the

Province of Nuestria in France, who also after they had the Dominion, and what the victory would yield them in England, were content to suffer the people here to have their being inter-matched with them, and so grew in short space into their body. But this was an absolute subversion, and concurred with the universal mutation, which about that time happened in all these parts of the world; whereof, there was no one Country or Province but changed bounds, inhabitants, customs, language, and in a manner, all their names."—DANIEL's *History of England*, pp. 9, 10.

[*Effects of the Norman Conquest.*]

"I COME to write of a time, wherein the State of England received an alteration of Laws, Customs, Fashion, manner of living, Language, Writing, with new forms of Fights, Fortifications, Buildings, and generally an innovation in most things, but religion. So that from this mutation, which was the greatest it ever had, we are to begin with a new account of an England, more in dominion abroad, more in State, and ability at home, and of more honour and name in the world than heretofore: which by being thus undone was made, as if it were, in the Fate thereof to get more by losing, than otherwise. For as first, the Conquest of the Danes brought it to the entirest Government it ever possess at home, and made it most redoubted of all the Kingdoms of the North: So did this of the Norman, by coming in upon it, make a way to let out, and stretch the mighty arms thereof over the Seas into the goodly Provinces of the South: For before these times, the English Nation, from the first establishment in this Land, about the space of 500 years, never made any sally out of the isle, upon any other part of the world, but busied at home in a divided State, held a broken Government with the Danes, and of no great regard, it seems, with other Nations, till Knute led them forth into the Kingdom of Norway, where they first hewed effects of their valour, and what they would be were they employed.

"But the Normans, having more of the Sun, and civility (by their communion with the English) begat smoother fashions, with quicker motions in them than before. And being a nation free from that dull disease of drink wherewith their former conquerors were naturally infected, induced a more comely temperance, with a nearer regard of reputation and honour. For whereas before, the English lived loose, in little homely cottages, where they spent all their revenues in good fare, caring for little other gaiety at all: Now after the Norman manner, they build them goodly Churches and stately houses of stone, provide better furnishings, erect Castles, and Towers in other sort than before. They inclose Parks for their private pleasure, being debarred the general liberty of hunting which heretofore they enjoyed; whereupon all the terms of building, hunting,

tools of workmen, names of most handicrafts appertaining to the defences and adornments of life, came all to be in French. And withall the Norman habits, and fashion of living, became generally assumed, both in regard of novelty, and to take away the note of difference, which could not be well looked upon in that change.

"And though the body of our language remained in the Saxon, yet it came so altered in the habit of the French tongue as now we hardly know it in the ancient form it had; and not so much as the character wherein it was written, but was altered to that of the Roman and French now used."—DANIEL's *History of England*, pp. 16, 29.

[*On waging War with Infidels. A Subject for the Thoughtful.*]

IN the old Prior of Salon's *Arbre des Batailles*, is a chapter entitled "*Pour quel droit et par quelle raison peut on mouvoir guerre contre les Sarrazens et mescreans.*" His decision is not in the spirit of his age.

"A ceste fois vous vuseil je faire une telle question. C'est assavoir par quel droit ne par quelle raison peut on mouvoir guerre contre les Sarrazins ou autres mescreans; et se c'est chose deus que le Pape donne pardon et indulgence pour ces guerres. Tout premierement je preuve que guerre ne se peut ou doit otroyer contre les Sarrazins ou mescreans. La raison est telle. Tous les biens de la terre a faitz Dieu pour creature humaine indifferamment tant pour la mauvaïse comme pour la bonne. Car Dieu ne fait pas le soleil plus chaault ni plus vertueux pour lun que pour l'autre; mais le fait luyre sur les bons et sur les mauvais. Et fait porter a la terre des mescreans, bons vins, bons blez, et bons fruits, comme des cretiens: Et leur donne science et sçavoir nature de vertu et de justice: et si leur a donne empires, royaumes, duchiez, contez, et leur foy, et leur loy, et leur ordonnance. Et si Dieu leur a cela donne, pourquoy leur osteroient les cretiens."

[*Superstition or no Superstition?*]

"ONE day, whilst we were all expressing our wishes for the arrival of the Traders, and looking from an eminence in hopes of seeing them come over the lake, the chief Priest belonging to the band of the Killistnoes told us, that he would endeavour to obtain a conference with the Great Spirit, and know from him when the traders would arrive. I paid little attention to this declaration, supposing that it would be productive of some juggling trick, just sufficiently covered to deceive the ignorant Indians. But the king of that tribe telling me that this was chiefly undertaken by the priest to alleviate my anxiety, and at the same time to convince me how much interest he had with the Great Spirit, I thought it necessary to restrain my animadversions on his design.

"The following evening was fixed upon for this spiritual conference. When every thing had been properly prepared, the king came to me, and led me to a capacious tent, the covering of which was drawn up, so as to render what was transacting within visible to those who stood without. We found the tent surrounded by a great number of the Indians, but we readily gained admission, and seated ourselves on skins laid on the ground for that purpose.

"In the centre, I observed, there was a place of an oblong shape, which was composed of stakes stuck in the ground with intervals between, so as to form a kind of chest or coffin, large enough to contain the body of a man. These were of a middle size, and placed at such distances from each other, that whatever lay within them was readily to be discerned. The tent was perfectly illuminated by a great number of torches made of splinters cut from the pine or birch tree, which the Indians held in their hands.

"In a few minutes the priest entered, when an amazing large elk's skin being spread on the ground, just at my feet, he laid himself down upon it, after having stripped himself of every garment except that which he wore close about his middle. Being now prostrate on his back, he first laid hold of one side of the skin, and folded it over him and then the other, leaving only his head uncovered. This was no sooner done, than two of the young men who stood by, took about forty yards of strong cord, made also of an elk's hide, and rolled it tight round his body, so that he was completely swathed within the skin. Being thus bound up, like an Egyptian mummy, one took him by the heels, and the other by the head, and lifted him over the pales into the enclosure. I could discern him as plain as I had hitherto done, and I took care not to turn my eyes a moment from the object before me, that I might the more readily detect the artifice; for such I doubted not but that it would turn out to be.

"The priest had not lain in this situation more than a few seconds, when he began to mutter. This he continued to do for some time, and then by degrees grew louder and louder, till at length he spoke articulately; however, what he uttered was in such a mixed jargon of the Chipeway, Ottawa, and Killistnoe languages, that I could understand but very little of it, having continued in this tone for a considerable while, he at last exerted his voice to its utmost pitch, sometimes raving, and sometimes praying, till he had worked himself into such an agitation, that he foamed at his mouth.

"After having remained near three quarters of an hour in the place, and continued his vociferation with unabated vigour, he seemed to be quite exhausted, and remained speechless. But in an instant he sprang upon his feet, notwithstanding at the time he was put in it appeared impossible for him to move either his legs or arms, and shaking off his covering, as quick as if the bands with which it had been bound were burnt asunder, he began to address those who

stood around, in a firm and audible voice, 'My brothers,' said he, 'the Great Spirit has deigned to hold a talk with his servant at my request; He has not, indeed, told me when the persons we expect will be here; but to-morrow, soon after the sun has reached his highest point in the heavens, a canoe will arrive, and the people in that will inform us when the traders will come.' Having said this he slipped out of the inclosure, and after he had put on his robes, dismissed the assembly. I own I was greatly astonished at what I had seen; but as I observed that every eye in the company was fixed on me with a view to discover my sentiments, I carefully concealed every emotion.

"The next day the sun shone bright, and long before noon all the Indians were gathered together on the eminence that overlooked the lake. The old king came to me and asked me whether I had so much confidence in what the priest had foretold, as to join his people on the hill, and wait for the completion of it. I told him I was at a loss what opinion to form of the prediction, but that I would readily attend him. On this we walked together to the place where the others were assembled. Every eye was again fixed by turns on me and on the lake; when just as the sun reached his zenith, agreeable to what the priest had foretold, a canoe came round a point of land about a league distant. The Indians no sooner beheld it, than they set up a universal shout, and by their looks seemed to triumph in the interest their priest thus evidently had with the Great Spirit.

"In less than an hour the canoe reached the shore, when I attended the king and chiefs to receive those who were on board. As soon as the men were landed, we walked all together to the king's tent, when, according to their invariable custom, we began to smoke; and this we did notwithstanding our impatience to know the tidings they brought, without asking any questions; for the Indians are the most deliberate people in the world. However, after some trivial conversation, the king enquired of them, whether they had seen any thing of the traders? The men replied, that they had parted from them a few days before, and that they proposed being here the second day from the present. They accordingly arrived at that time, greatly to our satisfaction, but more particularly so to that of the Indians, who found by this event the importance both of their priest and of their nation, greatly augmented in the sight of a stranger.

"This story, I acknowledge, seems to carry with it marks of great credulity in the relator; but no one is less tainted with that weakness than myself. The circumstances of it I own are of a very extraordinary nature; however, as I can vouch for their being free from either exaggeration or misrepresentation, being myself a cool and dispassionate observer of them all, I thought it necessary to give them to the public. And this I do without wishing to mislead the judgment of my readers, or to make any super-

astitious suppositions on their minds, but leaving them to draw from it what conclusions they please."—CAREY.

[Question as to the Modern Separation of Children and Domesticity.]

"On the 11th of September the prizes for merit were distributed amongst the school-boys of the college, in a small church, which was fitted up for the occasion, hung round with tapestry, and ornamented with boughs of laurel and white lilies. A space was raised off at the upper end, where the prefect, the mayor, and the commander in chief of the troops were stationed. A row of soldiers stood on each side of the aisle, and two trumpeters at the entrance of the railing. The church was completely filled with company. The productions of the boys on different subjects had been previously examined, and the prizes, which were books of trifling value, adjudged to each; and now they were to be presented. The head master stood at the entrance of the railing, and proclaimed, with a loud voice, the name and place of abode of the boy who was going to be rewarded, and the particular branch of learning in which he had excelled. The boy rose from his seat; as he passed through the railing the soldiers blew their trumpets; he advanced to the authorities of the town; the prefects kissed him on each cheek, put a wreath of laurel on his head, and presented him with the prize he had gained. The name of the next best scholar in the same line then resounded through the church, but he was only crowned and kissed: the blast of the triumphal trumpets, and the prize so coveted, were not for him. The names of between thirty and forty lads were repeated in this manner: only a few received prizes; but the rest received crowns and kisses, and the ceremony lasted for upwards of three hours. Such a parade about nothing grew extremely tiresome; and my attention, wandering from the business of the day, at length fixed on several old country-women amongst the company, dressed in their woollen jackets, and appearing to take great interest in what was going forward. I soon learnt that they were the nurses of some of the boys, who had given them tickets of admission. One of these women sat just behind us, and her nattering, a fine lad of ten or eleven years old, close by her side, with his arms over her shoulder, whilst she was expressing her motherly fondness in smiles and whispers. A boy in England would have been ashamed to be thus caressed by his old nurse in such a public assembly. But why should we be at war for ever with all the kinder feelings of the heart? The fashion which has prevailed amongst us for some years, of entirely secluding the children of the family from the domestics, is big with evil: it assists to draw the line of separation between masters and servants, and to form them into distinct communities, with interests diametrically opposite to each other. The cold civil

superiority of manner, in which our children are early instructed, leaves no room for the display of the benevolent affections in them, and is injurious to the moral feelings of a servant, who is thus placed in a degrading point of view. I cannot be persuaded, that our young gentlemen and ladies, who have never spoken to a servant but to command, are better members of society than their grandfathers and grandmothers were, and assuredly the servants are much worse; less faithful in their calling, and more depraved in their general conduct. Instead of detaching them still further, would it not be a wiser plan, as we must jog with them perforce through life together, to be more circumspect in regard to the morals and manners of those we admit into our family, and then to endeavour to identify them, in some measure, with it; and to combine, as much as possible, their interests and affections with our own? Indeed, I think the cause of religion and virtue would be more effectually promoted by the strict attention of families to the conduct and also to the instruction of their servants, than by their visiting all the charity schools in their vicinity every day, and teaching the children their A B C; and were a vigilant police (if I may be allowed to use the term) to be established in the halls and kitchens of the great, it would do more in aid of the suppression of vice than the efforts of any public society could possibly accomplish."—MRS. CAREY'S *Tour in France*, p. 29.

[The Term *Sir* as applied to Clergymen:].

"*Sir* seems to have been a title formerly appropriated to such of the inferior clergy as were only *Readers* of the service, and not admitted to be preachers, and therefore were held in the lowest estimation; as appears in a remarkable passage in Machell's MS. Collections for the History of Westmoreland and Cumberland, in six volumes, folio, preserved in the Dean and Chapter's library at Carlisle. The Reverend Thomas Machell, author of the Collections, lived temp. Car. II. Speaking of the little chapel of Martindale, in the mountains of Westmoreland and Cumberland, the writer says, "There is little remarkable in or about it, but a neat chapel-yard, which by the peculiar care of the old Reader, *Sir* Richard,¹ is kept clean, and as neat as a bowling-green."

"Within the limits of myne own memory all Readers in chapels were called *Sirs*, and of old have been writ so; whence, I suppose, such of the laity as received the noble order of knighthood being called *Sirs* too, for distinction sake had *Knight* writ after them; which had been superfluous if the title *Sir* had been peculiar to them. But now this *Sir* Richard is the only knight Templar (if I may so call him) that retains the old style, which in other places is much laid, and grown out of use."—BOSWELL'S *Malone*, vol. 8, p. 7.

¹ Richard Berket, Reader, 222. 74. MS. Note

[Our Lady and the Rosary.]

"In the kingdom of Valencia there was an Hidalgo rich and young, so that it need not be said what were his inclinations. He used to make his court in the public walks to a married lady of equal or greater quality, and who was as virtuous as she was illustrious. This came to the notice of the husband, and he, not only to dissimulate his wrong, but to revenge it, under the pretext of passing the heat of the summer in the country, removed with all his family to a country house. Some days having passed, he entered an apartment where his wife was sitting alone, turned the key, and drawing a dagger, commanded her to write what he should dictate. The lady answered very confidently that daggers were not necessary to make her obey him, and that innocent as she was, she could have no fears. She wrote, and that which the dictated paper contained was to reproach the Hidalgo for not having visited her in that retirement, telling him if it was for want of opportunity, that night he would have a good one, as her husband was to be absent; that he should come alone, and as secretly as he could; that he would find the garden gate open, and a ladder placed against the window; that he should come up by it, and he would be well received.

"The letter being sent and delivered with necessary caution, it may be supposed how great was the content of that youth: blinded as he was by his passions, he was easily deceived. He welcomed his fortune, clothed himself in his best attire, and as soon as it was the hour, mounting the horse in which he most trusted, he began his way. He remembered, which was no little thing on such an occasion, that in all that day he had not said over his rosary, as was his custom; and just when he had finished it he heard a voice which said to him, Stop, Cavalier! he looked, but as he saw no person he proceeded, and the voice said again, Stop, Cavalier! come here! Near this part of the road was the public gallows, from whence, according to the laws of that kingdom they did not take the bodies down for a whole year: and as it appeared to him that the person who called him was within this circle, he alighted, drew his sword, and went in to see who it might be. Then one of the men who were hanging there, asked him for Christian charity to cut the rope. He did so, and Hempstretch fell on his feet: and, thanking him for the benefit which he had received, desired that he would take him behind him, because he must accompany him in that journey. The Cavalier resisted, saying it could not be, for he must go alone; but the reasons were so urgent which the dead man gave that he was obliged to yield, and away they went together. Having arrived at the garden, they found the gate open, and the ladder placed, and as the Hidalgo was about to ascend, Hempstretch laid hands on him, and asking him to lend him his cloak and his hat, said, I must try

this adventure first, that it may be done with all security. He went up, and he had scarcely got through the window when the noise of arms was heard, with which the husband and the servants were ready; and the sword thrusts with which they ran him through were so many, that like one dead and double dead, they threw him out of the same window. He fell a second time on his feet, and they both remounted the same horse. Those of the house came down secretly to inter the body, that the affair might not be made public; and as they could not find it they understood that he had not come alone, and that his servants had taken him away; and without having committed murder, they all absconded as murderers. Who ever saw an enchantment like this? but the dead man who rode behind the live one, declared who was the enchanter, and what the instrument. I, sir, said Hempstretch to the Cavalier, was and am as dead as you would have been at this hour, if the Mother of God had not delivered you: and she delivers you because every day you say her Rosary. This which appears life in me, and this voice which you hear, are both fantastic; for this reason the enemies who were prepared for your death have not killed me with so many wounds and swords. If you had gone up the ladder, you would have been the dead man, and not only in body but in soul, because the gate which was open for you was not only the garden gate but Hell gate also, from which, going on such a business, you could not have escaped! Thank her to whom you owe your life and your salvation, and as for me (for now they had arrived at the place of the gallows) put me up again in the place from whence you took me. With these words, and with this explanation of what he had seen without understanding it, the young Hidalgo returned to his own house, but so altered, and with such a different judgement, as if in those few hours there had passed many years. He gave such a turn to his life, that to all, and to himself, he appeared more like a man enchanted than converted. Those who had known him the scandal of the city were astonished to see him the greatest example of it: those who imagined that they had killed him believed that he had risen again; and he who alone knew what had passed, seeing himself with a soul by means of a carcass, alive by means of a dead man, and saved from Hell by means of a phantom fallen from the gallows, and afterwards hung up on it again,—all this, which appeared more like dreams, he judged to have been enchantments. And truly so they were, because he by means of the Rosary had enchanted the Mother of God, and our Lady, for the merits of the same Rosary, had transformed and enchanted him."—VIEYRA'S SERMOENS, tom. 6, p. 354.

[An Instance of Fraud sanctioned by the highest Authority.]

"But because the Monks and Friars who

are most interested in such discoveries have not found within the Gospels a sufficient number of references to Nazareth upon which they might erect shops for the sale of their indulgences, they have actually taken the liberty to add to the writings of the Evangelists, by making them vouch for a number of absurdities, concerning which not a syllable occurs within their records. It were an endless task to enumerate all these. One celebrated relic may however be mentioned; because there is not the slightest notice of any such thing in the New Testament, and because his Holiness the Pope has not scrupled to vouch for its authenticity, as well as to grant very plenary indulgence to those pilgrims who visit the place where it is exhibited. This is nothing more than a large stone on which they affirm that Christ did eat with his disciples both before and after his resurrection. They have built a chapel over it; and upon the walls of this building several copies of a printed certificate, asserting its title to reverence are affixed. We transcribed one of these curious documents, and here subjoin it. 'Traditio continua est, et nunquam interrupta, apud omnes nationes Orientales, hanc petram, dictam Mensa Christi, illam ipsam esse supra quam Dominus noster Jesus Christus cum suis comedit Discipulis ante et post suam resurrectionem a mortuis. Et sancta Romana Ecclesia Indulgentiam concessit septem annorum et totidem quadragenarum, omnibus Christi fidelibus hunc sanctum locum visitantibus, recitando saltem ibi unum Pater, et Ave, dummodo sit in statu gratie.'

"There is not an object in all Nazareth so much the resort of pilgrims as this stone. Greeks, Catholics, Arabs, and even Turks, the two former classes on account of the seven years' indulgence granted to those who visit it; the two latter, because they believe that some virtue must reside within a stone before which all comers are so eager to prostrate themselves."—DR. CLARKE'S *Travels in the Holy Land*, 4to. edit. vol. 4, p. 179.

[*Prudence only Craft which commands an unfaithful Silence.*]

"I know it is no part of *Prudence* to speak slightly of those that others admire; but that *Prudence* is but *Craft* that commands an unfaithful silence. And I know not how an honest man can discharge his conscience in prudentially conniving at such falsities as he sees ensnare the minds of men, while they do not only abuse their Intellectuals by soppish and ridiculous conceptions, but insinuate such dangerous and mischievous opinions, as supplant and destroy the very Fundamentals of Christian Religion,"—HENRY MORE. *A brief Discourse of Enthusiasm*, sect. xlix.

[*Remedy for Consumption.*]

"I HAVE heard of great and sudden cures in

far gone consumptions, from effect of a very simple remedy. A pint to a quart a day of coffee, made with milk instead of water, and taken at pleasure like other coffee. Surprising changes have been wrought in a fortnight by this humble recipe."—AARON HILL, vol. 1, p. 137.

[*Tanseine, the Orpheus of Hindostan.*]

"UNDER a neat marble tomb, near the pier, are deposited the remains of Tanseine, the Orpheus of Hindostan, he being the first who brought the art of singing to perfection in this part of the world. By the Mahomedan accounts he was a Brahmin boy, converted to Islamism by Shah Mahomed Gose; who, struck with the sweetness of his voice, patronized him very early in life, and taking great pains in cultivating his talents, laid the foundation of that celebrity which he afterwards attained. He lived many years at the Court of Akber, high in favour with the Emperor, and the admiration of his subjects. Dying at Lahore, while attending his Sovereign, Akber out of affection and respect to his memory and talents, had his corpse conveyed from thence to Gwalior, at a great expense, that it might be deposited near the remains of his friend and early benefactor, Shah Mahomed Gose. Even to this hour the memory of Tanseine is so celebrated, that the musical amateurs of Hindostan hold it in the highest veneration, and many travel from a great distance to do homage at his shrine. His tomb was formerly shaded by a spreading tamarind-tree which has been so often stripped of its leaves, bark, and tender branches, by these musical votaries, that it is now almost a sapless trunk in the last stage of decay. A chief reason for this spoil is the prevailing idea, that a decoction from the bark, leaves, and wood of this tree, gives a clearness and melody to the voice. * * * *

"Many stories are told of Tanseine, nearly as surprising as those related of Orpheus, Amphion, and other celebrated musicians of antiquity. Tanseine composed verses, as well as sang them with such superiority, that when Akber, who was extremely luxurious and magnificent in his entertainments, invited strangers, and resolved to give an extraordinary zest to the royal banquet, Tanseine had his allotted share in the feast. When the company assembled in the dusk of evening to enjoy the gentle breeze, and taste the perfumes of the gardens, percolated and cooled by the numerous fountains playing round the shrubberies, darkness was gradually permitted to approach; but lamps of various colours, intended for a general illumination, were notwithstanding properly arranged, though ordered not to be lighted until a private signal was given by the emperor to Tanseine, who then suddenly burst forth into a strain so astonishingly harmonious, that the whole scene became illuminated by the magic of his voice."—FORBES, vol. 4, pp. 3, 33.

[*Haftz at Pirisebz—the Persian Aganippe.*]

"There is a place called *Pirisebz*, or the green old man about four Persian leagues from the city; and a popular opinion had long prevailed, that a youth who should pass forty successive nights at *Pirisebz* without sleep, would infallibly become an excellent poet: young *Haftz* had accordingly made a vow, that he would serve that apprenticeship with the utmost exactness, and for thirty-nine days he rigorously discharged his duty, walking every morning before the house of his coy mistress, taking some refreshment and rest at noon, and passing the night awake at his poetical station; but on the fortieth morning, he was transported with joy on seeing the girl beckon to him through the lattices, and invite him to enter: she received him with rapture, declared her preference of a bright genius to the son of a king, and would have detained him all night if he had not recollected his vow, and, resolving to keep it inviolate, returned to his post. The people of *Shiraz* add (and the fiction is grounded on a couplet of *Haftz*), that early next morning an old man, in a green mantle, who was no less a personage than *Khien* himself, approached him at *Pirisebz* with a cup brimful of nectar, which the Greeks would have called the water of *Aganippe*, and rewarded his perseverance with an inspiring draught of it."—SIR W. JONES.

[*The Lark's Song.*]

"I, SAID the Lark, before the Sun do rise,
And take my flight up to the highest skies;
Then sing some notes to raise Apollo's head,
For fear that he might lie too long a bed.
And as I mount, or if descend down low,
Still do I sing, which way so'er I go;
Winding my body up just like a screw,
So doth my voice wind up a trillo too."—

COUNTESS OF NEWCASTLE.

[*Superstitious Views of an all merciful and gracious God.*]

"You have been bred, its like, in a great detestation of Superstition, and may have heard so many declamations out of the pulpit against it, that you may think it thunderstruck many years ago: but let me tell you, that if you cherish not good thoughts of God in your mind, all your religion will degenerate into this spurious and base-born devotion. Instead of that free and friendly converse that ought to be maintained between God and his creatures, you will only flatter him in a servile manner, and bribe Him not to be your enemy. Do not imagine that I abuse this word Superstition, or that you are in no danger to fall into it; for there are none more guilty of it than they that seem to be most abhorrent from it. Did you never observe what a terrible Image of God there is erected in most men's minds, and how frightful their apprehensions are when they look upon it?

Never was there any Devil more cruel, or sought more to devour, than they have painted him in their souls. How is it possible, then, they should address themselves with any confidence and pleasure to him? How can they entertain any cheerful and friendly society with a Being which appears in a dress so horrible to them? and yet worship him they must for fear of incurring his displeasure, and lest their neglects of him should rouse up his anger against them. Now between this necessity of coming to him, and that fearfulness to approach him, what can there be gotten but a forced and constrained devotion; which, because they do not love, they would willingly leave, did not the dread and horror they have in their souls of him, drag them to his Altars? And what are they wont to do there? Truly nothing but make faces, and whine, and cry, and look as if they were going to execution, till they can flatter themselves into some hopes that he is moved, by these pitiful noises, and forced submission, to lay aside his frowns, and cast a better aspect upon them. But then his nature remains the same still, and they fancy that he delights in the blood of men; though for that time he was pleased to smile a little upon them. And therefore they are constrained to renew these slavish devotions, and to fawn again upon him, that they might purchase another gracious look from him. In this circle do these poor wretches spend their days, and advance not one step toward *Jerusalem*. For as there can be little comfort to them, I should think, in such grim smiles: So you cannot imagine that it can be acceptable to God to see men crouch in this fashion to him, and out of meer fear afford him their unwrithing prostrations; No, this, if any thing in the world is that which ought properly to wear the name of *Superstition*. A devotion which hath no inward spring in the heart, no life nor spirit in it; and by consequence is void of all savour and taste to them that perform it. It is sottishness to think that God will be contented with that which hath no better original than outward compulsion, and in its own nature is dead and heartless, dry and insipid: and yet no better service will you present Him withall, unless you frame a lovely fair image of Him in your mind; and always represent Him to yourself as most gracious, kind and tender-hearted to his creatures."—PATRICK'S *Parable of the Pilgrim*, p. 27.

[*A Pagan's Notion of God.*]

"GUMILLA once questioned a convert of more than ordinary understanding whether he had ever any notion of God in his Pagan state. The man paused a while and then answered, No!—but that even when looking at the stars and the moon on a clear night, and perceiving that they moved, he thought they also were men: and then remembering all the plagues to which he was exposed of snakes, mosquitoes, &c., he had said in himself, the men who live on high and

out of the reach of these evils—ah! why did not He who placed them there, place me there also?"—C. 27.

[*Fecora segnitudo insignis nascit Amoris.*]

"For they who seeketh Love's grace
Where that these worthy women are,
He maie not than him selve spare
Upon his travaile for to serve,
Wherof that he maie thanke deserve,
Where as these men of armes be
Sometyme over the great sea,
So that by lande and eke by ship
He mote travail for worshyp,
And make many hastie rodes,
Sometyme in Pruis, sometime in Rodes,
And sometime into Tartarie,
So that these herauldes on hym crie,
Vaillant waylant, lo where he goth!
And than he geveth hem golde and cloth;
So that his fame might sprynge,
And to his ladies eare bringe
Some tidyng of his worthinesse,
So that she might of his prowess
Of that she herde men recorde,
The better unto his love accorde,
And daunger put out of hir mood,
When all men recorden good;
And that she wote well for his sake
That he no travaile wolle forsake."

GOWER, ff. 72.

[*Chinese Justice.*]

"THE Chinese judges, to deter the people from committing crimes, used to put the body of the party killed or murdered in a coffin, in the house of the murderer, till he compounds with the friends. This I saw practised upon Emanuel de Arango at Macao, because a servant of his, being a black of Mangiar Massen had killed a Chinese, who provoked him by striking him over the face with a frog, which is a thing they hate. And though Arango had killed the black and offered to pay a thousand Tayes, yet he could not prevail with the kindred to consent that the dead body should be taken out of his house."—GEMELLI CARERI.

[*Instinct of Bees.*]

"I WAS visited," says STEDMAN, "by a neighbouring gentleman, whom I conducted up my ladder; but he had no sooner entered my aerial dwelling, than he leaped down from the top to the ground, roaring like a madman, after which he instantly plunged his head into the river. But looking up, I soon discovered the cause of his distress to be an enormous nest of wild bees, or *wassee-wassee*, in the thatch, directly above my head as I stood within my door; when I immediately took to my heels as he had done, and ordered them to be demolished by my slaves without delay. A tar mop was now brought, and the devastation just going to commence,

when an old negro stepped up and offered to receive any punishment I should decree, if ever one of these bees should sting me in person. 'Masea,' said he, 'they would have stung you long ere now, had you been a stranger to them; but they being your tenants, that is, gradually allowed to build upon your premises, they assuredly know both you and yours, and will never hurt either you or them.' I instantly assented to the proposition, and tying the old black man to a tree ordered my boy Quako to ascend the ladder quite naked, which he did and was not stung: I then ventured to follow, and I declare upon my honour, that even after shaking the nest, which made its inhabitants buzz about my ears, not a single bee attempted to sting me. I next released the old negro, and rewarded him with a gallon of rum and five shillings for the discovery. This swarm of bees I since kept unhurt as my body guards, and they have made many overcrops take a desperate leap for my amusement, as I generally sent them up my ladder upon some frivolous message, when I wished to punish them for injustice and cruelty, which was not seldom.

"The same negro assured me that on his master's estate was an ancient tree, in which had been lodged ever since he could remember, a society of birds and another of bees, who lived in the greatest harmony together; but should any strange birds come to disturb or feed upon the bees, they were instantly repulsed by their feathered allies, and if strange bees dared to venture near the birds' nests, the native swarm attacked the invaders. His master and family had so much respect for the above association, that the tree was considered as sacred, and was not to be touched by an axe until it should yield to all destroying time."—Narrative, &c. vol. 2, p. 245.

[*Effects of Music.*]

"In music they arrived to a certain harmony, in which the Indians of Colla did more particularly excell, having been the inventors of a certain pipe made of canes glued together, every one of which having a different note of higher and lower, in the manner of organs, made a pleasing music by the dissonancy of sounds, the treble, tenor, and basse, exactly corresponding and answering each to other; with these pipes they often plaid in consort, and made tolerable music, though they wanted the quavers, semiquavers, aires, and many voices which perfect the harmony amongst us. They had also other pipes, which were flutes with four or five stops, like the pipes of shepherds; with these they played not in consort, but singly, and tuned them to sonnets, which they composed in metre, the subject of which was love and the passions, which arise from the favours or displeasures of a mistress. These musicians were Indians trained up in that art, for divertisement of the Inca, and the Curacas who were his nobles, which, as rustic and barbarous as it

was, it was not common, but acquired with great industry and study.

"Every song was set to its proper tune; for two songs of different subjects could not correspond with the same air, by reason that the music which the gallant made on his flute, was designed to express the satisfaction or discontent of his mind, which were not so intelligible perhaps by the words, as by the melancholy or cheerfulness of the tune which he plaid. A certain Spaniard one night late, encountered an Indian woman in the streets of Cosco, and would have brought her back to his lodgings; but she cried out, *for God's sake, Sir, let me go, for that pipe which you hear in yonder tower, calls me with great passion, and I cannot refuse the summons, for Love constrains me to go, that I may be his wife and he my husband.*"—GARCILASSO.

[*New Praise of Arthur.*]

HARDYNG, in the usual strain of his poetry, praises Arthur for his latitude and longitude. He says he was

"Throughout the world approved of his age,
Of wit and strength, beaute and largesse;
Of person high above his baronage
And other all of Britain's vassalage,
By his shoulders exceeded in longitude
Of all members full fair in latitude."

[*Californian Gold.*]

"*ARRECTIS igitur multorum mentibus ire Pars parat, exiguum vel opes adernat quia nulla, Pars quia de magnis maiore subire volebant. Est acquirendi simul omnibus una libido.*"

—GIUL. APPULI *de Reb. Norman. Muraton.* tom. 6, p. 254.

[*England the Refuge of the Distressed.*]

WHEN we remember the shelter which this country has afforded to the Huguenots in Louis the Fourteenth's persecution, to the emigrant Clergy under the Atheistical persecution, and to men like Paoli and Mina, with what feeling may an Englishman apply to his country the praise which Pindar bestows upon Ægina, and the prayer with which he concludes it.

"*τρυφὸς δὲ τις ἀθανάτων
Καὶ τὰνδ' ἄλιερέα χώραν
Παυροδασίαν ἐνέστασε ἔθνοις
Κίονα δαμονίαν
(Ὁ δ' ἑπανέλλων χρόνος
Τούτο πρῶτον μὲν κάμει.)"*

PINDAR, *Olymp.* viii. v. 34.

[*Ecclesiastical Courts.*]

A QUAKER was looking at the great painted window in Exeter Cathedral, and his companion observed that St. Peter looked very fierce there. "How can he help it, friend," replied the Quaker, "when he observes what scandalous work is carried on in the Ecclesiastical Court opposite."

[*The Mistletoe.*]

"THAT Viscous Arboreus or Mistletoe is bred upon Trees, from seeds which Birds, especially Thrushes and Ringdoves, let fall thereon, was the Creed of the Ancients, and is still believed among us, is the account of its production, set down by Pliny, delivered by Virgil, and subscribed by many more. If so, some reason must be assigned, why it groweth only upon certain Trees, and not upon many whereon these Birds do light. For as Exotick observers deliver, it groweth upon Almond Trees, Chestnut, Apples, Oaks, and Pine-trees. As we observe in England very commonly upon Apple Crabs, and White-thorn, sometimes upon Sallow Hazel, and Oak: rarely upon Ash, Limestree, and Maple; never, that I could observe, upon Holly, Elm, and many more. Why it groweth not in all Countries and places where these Birds are found; for so Brassavolus affirmeth, it is not to be found in the Territory of Ferrara, and he was fain to supply himself from other parts of Italy: Why, if it ariseth from a seed, if sown it will not grow again, as Pliny affirmeth, and as by setting the Berries thereof, we have in vain attempted its production; why, if it cometh from seed that falleth upon the tree, it groweth often downwards, and puts forth under the bough, where seed can neither fall nor yet remain. Hereof, beside some others, the Lord Verulam hath taken notice. And they surely speak probably who make it an arboreous excrecence, or rather super-plant, bred of a viscous and superfluous sap which the tree itself cannot assimilate. And therefore sprouteth not forth in boughs and surcles of the same shape and similiary unto the Tree that beareth it; but in different form, and secondary unto its specifical intention wherein once failing, another form succeedeth; and in the first place that of Mistletoe, in Plants and Trees disposed to its production. And therefore also where ever it groweth it is of constant shape, and maintains a regular figure; like other superexcrecences, and such as living upon the stock of others, are termed parasitical Plants, as Polypody, Moss, the smaller Capillaries, and many more: So that several regions produce several Mistletoes: India one, America another, according to the law and rule of their degenerations.

"Now what begot this conceit might be the enlargement of some part of truth contained in its story. For certain it is that some Birds do feed upon the Berries of this Vegetable, and we meet in Aristotle with one kind of Thrush, called the Mistle-thrush, or feeder upon Mistletoe. But that which hath most promoted it is a received proverb, *Turdus sibi malum cacat*, applicable unto such men as are authors of their own misfortune. For according unto ancient tradition and Pliny's relation, the Bird not able to digest the fruit whereon she feedeth, from her inconverted munging ariseth this Plant, of the Berries whereof Birdlime is made, wherewith she is often entangled. But although Proverbs be popular principles, yet is not all true that is proverbial;

and in many thereof, there being one thing delivered, and another intended; though the verbal expression be false, the Proverb is true enough in the verity of its intention.

"As for the Magical virtues in this Plant, and conceived efficacy unto veneficial intentions, it seemeth a Pagan relique derived from the ancient Druides, the great admirers of the Oak, especially the Missetoe that grew thereon; which according unto the particular of Pliny, they gathered with great solemnity. For after sacrifice, the Priest in a white garment ascended the Tree, cut down the Missetoe with a golden hook, and received it in a white coat; the vertue whereof was to resist all poisons, and make fruitful any that used it. Vertues not expected from Classical practice; and did they fully answer their promise which are so commended, in Epileptical intentions, we would abate these qualities. Country practice hath added another to provoke the after-birth, and in that case the decoction is given unto Cows. That the Berries are poison, as some conceive, we are so far from averring, that we have safely given them inwardly; and can confirm the experiment of Brassavolus, that they have some purgative quality."—SIR THOMAS BROWN, *Vulgar Errors*, vol. 2, p. 367. Ed. Wilkins.

[*Anticipation of Bunyan in the Hermotimus of Lucian.*]

"*Lucian.* LET Virtue then be a city (as your master who has been there can tell you) inhabited by none but happy citizens, such as are perfectly wise, valiant, just, temperate, not much inferior even to the Gods themselves. Let those crimes too common amongst us, as rapine, violence, avarice, &c. be not so much as heard of in that city; but let every one peaceably execute his function in the service of the Republic; and all this not without a great deal of reason, since these things which in other cities cause dispute and seditions, make people lay snares one for another, are not here to be found; for pleasures, gold, and honours, are not here so much regarded, as to make the least division amongst them, but have been long since banished the city, as things unnecessary to a civil society. So they lead an easy sort of a quiet life, perfectly happy, blessed with good laws, equality, liberty, and whatever else is desirable."

"*Hermo.* Well then, *Lucian*, pray is it not reasonable that all people should desire to become inhabitants of such a city, without desponding, either through the length of time, or of the road, till they can arrive at the wished for haven, and being enrolled amongst the number of the citizens enjoy all the rights and privileges of the place?"

"*Lucian.* By *Jove*, *Hermotimus*, this is above all things to be endeavoured, without any other consideration; nor ought any one to be here detained, either by an affection to his country, or by the entreaties of his children and relations; but those he must exhort to go along with him,

whom if he find either incapable or unwilling, he must even shake them off, and go himself to that seat of perfect happiness, nay, though they caught hold of his cloak, he must leave it and break from them, since you need not fear any body should exclude you for coming naked; for heretofore I once heard an old gentleman give an account of the place, and he pressed me very much to accompany him thither, telling me, that he would go before, and when we came thither would make me a freeman of the city, as also give me the honour of being his companion, that I might be happy like the rest of them. But I (such was the folly of my youth) being not then fifteen years old, would not take his advice, which, if I had done, I might perhaps have now been in the suburbs, or at the very gates. Yet, if I do not mistake, he told us amongst other things, that in this city there was no such thing as a native of the place, but that all were strangers; nay, that in it there dwelt many barbarians, slaves, as also many little, deformed, poor people; in short, that whosoever pleased might be made free; it being a law amongst them, when they bestowed the freedom of their city, not to have any consideration either for riches, habit, stature, beauty, family, or illustrious ancestors, since all these things are with them of no account. But he said, that whoever did pretend to be a citizen of the place, must be a man of very good sense, must be ambitious of all things that are good and honourable, and must not shrink at any sort of fatigue, or be discouraged at the many difficulties he may meet with in the way: and that when he had once done these things, and was arrived at the city, he was then immediately allowed to be a citizen, and as good as the best of them, since better or worse, noble or ignoble, bond man or free, were names not so much as heard of amongst them."

"*Hermo.* Well, *Lucian*, you see I do not trifle away my time, whilst I endeavour to become a citizen of so happy a mansion."

"*Lucian.* 'Tis true, *Hermotimus*, and I love the same things which you do: nor is there any thing I could sooner wish to attain; nay, had that city been near, or eminent, and visible to all the world, I should have been there long since. If therefore, as you and the poet *Hesiod* tell us, it is situate in a very remote country, we lie under a necessity of inquiring the way thither, as well as the best and surest guide. Are not you of this opinion?"

"*Hermo.* How else is it possible for us ever to arrive at it?"

"*Lucian.* Very well, now an innumerable company of guides present themselves to you, and assure you, that they will conduct you the direct way, for there are abundance who pretend themselves natives of this place, and ply as it were for their fare. Again, the ways that they would persuade you lead to this city are many, various, and quite different, that have no correspondence with each other; for this seems directly to the west, that to the east, this to the

north, and that to the south. This leads you through meadows, green herbs, through shady groves, springs, and pleasant prospects, in which you meet with no rugged uneasy way. Whilst another offers you nothing but rocky, and scarce passable roads, with the unpleasant fatigue of being exposed to the sun's heat, thirst, hunger, and great labour and pain. Yet these men would persuade you, that all these various and different ways lead to this one city, though they terminate in contrary places. This it is involves me in the most perplexing doubts. For let me come into which you please, the guide that waits in the very entrance of each way, and whose assurance merits our belief, immediately offers you his hand, and urges you with a great deal of earnestness to choose his road, which he affirms he only knows to be the right, and that all the rest deviate into erroneous paths; and as they never have been there themselves, so they are utterly incapable of conducting any other thither. The same I find his neighbour assert of his way, and detract from all others, and so through all the tribe. This number and diversity of these ways embarrass me extremely, and fix me in a perpetual uncertainty, to which nothing contributes more than the guides themselves who oppose each other with the highest obstinacy, each extolling their own with a thousand extravagant eulogies. For I am not able to judge which to follow, nor by whose conduct I shall be sure to arrive at this city."—*Lucian's Works*, vol. 2, p. 551.

[Praise of Night.]

"SWEET Night, without thee, without thee,
alas,

Our life were loathsome, even a hell to pass:
For, outward pains and inward passion still,
With thousand deaths, would soule and body
thrill.

O night! thou pullest the proud mask away
Wherewith vain actors in this world's great play
By day disguise them. For no difference
Night makes between the peasant and the
prince,

The poore and rich, the prisoner and the judge,
The foule and faire, the master and the drudge,
The foole and wise, Barbarian and the Greek;
For Night's black mantle covers all alike.

"He that condemn'd for some notorious vice
Seeks in the mines the baits of avarice,
Or, swelting at the furnace, fineth bright
Our soules dire sulphur, resting yet at night.
He that, still stooping, toges against the tide
His laden barge alongst a river's side,
And filling shoares with shouts, doth melt him
quite,

Upon his pallet resteth yet at night.

"He that in summer, in extremest heat
Scorched all day in his owne scalding sweat,
Shaves with keen sythe the glory and delight
Of motly meadows, resteth yet at night,

And in the arms of his deere phœer forgoes
All former troubles and all former woes.
Onely the learned Sisters sacred minions,
While silent Night under her sable pinions
Folds all the world, with paine-lesse paine they
tread

A sacred path that to the Heavens doth lead,
And higher than the Heavens their readers
raise

Upon the wings of their immortal layes."

SYLVESTER'S *Du Bartas*.

[Prayer of more Avail than Arms.]

"NAM curramus entam do dito que dix, que
mais ajuda a Igreja o Reyno com oraçoes, que
os cavaleiros com as armas; nam guardavam alli
a decretal, Ecclesiastici arma portantes."—*FERNAN. LOPEZ*, p. 203.

[Profit of Unity and Concord.]

"A *ruer* fragment of rock from an adjacent cliff fell upon a horizontal part of the hill below, which was occupied by the gardens and vineyards of two peasants. It covered part of the property of each, nor could it be easily decided to whom the unexpected visitor belonged: but the honest rustics, instead of troubling the gentlemen of the long robe with their dispute, wisely resolved to end it, by each party excavating the half of the rock on his own grounds, and converting the whole into two useful cottages, with comfortable rooms and cellars for their little stock of wine, and there they now reside with their families."—*FORBES, Letters from France*, &c., vol. 2, p. 121.

[Fly-takers of Cape Colony.]

"A *LARGE* wisp of straw is dipped in milk and hung by a string to the beams of the roof, when this is covered with flies they come with a large bag slowly under the straw, and getting it in to a certain depth, shake it so that the flies are shaken to the bottom of the bag. In this manner they sometimes take as many as a bushel of flies a day."—*LICHTENSTEIN*.

[Uova de Pasca.]

AN Italian Priest preaching on Easter Sunday before Cardinal Borromeo, Archbishop of Milan, said he was like "a *Pace* egg, red, blessed, but a little hard. *Havete un Prelato santissimo; e come l'uova de Pasca, rosso e benedetto, ma e vero ch' e un poco duretto.*"

[Pash-Eggs.]

"DURING the fifteen days after Easter, which are the Russian Carnival, they have eggs dyed all manner of colours, which they send or give in presents to each other; and when they meet during this time they salute with these words, *Christo was Chrest*, Christ is risen; to which the

other having answered *Woistia was C'rest*, He is certainly risen, they kiss one another; he that salutes first is obliged to present the other with an egg; nobody, of whatever condition or sex, daring to refuse the egg or kiss. The people of quality have them covered with gold or silver leaf, or very curiously painted both outside and in."—PETER HENRY BRUON.

[*Poor Man's Market at Toledo.*]

"IN the shambles at Toledo, of seventeen stands there were two which were called *tablas de Rey*, where meat was sold at a lower price, for the poor."—FRANCISCO DE PISA, *Desc. de Toledo*, lib. 1, c. 21.

[*Money and the Magpie.*]

"AN old woman in Wales, who was known to be possessed of money, died and left only two pence halfpenny to be found in the house. This occasioned great suspicion of a poor girl who lived with her, and who solemnly declared she knew nothing of her mistress's affairs. While the relations were examining her, a magpie which the old woman kept repeatedly cried, *I'll hide more yet—I'll hide more yet*—striking his bill against the floor in one place so often, that he attracted notice, and a carpenter was sent for to take up the plank. It was fastened with a well concealed spring, and more than £900 was found under it."

[*Confusion of Tongues.*]

"ARISE betimes, while the *opal-colour'd morn*
In golden pomp doth *May-days* door adorn:
And patient heare th' all-differing voyces sweet
Of painted singers that in groves do greet
Their love-*bon-jours*, each in his phrase and
fashion,
From trembling perch uttering his earnest passion;
And so thou mayst conceit what mingle-mangle
Among his people everwhere did jangle."

SYLVESTER'S *Du Bartas*.

[*Water-spouts. Curious Superstition.*]

"WHILST the tempest tossed our ship with all imaginable violence, they called me to see a spout, that was to the larboard, near land, and a musket shot from the ship: it was to the leeward of us, and lasted but a little while. Turning to the other side, just as it was spent, I perceived another beginning not much above the same distance from us: it was likewise to the leeward, for the wind turned and changed them into all corners. Whilst I observed it, a second broke out at the side of it, and within a trice a third, by the side of the second. I presently began to say the Gospel of St. John, which is said at the end of mass, that God Almighty might, for the sake of that Gospel, preserve us from those spouts; not that I thought the danger

so very great, being they were to the leeward of us; and in reality, they wrought more admiration than fear in me. Nevertheless there was a great consternation amongst our company, all hands were at work, and our Franks kept a heavy stir, calling and asking, whether any one had the Gospel of St. John; they addressed themselves to me, and I told them that I was a saying it; and whilst they prayed me to continue, one of them brought a knife with a black handle, asking if any body knew how to cut the spouts: I made answer that I would not put it in practice, because it was a bad and unlawful superstition; he objected, that the spouts were so near, that they would quickly fall upon the ship, and infallibly sink her, and that if he knew the secret, he would do it: I endeavoured to reassure him and the rest from the fear of which made him speak so, telling them that the spouts being to the leeward, there was not so much danger as they imagined. And in short, to put that quite out of their heads, I plainly told them that I neither would do that superstitious act myself, nor teach any body else how to do it; and that for the Gospel of St. John, I should willingly persist in saying it, because it was a good and lawful means to procure protection from God Almighty. And indeed, I forbore not to say it, till all the spouts were dispersed, which was not before one o'clock afternoon, or thereabouts.

"These spouts are very dangerous at sea, for if they come upon a ship, they entangle the sails, so that sometimes they lift it up, and then letting it fall again, sink it to the bottom; which chiefly happens when the vessel is small; but if they lift not up the ship, at least they split all the sails, or else empty all their water into it, which sinks it to rights; and I make no doubts but that many ships that have no more been heard of, have been lost by such accidents: seeing we have but too many instances of those which have been known to have perished so of a certain. Besides the devotion of the Holy Gospel, the human remedies which seamen use against spouts, is to furl all the sails and to fire some guns with shot against the pipe of the spout; and that their shot may be surer to hit, instead of bullet they charge the gun with a cross-bar shot, wherewith they endeavour to cut the pipe, if the spout be within shot of them; and when they have good luck to level them just, they fail not to cut it short off: this is the course they take in the Mediterranean Sea; but if that succeed not, they betake themselves to the superstition which I would not practise, though I knew it, having learned it in my former travels. One of the ship's company kneels down by the main-mast, and holding in one hand a knife with a black handle (without which they never go on board for that reason), he reads the Gospel of St. John, and when he comes to pronounce those holy words, *Et verbum caro factum est habitavit in nobis*, he turns towards the spout, and with his knife cuts the air athwart that spout, as if he would cut it, and they say that then it is really

out, and lets all the water it held fall with a great noise. This is the account that I have had from several Frenchmen, who (as they said) had tried it themselves; whether that hath succeeded so or not, I know not; but for the knife with the black handle, it is a foul superstition, which may be accompanied with some implicit compact with the Devil, and I do not think that a Christian can with a good conscience make use of it. As to the virtue of these holy words, which (as I may say) put God in mind of the covenant that he hath made with man, I make no doubt, but that being said with devotion, without any mixture of superstition, they are of great efficacy to draw a blessing from God upon us on all occasions."—THE VENOT.

The Sea.

"TELL me, ye Naturalists," saith FULLER, "who sounded the first march and retreat to the tide—hither shalt thou come and no further? Why doth not the water recover his right over the earth, being higher in Nature? Whence came the salt; and who first boiled it, which made so much brine? When the winds are not only wild in a storm, but even stark mad in a hurricane, who is it that restores them again to their wits and brings them asleep in a calm? Who made the mighty whales, who swim in a sea of water, and have a sea of oil swimming in them? Who first taught the water to imitate the creatures on land, so that the sea is the stable of horse-fishes, the stall of kine-fishes, the sty of hog-fishes, the kennel of dog-fishes, and in all things the sea the ape of the land? When grows the ambergrease in the sea, which is not so hard to be found where it is, as to know what it is? Was not God the first Shipwright? and all vessels on the water descended from the loins, or rather ribs, of Noah's ark? or else who durst be so bold with a few crooked boards nailed together, a stick standing upright, and a rag tied to it, to adventure into the ocean? What loadstone first touched the loadstone? or how first fell it in love with the North, rather affecting that cold climate than the pleasant East, or fruitful South, or West? How comes that stone to know more than men, and find the way to the land in a mist?—In most of these men take sanctuary at *occulta qualitas*, and complain that the room is dark, when their eyes are blind. Indeed they are God's wonders, and that seamen the greatest wonder of all for his blockishness, who seeing them daily, neither takes notice of them, admires at them, nor is thankful for them."

[Missals of St. Ambrose and St. Gregory.]

"It was an argument of some wit, but of singularity of understanding, that happened in the great contestation between the Missals of S. Ambrose and S. Gregory. The lot was thrown, and God made to be Judge, so as he was tempted to a miracle, to answer a question

which themselves might have ended without much trouble. The two Missals were laid upon the altar, and the church door shut and sealed. By the morrow matins they found S. Gregory's Missal torn in pieces, saith the story, and thrown about the church, but S. Ambrose's opened and laid upon the altar in a posture of being read. If I had been to judge of the meaning of this miracle, I should have made no scruple to have said it had been the will of God that the Missal of S. Ambrose which had been anciently used, and publicly tried and approved of, should still be read in the church, and that of Gregory let alone, it being torn by an angelical hand as an argument of its imperfection, or of the inconvenience of innovation. But yet they judged it otherwise, for by the tearing and scattering about they thought it was meant it should be used over all the world, and that of S. Ambrose read only in the church of Milan. I am more satisfied that the former was the true meaning, than I am of the truth of the story."—JEREMY TAYLOR, *Lib. of Prophecyng.*

[African Sand-hills.]

"THE deep sandy plains were succeeded by still deeper sandy hills, over which the waggon made but very slow progress, the wheels sinking to the axis every moment. These hills, or rather mountains of sand, extended near thirty miles beyond the point of the Pique-berg, before they attained their greatest elevation, where a very curious and grand spectacle presented itself. Along the summit, which was several miles in width, and the length from north to south bounded only by the horizon, rose out of the coarse chrystallized sand and fragments of sandstone, a multitude of pyramidal columns, some of which were several hundred feet in diameter, and as many in height; these viewed from a distance had the regular appearance of works of art. The materials were also sandstone, bound together by veins of a firmer texture, containing a portion of iron. The cavernous appearance of these peaked columns, that had hitherto withstood, though not entirely escaped, the corroding tooth of time, and the vicissitudes of devouring weather, proclaimed their vast antiquity; and the coarse sand in which their bases were buried, and the fragments of the same material that were scattered over the surface, and not yet crumbled away, were sufficiently demonstrative that these pyramids had once been united, making at that time one connected mountain, similar to the great northern range. Out of the mouldered remains of these mountains had been formed the inferior hills of sand, while the finer particles, wafted by the winds and the torrents, have rested on the plains that stretch along the sea-coast. The united streamlets of water among these hills compose a sheet of considerable extent, called the *Verlooren valley*, or the *Forlorn lake*. The *Forlorn lake* was surrounded by barren mountains of sand, crowned with

masses of naked rock. The margin of the lake, however, was belted with good ground, and seemed to be tolerably well inhabited.

"This part of the chain of mountains was exceedingly grand and lofty, and the road that serpentinized through the lower passes, between the high points, was dreadfully steep and rocky. On approaching the summit, the same kind of pyramidal remains made their appearance, in the midst of a surface of sand and fragments of rock. These peaks were, some of them, a thousand feet high, and of such vast bulk, that each might be considered as a separate mountain. They form the very highest ridge of the great chain, but the general summit to be passed over, in the approach to them, was at least five miles in width. The grotesque manner in which the resisting fragments grew out of this surface, or rolling from the upper ridges, had tumbled on each other, forming natural chambers, arches, colonnades, and Stonehenges, to the magnitude of which, that on Salisbury Plain would appear but as a cottage by the side of that city's great cathedral; all of these so wasted, and corroded, and cavernous, the skeletons only of what they once were, struck the mind with the same kind of melancholy awe, that the contemplation of the remains of ancient grandeur generally inspires. Waiting in the midst of these antique ruins, the mind was in vain busied in trying to form some estimation of the measure of time that had passed away in effecting the general depression of the mountain, and equally vain was it to attempt a calculation, in how many ages yet unborn, the stupendous masses, of at least a thousand feet high, of solid rock, would dissolve, and 'leave not a rack behind.'

"It could be at no loss, however, to comprehend, whence proceeded the sandy plains that stretched along the western coast of this country, to a distance yet untravellered. This range of mountains alone, taken at two hundred miles in length, five miles in width, and the general depression at a hundred feet only, would have supplied materials to cover uniformly to the depth of three feet, a plain of thirty-three thousand square miles. A farther idea suggested itself, that all the sand of the sea shores probably owed its origin to the remains of worn down mountains, scattered by the winds, and borne down by torrents into the 'bosom of the deep,' and thence thrown back upon its shore. This theory seems to be established by facts."
—BARROW'S *Africa*.

[*African Salt Lake.*]

"ON the evening of the seventeenth we encamped on the verdant bank of a beautiful lake, in the midst of a wood of frutescent plants. It was of an oval form, about three miles in circumference. On the western side was a shelving bank of green turf, and round the other parts of the basin, the ground rising more abruptly, and to a greater height, was covered

thickly with the same kind of arboreous and succulent plants as had been observed to grow most commonly in the thickets of the adjoining country. The water was perfectly clear, but salt as brine. It was one of those salt-water lakes which abound in Southern Africa, where they are called *Zout pans* by the colonists. This, it seems, is the most famous in the country, and is resorted to by the inhabitants from very distant parts of the colony, for the purpose of procuring salt for their own consumption, or for sale. It is situated on a plain of considerable elevation above the level of the sea. The greatest part of the bottom of the lake was covered with one continued body of salt, like a sheet of ice, the crystals of which were so united that it formed a solid mass as hard as rock. The margin, or shore of the basin, was like the sandy beach of the sea-coast, with sand-stone and quartz pebbles thinly scattered over it, some red, some purple, and others grey. Beyond the narrow belt of sand the sheet of salt commenced with a thin porous crust, increasing in thickness and solidity as it advanced towards the middle of the lake. The salt that is taken out for use is generally broken up with picks, where it is about four or five inches thick, which is at no great distance from the margin of the lake. The thickness in the middle is not known, a quantity of water generally remaining in that part. The dry south-easterly winds of summer agitating the water of the lake produce on the margin a fine, light, powdery salt, like flakes of snow. This is equally beautiful as the refined salt of England, and is much sought after by the women, who always commission their husbands to bring home a quantity of snowy salt for the table."—BARROW'S *Interior of Southern Africa*.

[*Falling of Ice.*]

"WHILST at dinner in this situation they frequently heard a very loud rumbling noise, not unlike loud, but distant thunder; similar sounds had often been heard when the party was in the neighbourhood of large bodies of ice, but they had not before been able to trace the cause. They now found the noise to originate from immense ponderous fragments of ice breaking off from the higher parts of the main body, and falling from a very considerable height, which in one instance produced so violent a shock, that it was sensibly felt by the whole party, although the ground on which they were was at least two leagues from the spot where the fall of ice had taken place."—VANCOUVER.

[*Atque ipsa silentia terrent.—VIRG. Æn.*]

"THE region we had lately passed seemed nearly destitute of human beings. The brute creation also had deserted the shores; the tracks of deer were no longer to be seen; nor was there an aquatic bird on the whole extent of the

canal; animated nature seemed nearly exhausted; and her awful silence was only now and then interrupted by the croaking of a raven, the breathing of a seal, or the scream of an eagle. Even these solitary sounds were so seldom heard, that the rustling of the breeze along the shore, assisted by the solemn stillness that prevailed, gave rise to ridiculous suspicions in our seamen of hearing rattlesnakes, and other hideous monsters in the wilderness, which was composed of the productions already mentioned, but which appeared to grow with infinitely less vigour than we had been accustomed to witness."—VANCOUVER.

[*Beauty of Vegetation.*]

"THE rivulets which flow through the woods afford the most pleasing retreats imaginable. The waters run through the midst of the rocks; in one part gliding along in silence, in another falling precipitately from a height, with a confused and murmuring noise. The borders of these ravines are covered with trees, from which hang large bunches of *scolopendria* (hart's tongue,) and *lianes*, which fallen down, are suspended by their own twigs. The ground about them is rugged, with great pieces of black rock, overgrown with moss and maiden-hair. Large trunks, overthrown by the hand of time, lay, covered with fungus waved with various colours.

"An infinite variety of fern appears every where. Some, like leaves separated from the stem, meander among the stones, and draw their substance from the rock itself. Others spring up like a tree of moss, and resemble a plume of silken feathers. The common sort is of twice the size here, that it is in Europe. In lieu of the groves and reeds, which so beautifully variegated the borders of our rivers, along the sides of these torrents grow a kind of water-lilies, in great abundance, with very large leaves, in the form of a heart. They are called *songes*. It will float upon the water without being wet, and the drops of rain amass together upon it, like globules of shining silver."—ST. PIERRE, *Voyage to the Isle of France*.

The Cauldrons of Lances Carabe, near Lancebertrand, a Part of the Island of Grande Terra Gaudaloupe.

"THE coast is furnished with hollow rocks and vaults underneath, with chinks and crevices; and the sea pushed into these deep caverns by the force and agitation of the waves, compresses the air, which, recovering its spring, forces the water back in the form of the most magnificent fountains, which cease, and begin again at every great pressure.

"As I walked within about forty paces from the brink of the sea where the waves broke, I perceived, in one place, the plants were much agitated by some cause that was not yet apparent. I drew near, and discovered a hole about

six feet deep, and half a foot diameter; and, stopping to consider it, I perceived the earth tremble under my feet. This increased my attention, and I heard a dull kind of noise underground, like that which precedes common earthquakes. It was followed by a quivering of the earth; and, after this, wind issued out of the hole, which agitated the plants round about.

"I made my negroes go down where the waters broke; for they doubted the report of the greatness of these caverns; and when the sea was calm, one of them ventured in, but returned very quickly, or he must have perished. Therefore I conclude that these small earthquakes round the hole about forty paces from the shore, were only caused by the compressed air in some great vault about this place, which by its force was driven up the hole; that this air in the caverns compressed to a certain degree, first caused the dull noise, by the rolling of the water, which resisted, in the cavern; then acting more violently, caused the small earthquake, which ceased when the wind passed out of the hole, and that the sea retired, and gave liberty to the air, which was contained and compressed."—PEYSSONEL.

[*Salt Licks.*]

"THE salt-lake and springs," says Mr. ASHE, speaking of the Onondago, "are also frequented by all the other kinds of beasts, and even by birds: and, from the most minute inquiries, I am justified in asserting that their visitations were periodical; except doves, which appear to delight in the neighbourhood of impregnated springs, and to make them their constant abode. In such situations, they are seen in immense numbers, as tame as domestic pigeons, but rendered more interesting by their solitary notes, and plaintive melody."—ASHE, vol. 1, p. 102.

[*Red Tape, an Amulet for the Plague.*]

"BEFORE the rebellion broke out in Wexford, all the red tape in the country was bought up, and more ordered from Dublin. It was generally bought in half-yards, and all the Roman Catholic children, boys and girls, wore it round their necks. This was so general, and so remarkable, as to occasion some enquiry, and the reason given was this: A priest had dreamt there would be a great plague among all the children of their Church under fifteen years of age; that their brains were to boil out at the back of their heads. He dreamt also that there was a charm to prevent it; which was, to get some red tape, have it blessed and sprinkled with holy water, and tie it round the children's necks, till the month of May, when the season of danger would be past. The Protestants had good cause to suspect that it was in reality intended as a

¹ The virtue of Cheltenham Springs was first discovered by the owner of the ground noticing the resort of pigeons to the spot.—MONTREY MAG. Jan. 16, 1816.

mark to distinguish their own children, like the blood of the Paschal Lamb, when the Egyptian first-born were to be cut off."—TAYLOR'S *Account of the Rebellion in Wexford*.

[*Al Mundo.*]

"MUNDO quien discreto fuesse (fuere?)
cierto so que no te alabe,
quien te quiere no te sabe,
quien te sabe no te quiere.
Yo me despedi de ti
por quedar alegre y ledo.
Y tornar como naci,
Y porque gane sin ti
lo que contigo no puedo."

JUAN ALVAREZ GATO, *Cancionero*, p. 81.

[*Much would have More.*]

"I HAVE known Chuffes, that, having well to live,
Sufficient also both to lend and give,
Yet nathless toil and moyl and take more pain
Than a Jew's bond-slave, or a Moor in Spain."

WITHER, *Satyr* 8.

[*Castle-Building.*]

WE speak of building Castles in the air.
The phrase in Charron is building *Castles in Spain*.

[*Story of Acteon Moralized.*]

"CASTILLEJO moralizes the story of Acteon, and says it was designed to represent

Qualquier persona de estado,
A casa muy inolinado
Y tras ella embebicido.
Por las selvas y boscajes
Islas, montes y labrados,
Tras los ciervos espantados
Osos y puerocos salvages,
Y otros qualesquier venados,
Con redes, cuerdas y telas,
Vocinas, guardas y velas,
Podencos, galgos, lebreles,
Ballestas y cascabeles
Capitroses y pihuelas."

Tom. 5, p. 278.

[*Pilgrim's-marks.*]

"WE spent all Tuesday, the 29th of April, in getting marks put upon our arms, as commonly all Pilgrims do; the Christians of *Bethlem* (who are of the Latin Church) do that. They have several wooden moulds, of which you may choose that which pleases you best, then they fill it with coal-dust, and apply it to your arm, so that they leave upon the same the mark of what is cut in the mould; after that, with the left hand they take hold of your arm, and stretch the skin of it, and in the right hand they have a little cane with two needles fastened in it,

which from time to time they dip into ink, mingled with ox's gall, and prick your arm all along the lines that are marked by the wooden mould. This without doubt is painful, and commonly causes a slight fever, which is soon over; the arm in the meantime for two or three days continues swelled three times as big as it ordinarily is. After they have pricked all along the said lines, they wash the arm, and observe if there be anything wanting, then they begin again, and sometimes do it three times over. When they have done, they wrap up your arm very straight, and there grows a crust upon it, which falling off three or four days after, the marks remain blue, and never wear out, because the blood mingling with the tincture of ink and ox's gall, retains the mark under the skin."—THEVENOT.

[*Power of Superstition.*]

"I HAVE heard of sea-faring men and some of that City, how a Quarter-master in a Bristol ship, then trading in the Streights, going down into the hold, saw a sort of women, his knowne neighbours, making merry together, and taking their cups liberally: who having espied him, and threatening that he should repent their discovery, vanished suddenly out of sight, who thereupon was lame ever after. The ship having made her voyage, now homeward bound, and neere her harbour, stuck fast in the deepe sea, before a fresh galle, to their no small amazement: nor for all they could doe, together with the helpe that came from the shoare, could they get her loose, untill one (as Cymothoe the Trojan ship) shoved her off with his shoulder (perhaps one of those whom they vulgarly call Wisemen, who doe good a bad way, and undoe the enchantments of others). At their arrivall the Quarter-master accused these women: who were arraigned and convicted by their owne confessions, for which five-and-twenty were executed."—SANDY'S *Ovid*.

[*Rogoes' Well,—Increase of the Nile.*]

"NEAR the village Habelnarah is the city Behnes, built by an ancient Abagus or philosopher called Behnes. Without it is a well made by one Rogoes, a notable magician, to discover the increase of the Nile; it is now called *Ber Elgiernus*, Rogoes' well. The Natives believe that on the 15th of June at night, there falls in that place a dew called *Boclas*, or dropping, through the intercession of St. Michael the Archangel, sent that night by God to stir and bless the river, and they are the more confirmed in this opinion, because they see the river swell from that time forward. For this reason the Coptic Christians throughout the kingdom, celebrate the feast of St. Michael with great solemnity in their way. The ceremony is thus. On the 14th, at night, their bishops and the Cadi of the country go thither and stop up and seal the well. The next morning, having said mass

they again go to open it to measure the water, and by the greater or less increase of it, they judge of what there will be in the Nile, and consequently of the plenty or scarcity of the year."—GEMELLI CARERI.

[Fish mistaken for Breakers.]

"We were astonished, when in twenty-two fathom, with the white appearance of breakers; when the Captain immediately let go the anchor. The Pilot declared that it was only fish, and so it proved; for, soon afterwards, it approached and passed under the vessel. It is singular that the same circumstance should have been observed by Don Juan de Castro, and should have had the same effect, of inducing him to let go his anchor. He does not account for it, because it happened in the night, but he mentions, that it cast flames like fire, which confirms the conjecture, that the brilliant appearance of the sea is owing to fish-spawn and animalcula."—LORD VALENTIA, vol. 2, p. 261.

[Query?—The same Cause?]

"FEBRUARY 20. At the beginning of the second watch, we fell on a sudden in certain very whitish spots, the which did raise and cast from themselves certain flames like unto lightnings. Wondering at the shew of this strange event, presently we took in our sails, and believing we were upon some shoals or banks, commanded to cast the lead, I found twenty-six fathoms water: now this novelty making no impression on the pilots of the country, and seeing how we went by a great depth, we set sails again."—D. JUAN DE CASTRO, in *Purchas*, 1129

[Vieyra on the Delays of Council in Portugal.]

"THE delays of Council in Portugal are finely described by VIEYRA. Speaking of the council of Ahitophel given as soon as it was required, he proceeds with his usual and untranslatable rapidity of style. *Mas en não acabo de entender como isto podia ser logo no mesmo dia, e na mesma hora, em que se fez o conselho. Quando se lançaram os votos? Quando se escreveu a consulta? Quando se assinou? Quando subio? Quando se resolveo? Quando baxou? Quando se fizeram os despachos? Quando se registaram? Quando tornaram a subir? Quando se firmaram? Quando tornaram a baxar? Quando se passaram as ordens? Quando se distribuiram? Tudo isto nam se podia fazer em huma hora, nem em hum dia nem ainda em muytos. Se fora no nosso tempo, e na nossa terra, assi avia de ser; mas tudo se fez, e tudo se pode fazer. Porque? Porque nam ouve tanta nem papel neste conselho.*"—Sermoen, tom. 2, p. 229.

[Lepers cured by eating Turtles, &c.]

"LEPERS from Portugal went to one of the

Cape de Verda, to be cured by eating turtles and washing themselves in their blood. By Herrera's expression 'where all the lepers of Portugal went,' it may be suspected that this transportation was compulsory. There were no sound inhabitants on this island except six or seven men whose business it was to kill the goats and prepare the skins to be sent to Portugal, which were sometimes so many as in one year to be worth two thousand ducats. Eight goats had been left upon the island, and had multiplied there prodigiously."—HERRERA, 1. 3. 9. A. D. 1498.

[Curious Way of drawing fresh Water from the Sea Wells at Bahrem.]

"In the Isle of Bahrin there is a town, and a fort distant from it a large league and a half. Though there be good water in that town, yet the Fishermen take not in fresh water there; they find it more convenient to draw it out of the bottom of the sea, where there are three springs of good water, yet not all in one place, but here and there, and all above two leagues distant from the town.

"*Senhor Manoel Mendez Henriquez*, Agent for the King of Portugal at Congo, had often told me the way how they draw this water, which is thus. The Barks go near to the place where the springs are, which they know by the bearing of the island: at high water, there is two fathom water in those places, but when the sea is out, they have not above three foot water, and many times they are on dry ground: for Bahrem is encompassed with banks of sand, that run out a great way, where there are such flats that vessels cannot pass them; but amongst these banks there are deep channels, which the vessels keep; and whatsoever storm may blow at sea, the vessels that are in these channels are safe and secure. When these barks are come near the wells, they stay till low water, and then they plant two oars in the sand, one on each side of the well where they intend to water at, then they strain a rope under the water from one oar to the other. We must know that upon every one of these wells, the Arabs have always the half of a jar, to wit upper half where the mouth is, which may be called an earthen pipe; they put the wider end upon the mouth of the spring, and then thrust it down about four inches in the sand; they dawb it besides all round with plaster and Bitumen, that the salt water may not get in: when these half jars break or are worn out they take care to put another in the place of them; after that the Fishermen then have planted the oars, and fastened the rope, a man gets down into the sea, with a *Borrachio* stopt, and diving down his head, puts himself under the strained rope, that so the force of the fresh water, that gushes out of the jar may not raise him up again; for it gushes out with great impetuosity; and then he claps the mouth of his *Borrachio* to the mouth of the jar, which being narrow and opened, is immediately filled with

fresh water; when it is full, he stops again, and brings it up to the bark, where he empties his fresh water and then goes down again for more, till the bark be supplied. This Portuguese gentleman told me that it was very easy to be done, and that he himself had been so curious as to go and fill a *Borrachio* there."—THEVENOT.

On a valiant Souldier.

"A SPANISH Souldier in the Indian warres, Who oft came off with honour and some scarres, After a tedious battell, when they were Enforced for want of bullets to forbear, Farther to encounter, which the Savage Moore Perceiving, scoffed, and neerer then before, Approached the Christian host; the Souldier grieved

To be outbraved, yet could not be relieved, Beyond all patience vexed, he said, although I bullets want, myself will wound the Foe; Then from his mouth took he a tooth, and sent A fatal message to their Regiment: What armes will fury steed men with, when we Can from our selves have such artillerie; Samson the jaw-bone can no trophy reare Equall to his, who made his tooth his speare."

WITT's *Recreations*.

[Death by being beat with Sand bags.]

"BOCCALINI *fu sacchettato* for his *Pietra di Parrangone*. The Spaniards beat him with sand bags so severely that he died in a few hours. VIGNIOL-MARVILLE says that this mode of murdering is an Italian invention. It seems like Italian ingenuity of wickedness, but it is practised in Portugal."

[Sebastian, King of Portugal.]

"WITH the common people about London," says Nashe, writing in 1599, "it is current that Don Sebastian, King of Portugal, slain twenty years since with Stukeley at the battle of Alcasas, is raised from the dead like Lazarus, and alive to be seen at Venice."—NASHE's *Lenten Stuff*. *Harl. MSS.* vol. 2, p. 326.

[National Propensities.]

"ENTREMOS primeramente Por España de rondon. Do soberbia y presuncion Reyna mas que en otra gente; Y pasemos A Francia donde veremos La mentira triunfante, Y a Italia pueblo inconstante, Y a Hungria, do hallaremos So maldad De loda infidelidad, Crueldad y tirania, Y a Grecia que ser solia Quando tuvo autoridad Palabrera.

Y a Moscovia la grosera, Y a Polonia y a Rusia, Donde la glotoneria Tiene puesta la bandera, Y volvamos Sobre el Norte, y decendamos A Alemania populosa, Pero ingrata y codiciosa Sobre quantas hov hallamos; Y baxemos A Flandes, donde veremos La miseria y la avaricia, A Inglaterra y su malicia Tras esto visitaremos De pasada."

CASTILLEJO, tom. 2, p. 263.

[Diversities of Tongues.]

"HABLO en lingua Caldayca, Egyptia, Persa, Hebræa, Græga, Armenica, Latina, Gotica y Agarena, y oy sus gentes Mezclan todo en idiomas diferentes."

MIGUEL DE BARRIOS, *Coro de las Musas*, p. 55.

[Help from Heaven.]

"Si tamen in dubiis ulla est sententia rebus, Consilique locus, superis e sedibus omne Auxilium, e oculo tantis optata periclis Est querenda salus; tempus nunc ire per aras, Aversamque Dei mentem, magnæque Parentis Implorare oculos, superiorumque agmina votis Flectere, et oblati cumulare altaria donis. Templâ fores reserent, passim fumantia dentur Thura focis, pateantque adytis sacraria, et omnes

Longa Sacerdotum pedibus nudata per urbes Pompa flet, mistoque sonent suspiria cantu. Dent homines squalentem humeris pro murice saccum.

Pro gemmis cinerem capiti det femina, collo Dent funes pueri insontes, materque tenellum Infantem abstineat mammis, vagitus in auras Conscendat, gens nulla dapes, non flumina libent Quadrupedes, tristetque hominum pia sidera luctus."

PACIECIDOS, lib. 1.

[Venda.]

"A.D. 750. CRACUS avoit laissé une fille nommée Venda; elle étoit célèbre par sa beauté et encore plus par les qualités de son cœur et de son esprit. Le peuple voulut l'avoir pour Reine. Rittiger, Prince Allemand, lui envoya des Ambassadeurs pour traiter de son mariage avec elle; mais Venda avoit fait un vœu de virginité; ou plutôt elle craignoit de remettre l'autorité souveraine, dont elle étoit dépositaire, entre les mains d'un époux. Son refus parut un outrage, et lui attira la guerre. Venda se mit à la tête de son peuple, elle marcha en guerrière contre Rittiger. La vue de cette Reine désarma les Allemands. Rittiger abandonné des siens se

donna la mort. Venda triomphante retourna à Cracovie où par une superstition cruelle elle se rendit elle-même la victime du sacrifice qu'elle offrit à ses Dieux, et se précipita dans la Vistule."
—*Hist. de Pologne.*

[*Cid Ghazi Battal.*]

"THIS country (about Siwas) was conquered in the time of Haroon Al-Rashed by his famous hero Sid Ghazi Battal¹ (the true Arabic Cid). That most celebrated hero was born in the town of Malatia, from whence he made nocturnal inroads on Siwas. He was stationed then at Sentari, opposite to Constantinople, where he made love to the Greek Princess shut up in the sea-begirded tower called Kizkoollie, the Tower of the Girl. Having come to an assignation of his love to the quarter of the town called after his name, and having fallen asleep at the foot of the wall, the Princess wishing to awake him, that he might not be overtaken by his enemies, threw down a pebble, but so unfortunately that it killed him."—*EWLHA EFFENDI*, vol. 3.

[*Bohemian Custom.*]

"WHEN the people of Prague in 1619 threw the two obnoxious ministers of state, Martinetz and Slavata, with their secretary, out of the window, they stated in their public apology, that they had done so 'in conformity with an ancient custom prevalent throughout all Bohemia, as well as in the capital,' and this custom, they argued, was justified by the example of Jesebel in Holy Writ, who was thrown from a window for persecuting the people of God; and was common among the Romans and all other nations of antiquity, who hurled the disturbers of the public peace from rocks and precipices."
—*COXE's History of the House of Austria*, vol. 1, p. 752.

[*Locust-Flights.*]

"Of the innumerable multitudes of the incomplete insect, or larva, of the locusts, that at this time infested this part of Africa, no adequate idea could possibly be conceived without having witnessed them. For the space of ten miles on each side of the Sea-Cow river, and eighty or ninety miles in length, an area of sixteen or eighteen hundred square miles, the whole surface might literally be said to be covered with them. The water of the river was scarcely visible on account of the dead carcasses that floated on the surface, drowned in the attempts to come at the reeds which grew in the water. They had devoured every green herb and every blade of grass; and had it not been for the reeds, on which our cattle entirely subsisted while we skirted the banks of the river, the journey must have been discontinued, at least in the line that had been proposed. The larvæ, as generally is

¹ Sid Al Battal, in another place he is called, which the translator explains, Cid le bataillieur, or Il Campeador.

the case in this class of nature, are much more voracious than the perfect insect; nothing that is green seems to come amiss to them. They are not, however, without a choice in their food. When they attack a field of corn just struck into ear, they first mount to the summit, and peck out every grain before they touch the leaves and the stem. In such a state it is lamentable to see the ruins of a fine field of corn. The insect seems constantly to be in motion, and to have some object in view. When on a march during the day, it is utterly impossible to turn the direction of a troop, which is generally with the wind. The traces of their route over the country are very obvious for many weeks after they have passed it, the surface appearing as if swept by a broom, or as if a harrow had been drawn over it. Towards the setting of the sun the march is discontinued, when the troop divides into companies, which surround the small shrubs, or tufts of grass, or ant-hills, and in such thick patches that they appear like so many swarms of bees; and in this manner they rest till daylight. It is at such times as they are thus formed that the farmers have any chance of destroying them, which they sometimes effect by driving among them a flock of two or three thousand sheep. By the restlessness of these they are trampled to death."—*BARROW'S Interior of Southern Africa.*

[*Locust-Bird.*]

"THE baakan of the governor was less a subject of curiosity than one that appeared on the opposite bank of the river. This was a clump of about half a dozen large bushes, the first that had occurred for as many days; yet the rarity of frutescent plants would not have attracted so much notice, had it not been for the vast number and size of nests with which they appeared to be loaded. These were judged to be at least sufficiently large for the vultures that were hovering in the air, or for the large blue cranes that sat by the river's side near them. On approaching the bushes, a numerous flock of birds, about the size of the common sky-lark, issued from them. The farmers, though unacquainted with the nests, immediately recognised the bird to be the locust-eater, and rejoiced not a little at its appearance so near the colony. This species of thrush is a migrating bird, and is only met with in places where the migrating locusts frequent. It had not been seen in the colony for the space of thirteen years; that is to say, since the last time that the locusts infested the Sneuwborg. The head, breast, and back are of a pale cinereous colour; the abdomen and rump white; wings and tail black, the latter short, and a little forked; from the angle of the mouth a naked area of sulphureous yellow extends under the eye and a little beyond it; and two naked black stris under the throat. The specific name of *gryllivorus* may with propriety be given to it, as its whole food seems to consist of the larvæ of this insect, at least when

they are to be obtained. Nature has seldom given a bane but she has accompanied it with an antidote; or, in other words, she has ordained that one half of the creation should destroy and devour the other, that the constant operations of reproduction might be going on. The numbers of the gryllivori are not less astonishing than those of the locusts. Their nests that at a distance appeared to be of such great magnitude, were found on examination to consist of a number of cells, each of which was a separate nest with a tube that led into it through the side. Of such cells each clump contained from six to twenty; and one roof of interwoven twigs covered the whole like that made by the magpie. Most of them had young birds, generally five; the eggs were of a bluish white with small, faint, reddish specks. These birds had here taken up a temporary abode in a place where they were not likely, in a short space of time, to be under the necessity of quitting for want of food."—BARROW.

Nile.

"THE greatest breadth of this majestic river may be computed at 2000 feet, or about a third of a mile, its motion is even slower than that of the Thames, and does not exceed three miles an hour. The water is always muddy: in April and May when it is clearest it has still a cloudy hue. When it overflows the colour is a dirty red.

"From Kâhira to Assûan, a distance of about 360 miles, the banks, except where rocky, present no natural plant; they somewhat resemble the steps of stairs, and are sown with all sorts of esculent vegetables, chiefly that useful plant the Bamea. It grows to a little more than three feet in height, with leaves like those of the currant bush; and produces oblong aculeated pods, which lend a pleasant flavour to the repast.

"Other striking and ancient features of this distinguished stream, are the rafts of *Belasses*, or large white jars used for carrying water; little rafts of gourds on which a single person conducts himself with great philosophical dignity across the stream; and the divers, who, concealing their heads in pumpkins, approach the waterfowl unperceived, and seize them by the legs."—BROWNE'S *Travels*.

[The Kamsin, or, Hurricane of Egypt.]

"I HAD often heard speak of the *Kamsin*, which may be termed the hurricane of Egypt and the Desert; it is equally terrible by the frightful spectacle which it exhibits, when present, and by the consequences which follow its ravages. We had already passed with security one half of the season in which it appears, when in the evening of the 18th of May, I felt myself entirely overcome by a suffocating heat: it seemed as if the fluctuation of the air was suddenly suspended, I went out to bathe in order to

overcome so painful a sensation, when I was struck on my arrival at the bank of the Nile with a new appearance of nature around me; this was a light and colours which I had not yet seen. The sun without being concealed, had lost its rays: it had even less lustre to the eye than the moon, and gave a pale light without shade: the water no longer reflected its rays, but appeared in agitation, every thing had changed its usual aspect: it was now the flat shore that seemed luminous, and the air dull and opaque, the yellow horizon shewed the trees on its surface of a dirty blue; flocks of birds were flying off before the cloud; the frightened animals ran loose in the country, followed by the shouting inhabitants, who vainly attempted to collect them together again; the wind which had raised this immense mass of vapour, and was urging it forward, had not yet reached us; we thought that by plunging our bodies in the water which was then calm, we could prevent the baleful effects of this mass of dust which was advancing from the southwest, but we had hardly entered the river when it began to swell all at once as if it would overflow its channel, the waves passed over our heads, and we felt the bottom heave up under our feet: our clothes were conveyed away along with the shore itself, which seemed to be carried off by the whirlwind which had now reached us. We were compelled to leave the water, and our wet and naked bodies being beat upon by a storm of sand, were soon encrusted with a black mud which prevented us from dressing ourselves, enlightened only by a red and gloomy sun, with our eyes smarting, our noses stuffed up, and our throats clogged with dust, so that we could hardly breathe, we lost each other and our way home, and arrived at our lodgings at last one by one groping our way and guided only by the walls, which marked our track.

"The next day the same mass of dust, attended with similar appearances, travelled along the desert of Libya; it followed the chain of the mountains, and when we flattered ourselves that we were entirely rid of this pestilence, the west wind brought it back, and once more overwhelmed us with this scorching torrent. The flashes of lightning appeared to pierce with difficulty through this dense vapour; all the elements seemed to be still in disorder; the rain was mixed with whirlwinds of fire, wind, and dust, and in this time of confusion the trees and all the other productions of nature seemed to be again plunged in the horrors of chaos."

—DENON.

[The wise Virgil of Naples.]

"GERVASE, who was Chanceller to the Emperor Otho III. saies, that the wise Virgil set up a brazen fly on one of the gates of Naples, which for the space of eight years that it remained there, permitted not a fly to enter the said city: that in the same place he caused a shambles to be made, wherein meat never smelt

or was the least tainted : that he placed on one of the gates of the same city, two great images of stone, one whereof was said to be handsome and merry, the other sad and deformed, having this power, that if any one came in on the side of the former, all his affairs prospered according to his own desires, as he who came on the other was unfortunate and disappointed in all things : that he set up, on a high mountain near Naples, a *brass statue*, having in its mouth a trumpet, which sounded so loud when the north wind blew, that the fire and smoke issuing out of those forges of Vulcan, which are at this day seen near the city of Poussola, were forced back towards the sea, without doing any hurt or injury to the inhabitants, that it was he made the *baths of Calatura di petra bagno et adjuto di l'homo*, with fair inscriptions in letters of gold, defaced since by the Physicians of *Salerna*, who were troubled that men should thereby know what diseases every bath could cure. That the same Virgil took such a course that no man could be hurt in that miraculous vault cut through the mountains of *Paeninsula*, to go to Naples ; and lastly that he made a *publick fire*, whereat every one might freely warm himself, near which he had placed a *brass Archer* with his arrow drawn out, with such an inscription, *if any one strikes me I will shoot off my arrow* : which at length happened, when a certain fool striking the said Archer, he immediately shot him with his arrow, and sent him into the fire, which was presently extinguished.

"These impertinencies were first transcribed out of this author by Helinandus, the monk, into his *Universall Chronicle*, and then by an Englishman, one Alexander Neekham, a Benedictine monk, who relates some of the precedent in his book *Of the nature and property of things*. To which he adds, that Naples being troubled with an infinite trouble of infectious *leaches*, it was delivered as soon as Virgil had caused a *golden one* to be cast into a well : that he compassed his dwelling house and garden, where it never rained, with an *immoveable stream of aire*, which was instead of a wall, and had built in it a *brass bridge*, by means whereof he went whither he pleased. That he had made also a *steple* with such miraculous artifice, that the *tower* wherein it was, though of stone, moved in the same manner as a certain bell that was in it did, and that both had the same shaking and motion. Besides all which, he had made those statues called the *Preservers of Rome*, which were watched night and day by priests, for that as soon as any nation entertained any thought of revolting and taking arms against the Roman Empire, immediately the statue representing that nation, and adored by it, moved ; a bell it had about the neck rung, and with its finger it pointed at that rebellious nation, inasmuch that the name of it might be perceived in writing, which the priest carrying to the Emperor, he immediately raised an army to reduce and quiet it."—*History of Magic*.

[*Primigenium Civitas Virorum.*]

"Along the brodered bank
Their city rises like the mountain pine,
Whose summit meets the clouds. A round it forms

Stretch'd on the hither side ; the hamlets line
The farther bank, but thin and loosely spread.
Trees, round the wide circumference disposed
At equal distance, hold the space within
Sheltered from every wind. Between them shoots

The plant ozier with the woodbine twined,
And willow's flexile stem, a spreading fence
To sight impervious, shading while it guards—
The rustic fabrics. These on steady piles
Are reared, by banks of solid earth secured ;
And by the furze that shades the desert, screened
From rain or storms above. Inclosing all
A broad and hollow fosse arrests the view,
From man secured, as from the ravenous fowls
That nightly howl without, by rooted stakes,
That planted close around its inmost verge,
As with a mound of rock, invest the whole."

DR. OGILVIE'S *Briannia*.

[*Signs of a Hurricane.*]

"This night before the sun set in a black cloud, which appeared just like lead ; and the clouds above it were gilded of a dark red colour. And on the Tuesday, as the sun drew near the horizon, the clouds were gilded very prettily to the eye, though at the same time my mind dreaded the consequences of it. When the sun was now two degrees high, it entered into a dark smoky-coloured cloud, that lay parallel with the horizon, from whence presently seemed to issue many dusky blackish beams. The sky was at this time covered with small, hard clouds (as we call such as lye scattering about not likely to rain) very thick one by another, and such of them as lay next to the bank of clouds at the horizon were of a pure gold colour to three or four degrees above the bank. From these, to about ten degrees high, they were redder, and very bright, above them they were of a darker colour still, to about sixty or seventy degrees high, where the clouds began to be of their common colour. I took the more particular notice of all this, because I have generally observed such coloured clouds to appear before an approaching storm. And this being winter here, and the time for bad weather, I expected and provided for a violent blast of wind, by reefing our topsails, and giving a strict charge to my officers to hand them or take them in, if the wind should grow stronger. The wind was now at W.N.W. a very brisk gale. About twelve o'clock at night we had a pale whitish glare in the N.W. which was another sign, and intimated the storm to be near at hand ; and the wind increasing upon it, we presently handed our topsails, furled the mainsail and went away only with our foresail ; before two in the morning, it came on very fierce, and we kept right

before the wind and sea, the wind still increasing. But the ship was very governable, and steered incomparably well. At eight in the morning we settled our fore-yard, lowering it four or five foot, and we ran very swiftly; especially when the squalls of rain or hail, from a black cloud, came over head, for then it blew excessive hard. These, though they did not last long, yet came very thick and fast one after another. The sea also ran very high; but we, running so violently before wind and sea, shipped little or no water; though a little washed into our upper deck-ports, and with it a scuttle or cuttle-fish was cast upon the carriage of a gun."

—DANFIER.

[*Wither's Mistress of Philarete.*]

"If to gold I like her hair,
Or to stars her eyes so fair;
Though I praise her skin by snow,
Or by pearls her double row,
'Tis that you might gather thence
Her unmatched excellence.

"Eyes as fair, for eyes hath she,
As stars fair, for stars, may be:
And each part as fair doth show
In its kind as white in snow.
'Tis no grace to her at all
If her hair I sunbeams call;
For were there a power in art
So to pourtrait every part,
All men might those beauties see
As they do appear to me,
I would scorn to make compare
With the glorious things that are.

"Nought I ere saw fair as now
But the hair, the hair to show.
Yet some think him over bold
That compares it but to gold.
He from reason seems to err
Who commending of his dear,
Gives her lips the rubies hue,
Or by pearls her teeth doth shew:
But what pearls, what rubies can
Seem so lovely fair to man
As her lips whom he doth love,
When in sweet discourse they move?
Or her lovelier teeth the while
She doth bless him with a smile?

"Stars indeed fair creatures be,
Yet amongst us where is he
Joys not more the while he lies
Sunning in his mistress' eyes,
Than in all the glimmering light
Of a starry winter's night?
Him to flatter most suppose
That prefers before the rose,
Or the lilies while they grow,
Or the flakes of new fallen snow,
Her complexion whom he loveth;
And yet this my Muse approveth,
For in such a beauty meets

Unexpressed moving sweets,
That the like unto them no man
Ever saw but in a woman.
Look on moon, on stars, on sun,
All God's creatures overrun.
See if all of them presents
To your mind such sweet contents,
Or if you from them can take
Aught that may a beauty make,
Shall one half so pleasing prove
As is her's whom you do love.
For indeed if there had been
Other mortal beauties seen
Objects for the love of men
Vain was their creation then.
Yea, if this could well be granted,
Adam might his Eve have wanted.
But a woman is the creature
Whose proportion with our nature
Best agrees, and whose perfections
Sympathize with our affections:
And not only finds our senses
Pleasure in their excellencies,
But our reason also knows
Sweetness in them that outgoes
Human wit to comprehend,
Much more truly to commend.
Note the beauty of an eye,
And if aught you praise it by,
Leave such passion in your mind,
Let my reason's eye be blind.
Mark if ever red or white
Any where gave such delight
As when they have taken place
In a worthy woman's face."

[*A Painful Query.*]

"MEANWHILE Epicurus lies deep in Dante's hell, wherein we meet with tombs enclosing souls which denied their immortalities. But whether the virtuous Heathen who lived better than he spake, or erring in the principles of himself, yet lived above philosophers of more specious maxims, lye so deep as he is placed, at least so low as not to rise against Christians, who believing or knowing that truth, have lastingly denied it in their practice and conversation, were a query too sad to insist on."—SIR T. BROWN'S *Hydriaphia*, vol. 3, p. 487, ed. Wilkins.

[*Better Prospects.*]

"It is the heaviest stone that melancholy can throw at a man to tell him that he is at the end of his nature; or that there is no further state to come unto which this seems progressional, and otherwise made in vain; without this accomplishment the natural expectation and desire of such a state were but a fallacy in nature; unsatisfied considerators would quarrel the justice of their constitutions, and rest content that Adam had fallen lower, whereby by knowing no other original, and deeper ignorance of themselves, they might have enjoyed the happiness of inferior creatures; who in tranquillity pos-

seas their constitutions as having not the apprehension to deplore their own natures. And being framed below the circumference of these hopes or cognition of better being, the wisdom of God hath necessitated their contentment. But the superior ingredient and obscured part of ourselves, whereto all present felicities afford no resting contentment, will be able at last to tell us we are more than our present selves, and evacuate such hopes in the fruition of their own accomplishments."—SIR T. BROWN'S *Hydriothaphia*, vol. 3, p. 408, *ed. Wilkins*.

[*Fresh-Water Still.*]

"No fresh water could be obtained upon Turn-again Island; and had not Captain Bampton ingeniously contrived a *still*, their state would have been truly deplorable. He caused a cover, with a hole in the centre, to be fitted by the carpenter upon a large cooking pot; and over the hole he luted an inverted tea-kettle, with the spout cut off. To the stump of the spout was fitted a part of the tube of a speaking-trumpet, and this was lengthened by a gun-barrel which passed through a cask of salt water, serving as a cooler. From this machine good fresh water, to the amount of twenty-five to forty gallons per day, was procured; and obtained a preference to that contained in the few casks remaining in the *Hormuseer*."—FLINDERS, vol. 1, p. 43.

[*Coral-Reefs.*]

"In the afternoon I went upon the reef with a party of gentlemen; and the water being very clear round the edges, a new creation, as it were to us but imitative of the old, was there presented to our view. We had wheat-sheaves, mushrooms, stags' horns, cabbages, leaves, and a variety of other forms, glowing under water with vivid tints of every shade betwixt green, purple, brown, and white, equalling in beauty and excelling in grandeur the most favourite *parterres* of the curious florist. These were different species of coral and fungus, growing, as it were, out of the solid rock, and each had its peculiar form and shade of colouring; but whilst contemplating the richness of the scene, we could not long forget with what destruction it was pregnant.

"Different corals in a dead state, concreted into a solid mass of a dull white colour, composed the stone of the reef. The negro heads were lumps which stood higher than the rest; and being generally dry, were blackened by the weather; but even in these, the forms of the different corals and some shells were distinguishable. The edges of the reef, but particularly on the outside where the sea broke, were the highest parts within, there were pools and holes containing live corals, sponges and sea eggs and cucumbers,¹ and many enormous

cockles (*chama gigas*) were scattered upon different parts of the reef.

"At low water, this cockle seems most commonly to lie half open; but frequently closes with much noise, and the water within the shells then spouts up in a stream, three or four feet high: it was from this and the spouting of the water that we discovered them, for in other respects they were scarcely to be distinguished from the coral rock. A number of these cockles were too rank to be agreeable food, and were eaten by few. One of them weighed 47½ lbs. as taken up, and contained 3 lbs. 2 oz. of meat; but this size is much inferior to what was found by Captains Cook and Bligh upon the reefs of the coast further northward, or to several in the British Museum; and I have since seen single shells more than four times the weight of the above shells and fish taken together."—FLINDERS, vol. 2, p. 88.

[*Use of the Chama gigas, or Gigantic Cockle.*]

"THREE grew upon this island numbers of *pandanus* trees, similar to those of the east coast of New South Wales, and around many of them was placed a circle of shells of the *chama gigas*, or gigantic cockle, the intention of which excited my curiosity.

"It appeared that this little island was visited occasionally by the Indians, who obtained from it the fruits of the *pandanus*, and probably turtle, for the marks of them were seen; and the reef furnishes them with cockles, which are of a superior size here to those we had found upon the reefs of East Coast. There being no water upon the island, they seem to have hit upon the following expedient to obtain it: Long slips of bark are tied round the smooth stems of the *pandanus*, and the loose ends are led into the shells of the cockle, placed underneath. By these slips, the rain which runs down the branches and stem of the tree, is conducted into the shells and fills them at every considerable shower; and as each shell will contain two or three pints, forty or fifty thus placed under different trees will supply a good number of men. A pair of these cockle shells, bleached in the sun, weighed a hundred and one pounds; but still they were much inferior in size to some I have seen."—FLINDERS, vol. 2, p. 114.

[*Progression of the Coral Reefs.*]

"HALF-WAY Island was at no very distant period of time one of those banks produced by the washing up of sand and broken coral, of which most reefs afford instances, and those of Torres' Strait a great many.

"These banks are in different stages of progress: some, like this, are become islands, but not yet habitable; some are above high water mark, but destitute of vegetation; whilst others are overflowed with every returning tide.

¹ What we called sea cucumbers, from their shape, appears to have been the *dôche de mer*, or *trepang*; of

which the Chinese make a soup much esteemed in that country for its supposed invigorating qualities.

"It seems to me, that when the animalcules which form the corals at the bottom of the ocean cease to live, their structures adhere to each other, by virtue either of the glutinous remains within, or of some property in salt water; and the interstices being gradually filled up with sand and broken pieces of coral washed by the sea, which also adhere, a mass of rock is at length formed. Future races of these animalcules erect their habitations upon the rising bank, and die in their turn to increase, but principally to elevate, this monument of their wonderful labors. The care taken to work perpendicularly in the early stages, would mark a surprising instinct in these diminutive creatures. Their wall of coral, for the most part in situations where the winds are constant, being arrived at the surface, affords a shelter, to leeward of which their infant colonies may be safely sent forth; and to this their instinctive foresight it seems to be owing, that the windward side of a reef exposed to the open sea is generally, if not always, the highest part, and rises almost perpendicular, sometimes from the depth of two hundred, and perhaps many more fathoms. To be constantly covered with water seems necessary to the existence of the animalcules, for they do not work, except in holes upon the reef, beyond low water mark; but the coral sand and other broken remnants thrown up by the sea, adhere to the rock, and form a solid mass with it, as high as the common tides reach. That elevation surpassed, the future remnants, being rarely covered, lose their adhesive property; and remaining in a loose state, form what is usually called a key, upon the top of the reef. The new bank is not long in being visited by sea birds; salt plants take root upon it, and a soil begins to be formed: a cocoa-nut, or the drupe of a pandanus is thrown on shore; land birds visit it and deposit the seeds of shrubs and trees; every high tide, and still more every gale, adds something to the bank; the form of an island is gradually assumed; and last of all comes man to take possession.

"Half-way Island is well advanced in the above progressive state; having been many years, probably some ages, above the reach of the highest spring tides, or the wash of the surf in the heaviest gales. I distinguished, however, in the rock which forms its basis, the sand, coral, and shells formerly thrown up, in a more or less perfect state of cohesion; small pieces of wood, pumice stone, and other extraneous bodies which chance had mixed with the calcareous substance when the cohesion begun, were enclosed in the rock; and in some cases were still separable from it without much force. The upper part of the island is a mixture of the same substances in a loose state, with a little vegetable soil; and is covered with the *casuarina* and a variety of other trees and shrubs, which give food to paraquets, pigeons, and other birds; to whose ancestors it is probable the island was originally indebted for this vegetation."—FLINDERS, vol. 2, p. 115.

[*Natural Desire of Playing at Soldiers.*]

"Our friends, the natives, continued to visit us; and the old man, with several others, being at the tents this morning, I ordered the party of marines on shore to be exercised in their presence. The red coats and white crossed belts were greatly admired, having some resemblance to their own manner of ornamenting themselves; and the drum, but particularly the fife, excited their astonishment; but when they saw these beautiful red and white men, with their bright muskets, drawn up in a line, they absolutely screamed with delight, nor were their wild gestures and vociferation to be silenced, but by commencing the exercises, to which they paid the most earnest and silent attention. Several of them moved their hands involuntarily, according to the motions; and the old man placed himself at the end of the rank with a short staff in his hand, which he shouldered, presented, grounded, as did the marines their muskets, without, I believe, knowing, what he did."—FLINDERS, vol. 1, p. 61.

[*Primitive Sketches.*]

"In the steep sides of the chasms were deep holes or caverns, undermining the cliffs; upon the walls of which I found rude drawings, made with charcoal and something like red paint upon the white ground of the rock. These drawings represented porpoises, turtle, kangaroos, and a human hand; and Mr. Westall, who went afterward to see them, found the representation of a kangaroo, with a file of thirty-two persons following after it. The third person of the band was twice the height of the others, and held in his hand something resembling the *whaddie*, or wooden sword of the natives of Port Jackson; and was probably intended to represent a chief. They could not, as with us, indicate superiority by clothing or ornament, since they wear none of any kind; and therefore, with the addition of a weapon, similar to the ancients, they seem to have made superiority of person the principal emblem of superior power, of which, indeed, power is usually a consequence in the very early stages of society."—FLINDERS vol. 2, p. 189.

[*Turkish Feast.*]

In 1567 when the Imperial Ambassadors were at Constantinople, what Knolles calls a homely feast was given to their followers in the Turks Court. "They brought in their dinner, covering the ground with table cloths of a great length spread upon carpets, and afterwards scattering upon them a marvellous number of wooden spoons, with so great store of bread as if they had been to feed 300 persons; then they set on meat in order, which was served in 42 great platters of earth, full of rice pottage of three or four kinds, differing one from another, some of them seasoned with honey and of the

colour of honey, some with sour milk and white of colour, and some with sugar : they had fritters also, which were made of like batter, and mutton beside, or rather a dainty and toothsome morsel of an old sodden ewe. The table (if there had any such been) thus furnished, the guests without any ceremony of washing, ate down on the ground (for stools there were none) and fell to their victuals, and drank out of great earthen dishes water prepared with sugar, which kind of drink they call Zerbet."—KNOLLES.

[*Signs of the Weather.*]

"At length the day appeared, but with such dark black clouds near the horizon, that the first glimpse of the dawn appeared 30 or 40 degrees high ; which was dreadful enough ; for it is a common saying among seamen, and true, as I have experienced, that a *high dawn* will have *high winds*, and *low dawn small winds*."—DAMPIER.

[*Curious Custom of the Koras.*]

"In swimming across the wide and rapid Orange river, and transporting at the same time their sheep or other articles, the *Koras* make use of a curious contrivance.

"They take a log of wood from six to eight feet in length, and at the distance of a few inches from one of its ends fix a wooden peg. On this log the person intending to cross the river stretches himself at full length, and holding fast by the peg with one hand whilst with the other and occasionally with his feet he strikes to keep the end of the log in a certain direction (which is that of an angle of about 45 degrees with the stream) the obliquity of the log opposed to the current causes it, in floating down the stream, to push gradually over to the opposite side in the hypothenusal line of a triangle, whose base is the width of the river."—BARROW.

[*A Serious Thought.*]

"MORTALITY is Changes' proper stage :
States have degrees as human bodies have,
Spring, Summer, Autumn, Winter and the
Grave."—LORD BROOKE.

[*Changes of Temperature in different Countries.*]

"It is difficult to persuade ourselves that with the fall of the celebrated towns and monuments of Greece, a great change must have taken place in the temperature of the Country.

"If one observes the effect produced by clearing away the vast forests of North America, in softening the rigour of the seasons, and correcting the unwholesomeness of the atmosphere, by a parity of reasoning it seems by no means improbable, that Greece at the time the arts declined, falling off from its former state of

civilization, some deleterious effects should ensue to the physical nature of the Country.

"The rivers, till then restrained within their channels being neglected, obstructions may have arisen which have formed vast marshes ; the time when several lakes in Aroadia spread themselves over the valleys is still recent in the memory of the inhabitants. It was probable in this way that the stagnant waters of the Alphens formed the marsh where its sources now rise ; doubtless it never would have existed if the channel in which the river formerly flowed had not been suffered to get by degrees choked up. The woods so necessary to invite rains, by which the mountains were formerly covered, and which were held sacred by the religion of the ancients, exist no longer ; or, if in some spots still to be found, those remains are daily destroyed by the shepherds. Many valleys have been rendered barren by this loss ; those of Argolis in particular, where the mountains deprived of their clothing no longer send forth during Summer from their heated sides anything but parching exhalations.

"The convulsions, the invasions of the barbarians which succeeded, having exterminated the ancient inhabitants, and future generations growing up feeble and depressed, the disorganization of the country has continually increased, and with it its insalubrity."—POUQUEVILLE, 174.

[*Ice-Sledges of the Finlanders.*]

"We have before observed, that the frost is here so intense, as to arrest the sea in its waving motion. The sun becoming more powerful with the advancement of the season, melted considerably the ice on the surface ; the water thus produced during the day, collected in the cavities or furrows, and formed little pools or rivalets, which we were under the necessity of traversing in our sledges ; and as they were always a considerable depth in the middle, we saw ourselves descending we knew not where, and actually thought we should sink to the bottom of the Ocean. The intrepidity, or rather indifference with which the Finlander made his way through these pools encouraged us a little ; but the recollection that we were upon the sea, and a consciousness that the water was entering our sledge, excited at first frightful apprehensions, and a continued disagreeable feeling.

"In nights of severe and intense cold, such as frequently occur at that time of the year, a crust of ice is formed over those pools, inasmuch that the water becomes inclosed between two plates of ice : in this case the sledge as it passes over the upper crust, which is generally of but a brittle texture, breaks it, and suddenly falls into the water which bubbles up all about the sledge, nor does it stop till it gets to the second layer of ice. This unexpected fall produces a horrible sensation ; and though there are rarely more than two feet of distance from one stratum of ice to the other, yet the sight of the water, the plunging of the horse, &c. are exceedingly alarming."—ACERBI.

[*Querpos Santos:—what?*]

"In a storm of rain and hail with a high and bleak wind appeared the Sailors' Deities, Castor and Pollux, or the same it may be gave light to those fables, they boding fair weather to seamen, though never seen but in storms, looking like a candle in a dark lanthorn, of which there were divers here and there above the sails and shrouds, being the *ignis fatui* of the watery element, by the Portuguese christened *Querpos Santos* the bodies of Saints, which by them are esteemed ominous. But I think I am not too positive in relating them to be a meteor-like substance, exhaled in the day and at night (for except then they show not themselves) kindled by the violent motion of the air, fixing themselves to those parts of the ship that are most attractive; for I can witness they usually spent themselves at the Spindles of the Top-mast-heads, or about the Iron hoops of the Yard arms, and if any went towards them they shifted always to some part of the like nature."—FRYER's *Travels*.

[*Aaron, novel Name for a King.*]

"From the accounts which have reached this Country it would appear," says COBETT, "that Mr. Aaron Burr, who is a man of great ambition and of talents and courage equal thereto, had formed a scheme for separating the Western from the Eastern part of that immense Country called the United States, and to erect a kingly government in the Western parts, of which he himself intended to be king. In this project, viewing it with a mere philosophical eye, I see nothing more objectionable than the novel circumstances of there being a king of the name of Aaron."

[*Salubrity of Cornwall.*]

"I HAVE noted," says CAREW, speaking of the temperature of Cornwall, "that this so piercing an ayre, is apter to preserve than recover health, especially in any languishing sickness which hath possessed strangers: neither know I whether I may impute to this goodness of the ayre, that upon the returne of our fleet from the Portugall action, 1589, the diseases which the Souldiers brought home with them, did grow more grievous as they carried the same farther into the land, than it fell out at Plymouth where they landed; for there the same was, though infectious, yet not so contagious, and though pestilentiall, yet not the verie pestilence, as afterwards it proved in other places."—*Survey of Cornwall*, Book 1, ff. 5.

"In 1588 an infectious distemper brought by some Portuguese prisoners who were confined at Exeter destroyed the Judge, and most of the persons summoned to the Lent Assizes."—SHAW's *Tour to the West of England*, p. 345.

[*Chance Reading never comes amiss.*]

"Dr. HAMMOND's method was (which likewise he recommended to his friends) after every sermon to resolve upon the ensuing subject; that being done, to pursue the course of study which he was then in hand with, reserving the close of the week for the provision for the next Lord's Day. Whereby not only a constant progress was made in science, but materials unawares were gained unto the immediate future work; for he said, *be the subjects treated of never so distant, somewhat will infallibly fall in conducing unto the present purpose.*"—Dr. WORDSWORTH's *Eccles. Biog.* vol. 5, p. 246.

[*Unde derivatur Norman?*]

"Hoc quando ventus, quem lingua soli genialis
North vocat, advexit Boreas regionis ad oras
A quâ digressi fines petiere Latinos:
Et men est apud hos, homo quod perhibetur
apud nos,
Normanni dicuntur, id est, homines boreales."
GUIL. APPULI, *de Rebus Norm. Muratori*,
tom. 5, p. 253.

[*Trues's Verbal Index to Shakspeare.*]

"If the compiler of these volumes had been properly sensible of the value of time, and the relation which the employment of it bears to his eternal state, we should not have had to present our readers with the pitiable spectacle of a man advanced in years consuming the embers of vitality in making 'a complete verbal index to the plays of Shakspeare.'

"Had we found him sitting upon the seashore, busily occupied in arranging, according to their sizes, shapes, and colours, a huge mass of pebbles, the direction which our feelings would have taken may easily be conceived. With similar emotions should we, most probably, have now taken leave of him, had we confined our attention to the relative value of his zeal and supposed labours. In importance they appear to be nearly upon a par; although, by the former he has raised a somewhat more durable monument than he could have done by the latter, of the futility of his pursuits.

"Sensations of a stronger kind, whether more nearly allied to pity or contempt we leave the reader to conjecture, take place in our minds, when we come to the account which the author gives of his production and the estimate which he forms of its worth.

"So fully does he seem to be convinced of his having merited the gratitude of mankind, that he can find no adequate way of expressing the extent of his pretensions, except by comparing his *Verbal Index to the Plays of Shakspeare* to a *Concordance to the Holy Scriptures*.

¹ This I have long since found in my own experience. Upon whatever subject I might be brooding, my chance reading never came amiss to it.—R. S.

Hear him! 'It has long been admitted by divines that the Scriptures are best elucidated by making them their own expositors; and there seems to be no reason why this method of interpretation should not, with equal success, be applied to all ancient writers, and particularly to Shakspeare.' This happy illustration of the labouring thoughts of the writer we cannot help suspecting to be the suggestion of some drama-loving son of the Church; for is it to be supposed that the labours of Alexander Cruden were to be found amidst the immense pile of 'all the editions of Shakspeare' which choked Mr. T.'s study? if, however, we are mistaken in this conjecture, and the Concordance is really there, we would seriously recommend him to turn to the words, Time, Eternal, Soul, Death, Judgement, and a few others which these may suggest, and carefully weigh the passages to which he will be referred. By making these interesting sentences 'their own expositions,' he will not only find them to be 'best elucidated,' but he will fully discover the reasons for which we form so low an opinion of his toilsome performance, and exhort him to make the Bible and not Shakspeare, the companion of his declining days.

"It is not impossible, that Mr. T. may justly attribute this censurable misapplication of his time and talents to that blind devotion which fashion requires to be paid at the shrine of Shakspeare, by every one who makes the slightest pretensions to refinement of taste;

'Ah pleasant proof
That piety has still in human hearts,
Some place, a spark or two not yet extinct.'

"We are not insensible of the inimitable excellencies of the productions of Shakspeare's genius; and so far as the tribute of transcendent admiration can be paid, without the sacrifice of moral feeling, and especially of religious principle, we do not withhold it from him: but we say with a far more estimable poet,

'Much less, methinks, than sacrilege might serve.'

"He has been called, and justly too, the 'Poet of Nature.' A slight acquaintance with the religion of the Bible will shew, however, that it is of human nature in its worst shape, deformed by the basest passions, and agitated by the most vicious propensities, that the Poet became the Priest, and the incense offered at the altar of his goddess, will continue to spread its poisonous fumes over the hearts of his countrymen, till the memory of his works is extinct. Thousands of unhappy spirits, and thousands yet to increase their number, will everlastingly look back with unutterable anguish on the nights and days in which the plays of Shakspeare ministered to their guilty delights. And yet these are the writings which men, consecrated to the service of Him who styles himself the Holy One, have prostituted their pens to illustrate! such the writer, to immortalize whose

name, the resources of the most precious arts have been profusely lavished! Epithets amounting to blasphemy, and honours approaching to idolatry, have been and are shamelessly heaped upon his memory, in a country professing itself Christian, and for which it would have been happy, on moral considerations, if he had never been born. And, strange to say, even our religious edifices are not free from the pollution of his praise. What Christian can pass through the most venerable pile of sacred architecture which our metropolis can boast, without having his best feelings insulted by observing, within a few yards of the spot from which prayers and praises are daily offered to the Most High, the absurd and impious epitaph upon the tablet raised to one of the miserable retailers of his impurities? Our readers who are acquainted with London, will discover that it is the inscription upon David Garrick, in Westminster Abbey, to which we refer. We commiserate the heart of the man who can read the following lines without indignation:—

'And till eternity, with power sublime,
Shall mark the mortal hour of hoary time,
Shakspeare and Garrick, like twin stars, shall
shine,
And earth irradiate with a beam divine.'

"'Par nobile fratrum!' your fame *shall* last during the empire of vice and misery, in the extension of which you have *acted* so great a part!

"We make no apology for our sentiments, unfashionable as they are. Feeling the importance of the condition of man as a moral agent, accountable not merely for the direct effect, but also for the remotest influence of his actions, while we execrate the names, we cannot but shudder at the state of those, who have opened fountains of impurity, at which fashion leads its successive generations greedily to drink.

"Nor shall we cease, as long as our voices can be heard, from warning our countrymen against tasting the deadly stream of theatrical pleasure, or inhaling the pestiferous vapours which infect its borders.

"Of our author we feelingly take our leave; regretting the misapplication of that talent of patient and persevering industry, which, in a better pursuit, might have entitled him to the lasting esteem of his country. We would recall to his attention the expression ascribed to the dying Grotius, one of the most pungent, considering who he was that uttered it, which ever fell from the lips of man—"Vitam perdidit operose nihil agendo."—*Eclectic Review*, Jan. 1807.

Prior's *Chloe*.

I HEARD my eldest brother say, "Her name was Miss Taylor, that he knew her well; and that she once came to him (in Dean's Yard, Westminster) purposely to ask his advice. She told him, 'Sir, I know not what to do. Mr.

Prior makes large professions of his love; but he never offers me marriage.' My brother advised her to bring the matter to a point at once. She went directly to Mr. Prior, and asked him plainly, 'Do you intend to marry me, or no?' He said many soft and pretty things: on which she said, 'Sir, in refusing to answer, you do answer. I will see you no more.' And she did see him no more to the day of his death. But afterwards she spent many hours standing and weeping at his tomb in Westminster Abbey."

[*Fat Shepherd of Orchomenos.*]

Among the remarkable things at the modern Orchomenos, Mr. HOBHOUSE mentions "a living curiosity which is seen by most visitants. This is a shepherd named Demetrius, the fattest man I ever saw, who in the summer passes the hottest hours of the day up to the neck in the neighbouring river. The practice not only does not injure him, but has become by habit so necessary to him, that he declares he should not, without it, be able to support the rage of the summer sun."—*Journey through Albania*, &c. p. 271.

[*Good Claret.*]

"THE fruit of the bramble, being rightly mixed with good pippen or pearmain cyder, doth make good claret."—YWORKE'S *Cerevisarii Comes*, p. 73.

[*Fighting Fish.*]

"IN Normandy, a few days before the death of Henry the Second, the fish of a certain pool near Sees, five miles from the castle of Exme, fought during the night so furiously with each other, both in the water and out of it, that the neighbouring people were attracted by the noise to the spot; and so desperate was the conflict, that scarcely a fish was found alive in the morning; thus by a wonderful and unheard of prognostic foretelling the death of one by that of many."—HOARE'S *Giraldus*, vol. 1, p. 6.

[*The Great Sepia.*]

"IN the neighbourhood of S. Catharina, and particularly about the island of Alvaredo, and other islands in the same cluster, a very large sort of *sepia*, the *sepia octopus*, or *polvo*, is found. I was assured that these creatures sometimes grow to the size of a man, and are very dangerous, since they will twine their suckers round a person bathing or fishing, in such a manner that it is impossible to get free from them; and if no one is at hand to assist the person attacked by cutting the animal away, death is inevitable. That a very large sepia may in this way become dangerous to a man, I can believe; but that there is a species which will, in the open sea, thus twine itself round a large three-masted

vessel, so as to draw it under the water, does not come within the compass of belief."—LANGSDORFF'S *Histoire Naturelle des Mollusques, par Denys Montfort*. Paris An. 10. *Le poulpe colossal*.

Why not?

[*The Caribs and their Wives.*]

"THE women of the Carib Islanders had," according to LAFITAN, "a language altogether different from their husbands." He has not referred to his authority. There is however no reason to doubt the fact; and the inference is, that the Caribs were a race of conquerors, who took no women with them when they left their original country. "Their wives never ate with them, never called them by their names, and served them in all things like slaves."—Tom. 1, p. 55.

[*Verses Sung by the Family of Owain Cyveilioc to the Circuit of Wales.*]

"THE family of Owain the mild, whom the restless hosts of violence frowardly threaten, on the paths of songs and social feasts, which way shall we repair to Mortun.

Go, youth, quickly, without greeting the good man there, take thy course; penetrate through it; say that we shall come to Ceri.

Go, youth, from Ceri, we request of thee, for fear of our wrath, and the end we have in store to bring upon thee; say that we come to Arwystli.

Messenger, be setting off, before an illustrious band to the confines of Ceredic; take thy course wildly as an arrow's wing; say that we shall visit Penwedic.

Go from Penwedic, messenger of honourable toil, since no disgrace belongs to thee; range, and with increased eloquence, say that we shall visit Merriion.

Messenger, be setting off, approaching the green ocean stream, bordered with loud tumult; take a course the third of the journey is done; say that we shall visit Ardu dwy.

Messenger, be setting off, along the fair borders of the country which Merwyn swayed; go, be a guest with Nest of Newyn; speak of our coming to Leyn.

Messenger, be setting off, drawing near a mild leader of magnanimous heart; go, armed knight, and traverse Arvon; say that we visit Mon.

The family of Owain the Bounteous, to whom belong the ravage of England, abundant in spoils, will meet with a welcome after a tedious journey: shall we abide one night at Rhos?

Young man, go from me, and no longer one greet unless it be my mistress; sweep along on the fleet bay steed; say that we visit Lanere.

Messenger, be setting off, over the strong re-

gion of a tribe deserving mead out of the bourn, and traverse Tyno Bydwal; and say that we visit Tal.

Pass onward to its extremity, heeding not the gallantry of its men with the long yellow spears; take thy course on the first day January; say we visit Maelor.

Go, youth, and linger not, let not thy progress be half complete; to stop thee is no easy task; from tedious Maelor take thy way; make known we visit Cynlaith.

Young man, go with discretion, announce not our troop as of sorry tribes; take thy course, with the fleetness of a stag thy tidings bear; say we visit Meosin.

The family of Owain the chief withstood kingdoms; may the regions of heaven be our retreat! A range altogether pleasant, altogether prosperous, with united pace, the circuit of Wales we have taken."¹

[Love of Company in Animals.]

"An idea during this excursion had occurred to us, that part of the brute creation have an aversion to the absence of the human race; this opinion seemed now in some measure confirmed by the appearance for the first time during the last three days of several species of ducks and other aquatic birds. I do not, however, mean absolutely to infer, that it is the affection of the lower orders of the creation to man, that draws them to the same spots which human beings prefer, since it is highly probable, that such places as afford the most eligible residence in point of sustenance to the human race, in an uncivilized state, may be by the brute creation resorted to for the same purpose."—VANCOUVER.

[An Insight into Nature.]

"I WAS an orphan of the people of Tuaya, in utter poverty, and destitute of everything. There was in the place where I dwelt a statue of stone raised upon a wooden pillar; on the pillar these words might be read, *I am Hermes, to whom knowledge hath been given. I made this marvellous work in public, but afterwards I concealed it by the secrets of my art, so that it can only be discovered by a man as wise as me.* Upon the breast of the statue these words were in like manner written in ancient language, *If any one desires to know the secret of the creation of beings, and in what manner Nature hath been formed, let him look under my feet.* Multitudes came to see the statue, and every one looked under its feet without seeing any thing. For me, I was then but a child, but when I grew stronger and had reached a more advanced age, having read these words I understood their meaning, and began to dig under the foot of the column. I discovered a cavern where there was thick darkness, and into which the light of the sun

could not penetrate. If one attempted to carry a torch there, it was immediately extinguished by the force of the winds which blew there incessantly. I could find no means of following the path which I had discovered, because of the darkness which filled the cavern; and the force of the winds would not permit me to enter by the light of torches. Not being able therefore to overcome these obstacles, I became sorrowful, and sleep fell upon me. While I was slumbering in a disturbed sleep, my mind full of the cause of my trouble, an old man whose form resembled my own, presented himself before me, and said, "Rise, Belinous, and enter this subterranean passage; it will lead thee to the knowledge of the secrets of created things, and thou shalt attain to know how nature hath been formed." I replied, 'The darkness hinders me from discerning anything in this place, and the light cannot resist the breath of the winds which reign here.' Then the old man said, 'Belinous, place thy light under a transparent vase, it will then be protected from the wind, and will give thee light in this dark place.' These words made joy revive in me. I felt that I was about to enjoy the object of my wishes, and addressing myself to him, I asked, 'Who art thou, thou to whom I am indebted for so great a benefit?' He answered, 'I am thy Creator, the Perfect Being.' At this moment I awoke, full of joy, and having placed a light in a transparent vase, as it had been enjoined, I entered the subterraneous way. And I saw an old man seated upon a throne of gold, and he held in his hand a tablet of emerald, on which was written, *Here is the formation of Nature: before him was a book, on which this might be read, Here is the secret of the creation of all beings, and the science of the causes of all things.* I took this book boldly and without fear, and I left the place. I learnt what was written in this book. I comprehended how nature had been formed, and I acquired the knowledge of the causes of all things."—*Le Livre de la Creature, par le Sage Belinous. Notices des MSS. tom. 4.*

[Burlesque Poetry the Depraver of Taste.]

THE author of the fabulous Chronicles imputes the melancholy strain of the old Spanish poetry to the disasters of Roderick's reign. "*Ciertamente podeys creer que en la mayor parte del tiempo que el rey Don Rodrigo reyno nunca fue año que en España no oviesse duelos, y tristezas, y perdimientos de cavalleros; de tal manera que nunca fue tierra en el mundo que con tanto pesar los moradores della biviessem a tan luenzo tiempo. E de entonces en adelante todos los cantares que en España se fizieron, las razones, y los sonos, o de muertos, o de grandes pesares como se da alegría. Ca tanto les duro los perdimientos de las gentes, que les quedo por costumbre los cantares pensosos. E aun creo que para siempre lo usaran.*"—P. 1, c. 127.

This writer lived before burlesque verses became popular in Spain,—a fashion which,

¹ The places mentioned in the foregoing verses are all well known at the present time; they are points which nearly describe a circle round North Wales.

wherever it prevails, tends rapidly to extend that depravity of taste and feeling in which it originates."

[*Bark of Trees suited to the Climate.*]

"The greater part of the trees have but a very thin bark; some of them even have nothing but a sort of skin over them, differing widely from the trees in the north, which Nature has furnished with a variety of coats to protect them from the cold. Most of them have their roots upon the surface of the earth, and twist round the rocks as they shoot up. They are but short: their heads little furnished with leaves, and are very heavy; which, with the *liannes* that grow round them, is their only support against the hurricanes, which would else presently tear up the *frs* and *cheenuts*."—*St. Pierre's Voyage to the Isle of France.*

[*Hurricane caused by Sorcerers.*]

"THE inhabitants of the coast adjoining believe that the hurricanes which are so frequent in the Gulf of Carnero, are occasioned by sorcerers; that these sorcerers, when offended, kindle great fires in their caverns in the mountains, and that the earth enraged with the pain which this occasions, raises such commotions in the air as causes the destruction of those against whom the wrath of the magicians is directed."—*CASSAR.*

[*Musical Dilettanti.*]

"UN' arietta de Perez cantata in un Accademia ecceitava un giorno i piu sinceri applausi dell' udienza. Chi lo crederebbe? diceva un grave Maestro di Cappella: vi sono in quest' arietta due errori de contrappunto! correggeteli, rispose un accorto ascoltante, voi che potete farlo. Volentieri, replico il Maestro. Dopo pochi giorni fu cantata nuovamente l'aria corretta, e comparve si languida, che la medesima persona i accosto all' oroscchio del correttore, e pian piano gli disse, de grazia restituite a questa musica i suoi errori."—*PIGNOTTI.*

[*Reformed Parliament.*]

"MR. POYHAM, when he was Speaker, and the House had sat long and done in effect nothing, coming one day to Queen Elizabeth, she said to him, 'Now, Mr. Speaker, what hath passed in the Commons House. He answered, 'If it please your Majesty, seven weeks.'"—*BACON. (?)*

[*Zorndorff.*]

"I VISITED Zorndorff, a spot rendered famous by the sanguinary battle fought between the Russians and Prussians, where thousands of men on both sides were immolated on the altar of depotism, and thus escaped from the galling

yoke which oppressed them. The place of their interment was easily recognized by its greater verdure, and by yielding more abundant crops than the barren and unproductive soil in its immediate vicinity. On this occasion, I reflected with sorrow, that slaves seem every where only born to fertilize the soil on which they vegetate."—*ALFIERI'S Life.*

[*Extraordinary Bird.*]

"IN 1621," says the Abyssinian historian, "there was brought into Abyssinia a bird called *Para*, which was about the bigness of a hen, and spoke all languages; Indian, Portuguese, and Arabic. It named the King's name; although its voice was that of a man, it could likewise neigh like a horse and mew like a cat, but did not sing like a bird. It was produced before the assembly of judges, of the priests, and the azages of court, and there it spoke with great gravity. The assembly, after considering circumstances well, were unanimously of opinion that the evil spirit had no part in endowing it with these talents. But to be certain of this, it was thought most prudent to take the advice of Res Sela Christos, then in Gojam, who might, if he thought fit, consult the Superior of Mahebar Selasse; to them it was sent, but it died on the road. The historian closes his narrative by this wise reflection on the parrot's death, 'Such is the lot of all flesh.'"—*BRUCE.*

[*Power of Darkness over Animals.*]

"DOLOMIEU says that during the annular eclipse of the sun in 1764, the agitation and cries of domestic animals continued for a great part of the time, notwithstanding its light was not more diminished by it, than it would have been by the interposition of a dark thick cloud: the difference of the heat of the atmosphere was scarcely sensible. What impression, then, he asks, can animals have of the nature of the body which eclipses the sun? How are they able to divine that it is a different circumstance from the sun's being veiled by a cloud which intercepts the light?"—*Note to Dissertation on the Earthquakes in Calabria.*

[*The Emperor Charles V. and the Swallow's Nest.*]

"A SIMILAR story is told by VINYA of Charles V., but that emperor acted from a different feeling. The swallow had built her nest upon his tent, and when he moved his camp he ordered the tent to be left standing till her young should have fled; so sacred, says the preacher, did he hold the rights of hospitality. If this anecdote be true, there is hardly any fact in Charles's life which does so much honour to his heart."—*SERMONS*, vol. 15, p. 195.

[*Rosemary—at Funerals and Marriages.*]

ROSEMARY was used at marriages as well as

funerals. The stage direction with which the *Woman's Prize*, or the *TAMER TAKED*, of Beaumont and Fletcher opens is this, "Enter Moroso, Sophocles, and Tranio with Rosemary, as from a wedding."

[*Effects of Mother's Milk.*]

"IN our days a strange occurrence happened in the same district. A wild sow, which by chance had been suckled by a bitch famous for her nose, became on growing up, so wonderfully active in the pursuit of wild animals, that in the faculty of scent she was greatly superior to dogs, who are assisted by natural instinct, as well as by human art; an argument that man (as well as every other animal) contracts the nature of the female who nurses him."—HOARE's *Giraldus*, vol. 1, p. 31.

[*Glamorganshire Sheep.*]

"THERE is a peculiarity, it is said, in the sheep bred in Glamorganshire, when sold and delivered into Breconshire which is very remarkable: but incredible as it appears, it is attested by the universal voice of those who are conversant in this species of traffic. They assert positively that if a lot of sheep be brought from the former country into the latter, the purchaser is obliged to watch them for a considerable time more narrowly and with greater care than the other part of his flocks: they say that when the wind is from the south they *smell* it, and as if recognizing their native air, they instantly meditate an escape. It is certain, whatever may be the cause, that they may be described sometimes standing upon the highest eminence turning up their noses, and apparently snuffing up the gale: then they remain as it were ruminating for some time, and then, if no impediment occurs, they scour with impetuosity along the waste, and never stop until they reach their former homes."—JONES's *Hist. of Brecknockshire*, vol. 1, p. 322.

[*Cause of the Gigantic Stature of the Royal Chicoranos.*]

"The royal family of the Chicoranos (who inhabit the country about Charlestown) were all of gigantic stature. When they were asked the reason, they said that enchanted herbs were given them to eat, but some of their subjects who were baptized said that they were stretched when children, and their bones softened with a decoction of certain herbs for that purpose."—HERRERA, vol. 2, 10, 6.

[*Curious Fact relative to Sharks and Alligators. Query?*]

"It is a curious fact that upon the Kroo coast the natives have so little apprehension of sharks, that the children are constantly playing in the water; but when they remove to any

distance from home, though it be only as far as Cape Mount, they are afraid of going into the water, lest they should be devoured by sharks, at the Turtle Islands in the Bay of Sherbro (according to Mr. Matthews,) there never was an instance known of a shark attacking any one, though the children are constantly playing in the water. It is farther said that in the river Gallenhas (between Sherbro and Cape Mount) where alligators are in great abundance, there was not an instance upon record of any person being hurt by them, although the natives were much in the river, until a few years ago, when a slave ship blew up opposite its entrance. Monsieur Brue¹ says, at a village situated at the mouth of the Rio San Domingo (north of Sierra Leone) that the crocodiles hurt no person, and that children play with them, riding on their backs, and sometimes beating them, without their showing the least resentment. The natives account for these circumstances by the great care they take to bury their dead, and all their offals, at such a distance from the sea side that the sharks cannot smell them."—WINTERBOTTOM, vol. 1, p. 256.

[*Evil of Rhapsodical Language.*]

WELL has MISS BAILLIE said that such rhapsodies are "the language of a natural delirium, proceeding from a vain endeavour to protract, by forced excitement, the ecstasy of a few short moments, and to make that a continued state of the mind which was intended by its beneficent Creator only for its occasional and transient joy. Of this (she continues) we may be well assured; for if otherwise indulged, it would have rendered men incapable of the duties of social life; those duties which the blessed founder of our religion did so constantly and so earnestly inculcate!"—*Preface to the Martyr*.

[*A Hermit.*]

"A young man who wishes to retire from the world, and live as a Hermit in some convenient spot in England, is willing to engage with any nobleman or gentleman who may be desirous of having one. Any letter directed to S. Lawrence (post paid), to be left at Mr. Otton's, No. 6, Colmer's-lane, Plymouth, mentioning what gratuity will be given, and all other particulars, will be duly attended to."—*Courier*, Jan. 11, 1810.

[*Hebrew Language.*]

"OH that the Lord would put it into the heart of some of his religious and learned servants, to take such pains about the Hebrew language as to fit it for universal use! considering that above all languages spoken by the lip of man it is most capable to be enlarged, and fitted to express all things, and motions, and notions, that our human intellect is capable of in this

¹ Voyage a la Cote D'Afrique occident

mortal life; considering also that it is the invention of God himself; and what one is fitter to be the universal language, than that which it pleased our Lord Jesus to make use of, when he spake from Heaven unto Paul."—ELIOT, quoted by Cotton Mather. *Magnalia*, book 3, p. 184.

[Olive Trees of Messa.]

"THERE is an extensive plantation of olive trees in the neighbourhood of Messa, the trees of which are of great size and beauty, and are planted in a very whimsical and peculiar manner. When I visited Messa I enquired the cause of their being so arranged, and learnt from the Viceroy's aid-de-camp who attended me, that one of the Kings of the Dynasty of Saddinga, being on his journey to Sondan, encamped here with his army; that the pegs with which the cavalry picketed their horses were cut from the olive trees in the neighbourhood, and that these pegs being left in the ground on account of some sudden cause of departure of the army, the olive trees sprung up from them."—JACKSON'S *Morocco*, p. 137.

[Interjections.]

"INTERJECTION'S main office is to paint sensation, whether from within or without; and to repeat sounds compound as well as simple, of which therefore the images must be common as their objects.

"Thus vibration or other regular return produces universally such sounds as the English *tang-tang*, *dong-dong*; *ting-tong*, *ding-dong*; *tic-tac*, *cric-crac*, *clac-clac*, *fic-flac*, *thwic-thwac*, *smic-smac*, *smic-smac*, &c., from such the diminutive nouns *knic-knac*, *whim-wham*, *chit-chat*, *rif-rif*; *slip-slop*, *spic and span*, &c.

"Of vocal vibration or undulation, laughter bursts into *ha-ha*! Joy exults in *aha*! or *oh-oh*! Fatigue sighs in *heigh-ho*! Vooification summons in *soho*! *halo*! (perhaps from *hola*!) and Music trills, or quavers, her notes in *fa-la*, *tal-lol*, &c.

"So impetuous assailants fall on *pal-mal* (from *pôle-méle*) or *slap-dash*: make the heart of the surprised go *pit-a-pat*, and their tongue cry *hey-day*, or *hoity-toity*! But now to the hurry, all fly in a *flurry*. In the *hubbub*, or *hurly-burly* (from *hurly bertu*) some stand *skill-I?* *shall-I?* or more *will-they*, *nil-they*: while others run *helter-skelter*, throw all things *higgledy-piggledy*, or turn them *topsy-turvy*."—ELPHINSTONE'S *Analysis of the French and English Languages*.

[Distinctions of Persons expressed in Languages.]

"IN the Bengalle language an honorific pronoun is used in addressing superiors, and to inferiors they use a pronoun which indicates inferiority. The verbs also in their terminations receive signs of respect and inferiority. Signs

of respect or of familiarity in a language cannot be improper; but signs which are invented on purpose to remind a person that he is an inferior being, are a blot upon every form of speech."—WARD, vol. 1, p. 189.

[What is Life without Hope.]

"IT is remarkable that in the Tamil language there is no word for *hope*."—NIECAMF, vol. 1, 10, § 16. Note.

[Humility.]

"THE whole Roman language," says WESLEY, "even with all the improvements of the Augustan age, does not afford so much as a name for *humility* (the word from whence we borrow this, as is well known, bearing in Latin a quite different meaning): no, nor was one found in all the copious language of the Greeks, till it was made by the great Apostle."—Vol. 7, p. 329.

[The trilateral Monosyllable AUM.]

"BRAHMA milked out from the three *Vedas*, the letter A, the letter U, and the letter M, which form by their coalition the trilateral monosyllable, together with three mysterious words, *bhuv*, *bhuvah*, *svah*, earth, sky, heaven. From the three *Vedas* also the Lord of creatures successively milked out the three measures of that ineffable text entitled *gayatri*. The three great immutable words, preceded by the trilateral syllable, and followed by the *gayatri* which consists of three measures, must be considered as the mouth of the *Veda*. All rites ordained in the *Veda*, oblations to fire, and solemn sacrifices pass away; but that which passes not away is declared to be the syllable AUM."—*Institutes of Menu*.

[Opium Lozenges.]

"TRAVELLERS in Turkey carry with them lozenges of opium, on which is stamped *Mash Allah*, the gift of God."—GRIFFITHS.

[Fashions for the Middle of the last Century.]

"THE dress in the year sixty-six that was worn, Is buried and lost, and new Fashions are born: But mind what our good correspondents advance,

'Tis the Pink of the Mode! and just come from France!

Let your Cap be a Butterfly slightly hung on,
Like the Shell of a Lapwing just hatched on her crown,

Behind, with a struted short Dock cut your Hair;

Prick a Flower before, skew whiff with an air:
A *Vandike* in prize your Neck must surround;
Turn your Lawns into Gauze, and your Brussels to Blond;

Let your Stomacher reach from Shoulder to
Shoulder,
And your Breasts will appear the higher and
bolder :

Wear a Gown, or a Sack as Fancies prevail,
But with Flounces and Furbelows ruffle your
Tail :

Set your Hoop, shew your Stockings and Legs
to your knees,

And leave Men as little as may be to guess.

For other shall Ornaments, do as before,

Wear Ribbons an hundred, and Ruffles a score :
Let your Talk, and your Dress, be fantastick and
odd,

And you'll shine in the Mall ;—it is Taste a-la-
mode."

Poor Robin, for 1767.

[Power of Love.]

"*Je ne vous mets :*

*Amours trouva premier haults instrumens,
Chansons, dances, festes, esbatemens,
Joutes, essaiz, bouhors et tournoyemens,
Preaux et treilles,
Et tonnelles à cortines de feuilles ;
Et fit faire les gales et les veilles,
Les jeux, les ris, et les autres merveilles
Dont joys sourd.
Amours refait les nices et ressourd,
N'il n'est si sot, si simple, ne si lourd,
Qui n'emende de venir à sa court."*

ALAIN CHARTIES, *Le Debat des deux
Fortunes d'Amours.*

[Gunpowder Plot.]

"OWR Gresham* was had in suspicion to have
mad a kind in the Gunpowder-plot, he wrote so
near it in his *Almanack*."—*Truth brought to
Light*, p. 20,

[Plain Walkers.]

"THESE men walked bye-walks, and the say-
ing is, many bye-walkers many halke, many
walks much stumbling, and where much stum-
bling is, there is sometimes a fall ; howbeit there
were some good walkers among them, that
walked in the King's highway, ordinarily, up-
rightly, plain *destable* way."—LATIMER.

[Protestant Papists.]

ARCHBISHOP ABBOT in the Account of his
Province for the year 1632, says "there hath
been these two last years past, mention made
of Papists frequenting Holy-Well, or St. Wini-
fred's Well in Wales ; and the Bishop of St.
Asaph doth not forget to touch it again in these
words, *there hath been all this summer more than
ordinary concourse of people, and more bold and
open practice of superstition.* When it is not to
be forgotten that at that Well a great part of

the Powder Treason was hatched. And there-
fore my humble opinion is, that serious letters
should be directed from your Majesty or Privy
Council, to the Lord President of Wales and his
Fellow Commissioners that at summer next,
some course should be taken for the repressing
of this confluence, being indeed no better than
a Pilgrimage."—*History of the troubles &c. of
Archbishop Laud*, p. 519.

[Rome in her Day !]

"Do. *Volate voi forse dire, che Roma per non
havere hoggi, come hebbe gia l'imperio del monde,
non sia nulla ?* VOL. *Questo non vi dico io ; che,
s'ella fu gia padrona della terra, hoggi è Signora
della terra e del cielo.* Do. *Et così s'ha da cre-
dere.*"—DOMENICHI, *Dialogo della vera Nobiltà*,
p. 46.

[New Orthography of Choke.]

THOMAS CHURCHYARDE, Gentleman, whose
"orthographie and manner of writing are ob-
served in his Commendatory Verses to Barnabe
Riche's *Allarme to England*, 1578, was proba-
bly the first who attempted to mend our ortho-
graphy upon system, or rather to introduce an
uglyography of his own. The following speci-
men is copied from the British Bibliographer.

"If chyld thatt goes to skool, dyd any warn-
ing tack

Att fellows fawttt who feels the rod, when they
offence do mack,

Himself should skaepe the skorge, and construe
many a lyen,

And lawghe to skorn the whisking whip that
macks the skollars whyen.

But neyther chyld nor man wyll warning tacke
youe se

Tyll tempest come wyth thonder orak, and stryeks
doun staetly tre.

Owr nebers howse a fyre hyds wyves to look
abowtt

And rack upp coells in imbers cloes, and putt the
candell owtt.

Least sperkulls creep in strawe, and smotheryng
smock aries

And styefull sylly sleeping soells in bed that cas-
less lyes.

The warrs att hand we heer macks hollowe
peace to bloeshe,

Byds call for warrs and coets of steel to stande
and byed the poeshe.

A man who long gyvs aem may shooth hym
seiff att leynth :

A heddy hors must corbbd be by connyng or
by streynth.

A wyelly wycked world byds wanton heds
bewaar :

What needs moer words, when peace is craktt
for lusty warrs prepaer.

Does not your old renown, O baebes of Bryt-
tayne blood !

Dance after dram ; let tabber goe,—the mausyk
is not good

* This man was concerned in the murder of Sir T. Over-
bury.

That macks men look lik gyrls and mynne
on carpeyts gaye,
As thoghe Mayd Maryon mentt to marcho, and
Juse should bring in May.
The sownd of trumpett suer wyll change your
maydens face
To look lyek men, or lyons whelpps, or tygers
in the chace."

[Change of Strain.]

"WELL, I will set my kit another string,
And play unto it whilst that thou dost sing."
WITHER's *Shepherds Hunting*.

[Latimer's Censure of Physicians.]

"YE see by the example of H Ezekiah that
it is lawfull to use physick. But now in
our days physick is a remedy prepared only
for rich folks, and not for poor, for the poor man
is not able to wage the Physician. God indeed
hath made physick for rich and poor, but Physi-
cians in our time seek only their own profits,
how to get money, not how they might do good
unto their poor neighbour. Whereby it appear-
eth that they be for the most part without charity,
and so consequently not the children of God; and
no doubt but the heavy judgement of God hang-
eth over their heads, for they are commonly very
wealthy, and ready to purchase lands, but to help
their neighbour, that they cannot do. But God
will find them out one day I doubt not."—LA-
TIMER.

[Images of Souls.]

"DAMASCIUS says expressly, that in a battle
fought near Rome with the Scythians, com-
manded by Attila, in the time of Valentinian
[the Third], who succeeded Honorius (in the
year 425), the slaughter on both sides was so
great, that none on either side escaped, except
the generals and a few of their attendants; and,
which is very strange, he says, when the bodies
were fallen, the souls still stood upright, and
continued fighting three whole days and nights,
nothing inferior to living men, either for the
activity of the hands or the fierceness of their
minds. The images of the souls therefore were
both seen and heard, fighting together, and
clashing with their armour. He moreover en-
deavours to confirm the truth of this by other
relations of a like kind."—LARDNER.

[The Brain.]

"It was believed that the three principal
faculties of the mind, the Understanding, the
Imagination and Memory, resided in the differ-
ent ventricles of the brain; the Imagination
having its seat in the fore part, the Memory in
the hinder cell, and the judgement or Under-
standing in the middle.

"That the radical moisture and primogenial
heat wasted gradually from the time of our con-

ception, as oyle in a lampe, or wax in a taper."
—HAKEWILL, p. 5.

[All Ale not Good Ale.]

"THIS muddy drench of ale does taste too much
Of earth; the malt retains a scurvy touch
Of the dull hand that sows it; and I fear
There's heresy in hops."

In the *Virtue of Sack*, which is printed among
Beaumont's Poems.

*The Old Song of the Ex-ale-tation of Ale alludes
to the Time when Beer was introduced.*

"It helps speech and wit; and it hurts not a
whit

But rather doth further the virtues morale,
Then think it not much of a little I touch
The good moral parts of a pot of good ale.

"To the Church and Religion it is a good friend,
Or else our forefathers their wisdom did fail,
That at every mile next to the church stile
Sat a consecrate house to a pot of good ale.

"But now, as they say, Beer bears it away,
The more is the pity if right might prevail;
For with this same Beer came up heresy here,
The old Catholick drink is a pot of good Ale."

The same song distinctly marks the difference
between Ale and Beer.

"And Physic will favour Ale as it is bound,
And be against Beer both tooth and nail;
They send up and down all over the town
To get for their patients a pot of good ale.

"Their ale-berries, cawdles and possets each
one,
And syllabubs made at the milking pail,
Although they be many, Beer comes not in any,
But all are composed with a pot of good ale.

"And in very deed the hop's but a weed
Brought over against law, and here set to
sale;
Would the law were renew'd, and no more Beer
brew'd,
But all good men betake them to a pot of
good Ale.

* * * * *

"But to speak of killing, that am I not willing,
For that in a manner were but to rail;
But Beer hath its name, 'cause it brings to the
bier,
Therefore well fare, say I, to a pot of good
Ale.

"Too many, I wis, with their deaths proved this,
And therefore (if ancient records do not fail)
He that first brewed the hop was rewarded with
a rope,
And found his Beer far more bitter than Ale.

"O Ale *ab alendo*, thou liquor of life !

That I had but a mouth as big as a whale,
For mine is too little to touch the least tittle
That belongs to the praise of a pot of good
Ale."

*Copla de Cartagena, en que pone el nombre de
Mencia.*

"Por la M que nos mata,
por la E que la entendamos,
por la N no podemos
desatarnos si nos ata.

Por la C cessa el placer
de todos los que la vemos,
por la Y yerra el saber,
siendo de otro parecer
por la A que la adoremos."

Cancionero General. Seville.

1540, ff. 59.

[*Craft of Mahomet.*]

"MAHOMMED also is said to have been a shoemaker, and for that reason the 'gentle craft' is held to be the most honourable of all trades in Morocco."—GREY, *Jackson's Letters*, p. 98.

[*Evlia Effendi's Story of a Dervish Reytashi.*]

"We were thus talking when we beheld suddenly at the door a Dervish Reytashi, crying the usual formulas of that order, 'from God the truth of religion,' and again 'God is the truth.' Walking in he began to play on his flute, playing first twelve tunes in honour of the twelve Imams, which put me and the Pashaw in astonishment; we were so much the more surprised how he came in, as the doorkeepers had the strictest orders not to walk in. I began now to examine the Dervish more closely, and saw he was barefooted and bareheaded, of pleasant parley, a clear and eloquent man, with a crown, or head-dress, divided into twelve red divisions in honour of the twelve Imams and of the twelve Elders of the order of the Reytashis. He took his flute again in his hand, and began now to accompany himself, reciting the ninety-nine names of God, and after the exclamation 'the truth of God is friend and friend,' he remained silent.

"I began now to look to his body, and saw on his breast the deep wounds in remembrance of the killing of Hossein, wounds and scars so deep that I might lay a hand in each of them. He took off his crown, and then I saw a scar on his forehead which is the mark of resignation to the orders of God: he showed it to witness the purity of his religion, and true Dervishship. On his right arm he had the wounds in remembrance of the four friends of Mahommed (Abubekr, Omar, Othman, and Ali) and on the left arm the bloody marks of the battle of Kerbela. His being entirely and so cleanly shaved that no hair could be found on the whole body, indicated

his renunciation of all forbidden pleasures, for he had neither beard, nor whiskers, nor eyebrows, nor eyelashes, and his face was bright and shining. At his girdle hung his fire-herd, or coal-pan; (?) in the hand he had his back-scratcher, at his waist a sling like that with which David killed Goliath; on his breast a flute, breathing wonderfully like Moses: in brief, all the instruments and things necessary for such a soldier of God. I took then the liberty of addressing to him these words. My Sultaun (of sanctity) you bring us health; and then I declaimed a stanza of six verses: 'Thy sweet breath, of what rose is it the morning gale? Thy shining cheeks, of what candle are they the splendour? The moisture of thy face, of what river is it the water? The dust of thy feet, of what ground is it the earth? Of what nature are you who charm all nature? What is your name, your country and your master?'

"Having sang these verses, the Dervish began to move with nimbleness so lightly, that his feet did not touch the ground. He answered my Turkish sextain with an Arabic quatrain, declaiming with great preciseness and elegance; then he answered my questions in the following way. I am of the order of the Reytashis, the disciple of Dervish Ali, who fasted forty years, and in his life never ate anything touched by a knife. I am a native of Irak, born at Bagdad, and my name is Dervish Sunnetti. I kissed then his hand as a sign of homage and duty, and answered now his questions saying. Thy servant Evlia is the son of Dervish Mahommed. So accept then of me, said he, as thy companion on land and on sea, and stretching his hand which he (I?) took hold of, he recited the verse. Those who render homage unto thee render homage unto God, and the hand of God is over their heads! And I was awakened to a new life after this homage paid.

"Melek Pashaw having witnessed this scene desired to avail himself of the opportunity, and to pay the same homage to the Dervish, who said immediately, O Lover, you are Melek Ahmed Pashaw, who have followed the path of the righteous. It is for your sake that I have put my foot into this country, that I have travelled during seven months, till I reached the port in safety, God be thanked. Be it then known to you Melekede that two Dervishes who travel among the Spaniards under the disguise of Christians, but are true believers and faithful chiefs of the order, having paid homage to me told me. Go Dervish Sunnetti, and meet at Constantinople with Melek Ahmed Pashaw and his friends. Give our greetings to him as to our spiritual father Melekede, and console him with this verse taken from the Soora Yoossuf, Who trusts in God shall find in him his support till the end. They send to you this verse as a pledge, and admonish you not to be afraid of the business, because God will assist you. The Pashaw got up, and said standing, Thanks and praise to God, and health to you, and his mercy and his blessing. All

fear I had from Ipsbir is vanished in my breast, and I am free from sorrow. As soon as I heard this verse I became quiet, and attained therefore the object of my desires, which is interior peace and quietness of mind. He took the hand of Dervish Sunnetti and enquired who were the brethren in Spain and elsewhere. Sunnetti said, From Cordoba Babersadik greets you; from Tangier Sheik Manseor; at Fex and Morocco the Sheik Azzeddin Burnavi. The Pasha said, I know them, I have sent letters to them by the Algerine Ali Sitschin Oghli, and know they are arrived. He embraced then the Dervish and got into intimate conversation. The topic of it was comments on the above said verse, and on another by which he endeavoured to convince the Pashaw that the reign would not be Ipshirs. After a conversation of five hours the Dervish went away suddenly, and the Pasha sent me instantly after him; but not being able to find him anywhere, and returning to the Pashaw he gave me two hundred ducats, and two Cashmere shawls, and ordered me to find him and present him the gift, and invite him to return. I mounted on horseback, and having asked long time in vain, I found at last a man who told me that he had just seen a Dervish of my description walking out of the gate of the town called the Gate of the Stable. So I dismounted, and running on foot through the gate to the sea shore, I saw him at this moment embarking and going off in a boat. I embarked immediately in a boat of five pair of oars, and setting sail at the same time, I made all possible haste. My boatmen waving a handkerchief to those of the boat ahead, it moved on more slowly, and we came at last abreast of it. I jumped into it, embraced the Dervish, and discharged myself of my commission. He thanked me, and said he would accept the shawls, but that the ducats should be mine and the boatmen's. I insisted that he should accept of the whole. Ah! said he, This is a demand not to be fulfilled; and taking out from his fireberd, or coal pan (colepane it is spelt?) a box, he opened it, saying, Put thy hand in. I did as he allowed, and saw that it was all full of new ducats, Venetian sechins, emeralds and rubies, so that I was put out of my wits. I said, If so, you know better my Sultaun, and gave him the box. He putting then his hand into it himself, took out a handful of ducats, eighty-seven in number, with many diamonds, rubies, emeralds, turquoises, &c., and he said, Take my Evlia here a ducat for every year of your life. (Evlia was nearly ninety at this time.) Oh! said I, should I live eighty-seven years more! and on this occasion I sunk in wonderful fancies. He gave then half the two hundred ducats of the Pashaw to me, and distributed the other half amongst the boatmen, giving ten to every one of my ten boatmen. Of the two shawls he tied one round his head, and one round his waist, and said, My greetings to the Pashaw, I cannot return any more, for I am now bound to Jerusalem, Mecca, and Medina. You see that I am right in accepting

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your fellowship on land and sea, because we meet here. Do not forget me in your prayers: mine are with you. Go on heartily. Be not afraid of the roads of Mecca, Medina, and Cairo. God will assist and accompany you. You will be honoured and regarded by the Princes, Vixiers, and distinguished men of all the places you come to, and protected against the mischief of enemies, Amen! I kissed his hand and departed, returning to the European shore; meanwhile he made sail towards Soutari.

"I returned to the Pashaw, took two sailors as witnesses of what had happened, and astonished the Pashaw, who was much consoled with the verse of the Soora Yoossuf. He said by God he was either a madman or a saint (*ya Deli, ya Weli*), and spoke a long time of him and his wonderful apparition, because the door-keepers swore that they saw nobody get in, and that they were not aware of the Dervish's having come in till they heard his call *Hakkallah*, and the sound of his flute. It was a wonderful scene."

[*Musk used in Mortar.*]

"IN Kara Amed, the capital of Diarbekr, there is a mosque called *Iparie*, built by a merchant, and so called because the builders mingled with the chalk seventy *Juk* of musk, so as always to perfume the building."—EVLIA EFFENDI.

"IN the mosque of Zobaide at Tebris (Tauris?) the mortar of the Mihrab having been mixed with musk exhales the sweetest perfume."—EVLIA EFFENDI.

[*Use of Vinegar by Mahometans.*]

"VINEGAR is praised in the Prophet's tradition, 'if there is no vinegar in the house it is sin; there is no blessing neither.' It is a wonderful thing that the juice of the grape forbidden as wine is lawful as vinegar."—EVLIA EFFENDI.

[*A Second Ardor.*]

"KARAUM DELI SEFER DEDE having taken his rest in a heated oven, he took leave when he went out, of some hundred persons, and threw himself into the sea, where he disappeared, as it is universally witnessed by the inhabitants of Flowerhall. Seven years afterwards when the ships of Kara Khodja and Ali Bitshen came from Algiers to Constantinople, Deli Sefer Dede arrived with them, and settled at Flowerhall. He had no tongue then, used to wander about, and to eat nothing but grass. The men of Khara Khodja and Ali Bitshen related that being under sail at the Straights of Centa for the Atlantic, they saw Deli Dede riding on a fish, and they took the Saint on board, and that

¹ In Evlia's time they cried in the streets of Constantinople 'good excellent English vinegar.'

the fish followed the ship all the way to Algiers, where it died, and was buried at Deli Dede's intercession. He died the same year, and was buried outside of Flowerhall near Khorossidede."—EVLIA EFFENDI.

[Wonderful Dogs.]

"In a procession before the Grand Signor which EVLIA describes, the shepherds lead along in double or triple chains large dogs of the size of asses, fierce as lions from Africa's shores, the names of which are Palo, Mautalike, Alabaush, Saulbaush, Tooramann, Karamann, Komraun, Sarkann, Aun, Zerke, Wedjaun, Yartaun, Waurdiha, Yeldiha, Karabash, Alabirish, Bora. These dogs are covered with rich cloth, silver collars, and neckrings, and a circle of iron points round the neck. Some of them are all clad in armour. They assail not only the wolves which enter the stables and folds, but would also dragons and go into the fire. The shepherds watch with great care over the purity of the breed, they give for the springing of such a dog one sheep, and five hundred for a Samsoun or shepherd's dog of true race. These dogs descend from the shepherd's dog which entered the cave of the Seven Sleepers in their company. They chase the eagle in the air, the crocodile in the river, and are an excellent breed of well-dressed dogs. There are some of the dogs called Teftek Getshissi Kopek which have been sold at the price of five or six hundred piastres. The shepherds look on these dogs as their companions and brethren, and they have no objection of eating with them out of the same dish; but these dogs perform also every thing which they are told to perform: they will if bid to do so, bring down a man from horseback however stout a fellow he may be."—EVLIA EFFENDI.

[Sepulchre of Daniel.]

"In the city of Chussothan, called Elam in former times (among the ruins whereof, Sussan Habira, is yet to be seen the huge palace of King Assuerus), there are seven thousand Jews, who are assembled in the synagogue, and before one of them standeth the Sepulchre of Daniel. And the river Tigris runneth through the city itself, and also divideth the habitation of the Jews; and on the one side of the river, they are all very rich whosoever dwelleth there, and they have market places very well furnished with merchandizes and trading; but on the other dwell all the measer and poorer sort, who have no markets, no trading, nor gardens, nor orchards: so that upon a certain time they conceived envy against the other, and supposed that the riches and fertility happened unto them through the neighbourhood of Daniel the Prophet buried there. Wherefore they required of them that the Sepulchre of Daniel might be permitted to be translated unto their quarters, which when it was constantly denied, they first fell

to bawling, and afterward to battle and fight with great slaughter on both sides for many days together; until at length being both weary they agreed upon covenants and conditions, that every other year the tombstone of Daniel should be carried over unto the other side. And that for some little time was done and renewed, but in the mean space it happened that Senigar Saa (Shah ?) the son of Saa, the mighty Emperor of all the kings of the Persians came hither, whose command five and forty kingdoms obey. When he had seen the tombstone of Daniel to be carried over from one quarter of the city unto the other, and that very many of the Jews and Ishmaelites went with it, demanding and understanding the cause, he thought it a shameful thing that such irreverence towards Daniel should be tolerated. But having diligently measured the space between both parts, he hung up the tombstone of Daniel, put into an ark of glass, in that middle place, fastened to a huge beam with brazen chains, and commanded a great temple to be built; dedicated to the use of a synagogue, and open for all men of the whole world, and denied to no mortal man, whether Jew or Aramite proposing to enter into the same to pray. And that ark hangeth upon the beam even until this day. Moreover that Emperor forbade by an express edict that no man should take fishes out of the river for one mile down the river, and for another mile up the river, for the reverence and honour of Daniel."—BENJAMIN OF TUDELA, *Purchas*, 1454.

[Secret Virtue of Flowers.]

"I WAS seated one day," says TADJAD-DIN AHMED (in his description of the Sanctuary of Jerusalem) "in a place covered with anemones and camomils; near me was a poor man in rags, who smiled and from time to time lifted up his voice to sing the praise and the greatness of God. He sang thus. Praise be to him who collects in thee O holy city all that is beautiful! who clothes thee with this magnificent robe, and who showers upon thee the treasures of this world and of the next. Sir, I made answer, as to beauty, a man need only open his eyes and be satisfied; but where are these worldly treasures? He replied, there is not one among all the flowers which thou seest, that has not extraordinary virtues known well unto those who study them. Perhaps, I answered, you will show me something to convince me farther, and to make this conversation profitable. Then he took me by the hand, led me some steps towards the sanctuary, plucked up a handful of herbs, and said to me, hast thou a ring, or a piece of money? Yes, I replied, giving him a piece of silver. He rubbed it with one herb, and it became yellow, like a ducat: then he took another herb and rubbed it again, and it became as it had been before. See, quoth he, the secrets in which the treasures are contained. Praise be to God Almighty."—*Fundgruben des Orients*, vol. 2, p. 94.

[Vulgar Ideas of Composition.]

"THE just composer of a legitimate piece," says LORD SHAFTESBURY, "is like an able traveller, who exactly measures his journey, considers his ground, premeditates his stages, and intervals of relaxation and intention, to the very conclusion of his undertaking, that he happily arrives where he first proposed when he set out. He is not presently upon the spur, or in his full career; but walks his steed leisurely out of the stable, settles himself in his stirrups, and when fair road and season offer, puts on perhaps to a round trot; thence into a gallop, and after a while takes up. As down, or meadow, or shady lane present themselves, he accordingly suits his pace, favors his palfrey, and is sure not to bring him puffing and in a heat, into his last Inn. But the Post way is become highly fashionable with modern authors. The very same stroke sets you out and brings you in. Nothing stays or interrupts, hill or valley, rough or smooth, thick or thin, no difference no variation. When an author sits down to write he knows no other business he has than to be witty, and take care that his periods be well turned, or (as they commonly say) *run smooth*. In this manner he doubts not to gain the character of *bright*."

Derrick's Description of what he calls the Wood-karns in his Image of Ireland, is by no means obsolete yet.

"No pyes to pluck the thatch from house, are bred on Irish ground,
But worse than pyes, the same to burn a thousand may be found;
Which will not stick without remorse, whole towns for to devour,
Committing¹ house and household staff, to sulphure mighty power;
Consuming corn and cattle both, (O heavy tale to tell!)
Like Satans imps, regarding nought the endless pains of Hell;
Who being grown to sappy strength, long nourished in their sin,
Suppose by playing² of such parts, eternal joys to win.
O pleasant land deformed thro' the life of Irish karn!
O perverse flock, that hell nor heaven from living ill may warn!
O fretting boars more bloodier than the wolf or savage bear!
Was never beast more brutish like, less void of sovereign's fear.
No men so bare of heavenly grace, more foes to country's soil;
Nor traitors that do more rejoice when they their neighbours spoil.

¹ Where Irish karns have superiority, they then commit all things to fire and sword, as house, corn, and cattle, men, women, and children.

² By murdering, spoiling, and burning. Woodkarns hope to come to Heaven; but it must be by a halter.

No monsters loving lesser peace, delighting more in war;
Nor rebels seeking fitter ways a commonwealth to mar.
No wight regarding virtue less, more prone to sinful lust:
Nor creatures living under heaven that men may worsen trust;
God turn them to a better life, reforming what's amiss!
For man may not comprize the same, 'tis not in hands of his."

Scott's *Somers' Tracts*, pp. 582-3.

[Kentigern and Merlin, the Prophet of Vortigern.]

"We read that in that time in which the blessed Kentigern was wont to frequent the deserts of the wilderness, it happened on a certain day, as he was praying earnestly in a thicket of that solitude, that a certain madman, commonly called Lailoken, naked and hairy, and as it appeared, destitute of all worldly comfort, like a horrid spectre, passed towards him. Whom when Saint Kentigern saw, he is said thus to have addressed him: 'I adjure thee, whatever creature of God thou art, by the Father, and by the Son, and by the Holy Ghost, if you are on the part of God, and if you believe in God, that you speak with me, expressing who you are, and why you wander alone in this solitude and keep company with wild beasts.' But immediately the madman stopped and answered: 'I am a Christian, though unworthy of such a name, formerly the prophet of Vortigern, called Merlin, and now made to suffer dreadful punishments in this solitude among beasts, which was predestined to me for my sins, because I am not worthy to be punished among men. For I was the cause of the slaughter of all the slain who were killed in the battle well known to all the dwellers in this country, which was in the field between Lidel and Carwanolon; in which battle heaven began to open above me, and I heard as if a great noise, a voice from heaven, saying to me, Lailoken, Lailoken, because thou alone art guilty of the blood of all these slain, thou alone shalt be punished for the wickedness of all; for you shall be delivered to the Evil Spirit, and you shall have your conversation, even to the day of your death, among wild beasts. But when I looked up to the voice which I had heard, I saw an exceeding splendour, so great that human nature could not support it. Where also there were ranks of an innumerable army in the air, holding in their hand fiery lances like unto lightning, and burning weapons which most cruelly they shook at me. Then the malignant spirit snatched me, being made beside myself, and placed me that I should keep company with wild beasts, as you see.' These words being said, he ran from thence into the unfrequented parts of the forest, known only to wild beasts and to birds. Whose misery the blessed Kentigern greatly compassionating, he

fell on his face on the earth, saying, 'O Lord Jesus, this most miserable of miserable men, how doth he live in this solitude, among beasts, as a beast, naked and outcast, eating nothing but herbs! Bristles and hairs are to beasts and animals a natural covering; green herbs, roots, and leaves their proper food; behold this our brother, in form, flesh, and blood, as one of us, dies with nakedness and hunger! Therefore after thy confession now made unto me, if thou art truly penitent, and if thou thinkest thyself worthy of so great a gift, behold the salutary sacrifice of Christ placed upon the table! Approach it with the fear of God to receive it with all humility, that Christ himself may deign to receive thee also, because I neither dare give it thee nor refuse it thee.' But the miserable wretch, having washed with water, and having faithfully confessed one God in the Trinity, approached humbly to the altar and partook with pure faith and most great devotion the protection of the uncircumscribed sacrament. Having received which, extending his hands to heaven, he said, 'I give thanks to thee, O Lord Jesus Christ, because I have now received the most holy sacrament; which I have wished.' And turning to the blessed Kentigern, he said, 'Father, if to-day my temporal life should be completed as you have heard from me, the most excellent of the Kings of Britain, the most holy of the Bishops, and the most noble of the Counts, in this year will follow me.' The holy bishop replied, 'Brother, as yet you remain in your simplicity, not altogether without irreverence. Go in peace, and the Lord be with you.' But Lailoken, the pontifical benediction being received, leapt from the hunter, and breaking out with a jubilant song, *Misericordias Domini in eternum cantabo*, he struck into a thicket of the solitude. But because those things which are predestined by the Lord never fail to come to pass, but it behoves them to be done, it happened on that same day, being stoned and beaten, even to death, by some shepherds of the petty king Meldred, he fell at the point of death beyond the broken shore of the river Tweed, near to the town of Dumonelles, upon a most sharp stake which was inserted in a fishing weir. Being pierced through the middle of his body, and his head hanging down, he gave up his spirit in the water, as he had prophesied, totally to the Lord. Whence a certain poet:

*Sudeque perpassas, lapide percussis et undâ,
Hac tria Merlinum fertur inire necem.*

But when the blessed Kentigern and his Clerks knew that those things were fulfilled which that demoniac had foretold concerning himself, believing and fearing that the remainder of those things which he had predicted without doubt would come to pass, all began to tremble and to weep greatly, and to praise the name of the Lord for all things. And thus in the same year died Merlin, Saint Kentigern, and King Roderic.

"Some say that it was not that Merlin who was in the time of Vortigern, but another wonderful Scotch prophet who was called Lailoken, but because he was a wonderful prophet he was called another Merlin."—FORDUN.

[*Mourning on the Death of the King of Serindib.*]

"In the Isle of Serindib, when the King dies his body is placed upon a chariot in such a situation that, being laid back, his head hangs down to the ground and his hair drags in the dust. The chariot is followed by a woman, who with a besom casts dust upon the head of the corpse. At the same time proclamation is made with a loud voice, 'O men, behold your king! he who was your master yesterday; but the empire which he possessed over you is now past away. He is reduced to the state in which you now behold him, having quitted the world, and the Dispenser of death has summoned his soul. Depend not upon the uncertain hopes of life.' During three days this cry is made, and others of a like import; after which time the body is embalmed with sandal wood, camphire, and saffron; it is then burnt and the ashes scattered to the wind."—*Anciennes Relations des Indes et de la Chine.* Paris. 1718.

[*Burial Place of the Mussulmans.*]

"ALONG the side of the road are the burial places of the Mussulmans; for they, like the ancient Greeks, always bury by or near the highways. Those of the common people are mounds of earth covering the whole length of the body, with a small square column at the head, about three feet high; and another, not more than eighteen inches, at the feet: those of superior rank have mausoleums, decorated in proportion to the wealth or munificence of the family. It is a custom with the women of the family to attend these tombs of their friends, or nearest and most valued relations, after sunset: and it is both affecting and curious to see them proceeding in groups, carrying lamps in their hands, which they place at the head of the tomb: the effect, considered in a picturesque light, is highly beautiful, with that of sentiment it is delightful."—HODGES' *Travels in India.*

[*Sepulchre of Cruemaur.*]

"THERE is a wonderful thing," says NENNIVS, "in the country of Ceretium, in which is a mountain called Cruemaur, on the top whereof stands a Sepulchre, along which whoever extends himself, though he be a man of a short stature, yet he shall find the sepulchre just even to his length; and though he be four cubits high, the sepulchre shall be of the same length, and so still fitted to the proportion of every man; and whatever weary traveller shall kneel thrice by it, shall be no more weary to the day of his death, though he should live

alone in the remotest part of the world.”—SIR JAMES WARR.

[*Death dissolves Contracts.*]

“IN the law de Personer qui mor apres haber començat o promes de fer part, the heirs or executors of the deceased are exempted from fulfilling his agreement, unless they are bound to it by his will. *i Per qual rao?* Per ço, car hom quant es mort no es tengut de tenir fur ne ley, ne costuma, salvo dente o comanda, ò de tort sil’ te. Encara per altre rao; per ço car al dia que algu’ mor, aquell dia es partida tota companyia que ab alguns hagues: que hom qui mort es, no ha companya.”—COST. MAR. de BARCELONA, c. 48.

[*The Call of Don Alonso.*]

“DON ALONZO DE CASTILLA, bastard of D. Pedro de Castilla, Bishop of Valencia, by an English Lady in the suite of Queen Catalina, wife of Enrique III.

“1486. He was buried in St. Charles at Valladolid, in a chapel by the side of the nuns’ quire, and whenever any of his descendants are about to die, the sisters hear a knocking in his grave, and immediately inform the family to prepare—for Don Alonso calls.”—*Historia de la Antiquedad, Nobleza y Grandere de Madrid, por el Licenciado Geronimo de Quintana*, p. 206, Madrid, 1629.

[*Heathen Notion of Baptism.*]

“ONE day a savage maiden being dead after she had been baptized, and the mother happening to see one of her slaves at the point of death also, she said, my daughter is gone alone into the Country of the Dead among the Europeans, without relations, and without friends. Lo now its spring-time, she must therefore sow Indian corn and Gourds. ‘Baptize my slave,’ added she, ‘before she dies, that he may go also into that country whither the souls of the Europeans after their death go, to the end he may serve my daughter there.’”—LOUIS HENNIPIN, *Missionary*.

[*Imitative Words.*]

“THE Hottentots,” according to the writer of Sir Thomas Roe’s Voyage, “call their cows Boos, and their sheep Baas.”—BARRON, vol. 1, p. 161.

[*The Worldling’s Motto*,—“It is good to be sure.”]

“THERE is a tale of a covetous man that had nothing in his mouth, but, *It is good to be sure*. If his servant went to sow his land, he would follow him: Why? *O, it is good to be sure!* Though himself had lockt the doore, yet he must needs rise out of his bed in the

could, to feele it fast: Why? *O, it is good to be sure!* It came to passe that he felle very dangerously sick; and his servant perceiving little hope of life in him, asked him, Master, have you said your prayers? Yes, I have said them. Nay, but say them againe, Master; you know *It is good to be sure*. No, sayes the worldling, it is more than needs, for I am sure enough of that. Hee bids his servant open his chest, and bring him all his gold in it, to looke upon. The honest servant willing to worke his master to repentance, having opened it, told him, Master, the Devill is in the chest, he layes his paw upon all the gold, and sayes it is all his; because it was extracted out of the life-blood of widows, orphans, and poore wretches. Sayes he so, quoth the Extortioner: Then bring me the gold, the chest, the devill and all; *It is good to be sure!* Perhaps from hence came that byword; that the covetous worldling gets the devill and all.”—THOMAS ADAMS’s *Commentary on the Second Epistle Generall of St. Peter*, p. 218.

[*Virtue of Gold.*]

“IT is Gold by whose virtue Life was implanted in the Tree of Life. The first entity or sperm of Gold being united with the vegetable nature.”—TENTZELIUS.

[*Efficacy of Medicine.*]

THEOPHRASTUS observes, “that almost always, and everywhere, his medicines acted with the greatest efficacy, as well as certainty, upon the slaves; which he accounts for, because their constitutions were not so much impaired by improper diet as those of their masters, and because they were also less accustomed to the use of remedies.”

[*The Pit of the Leaf.*]

“IN the famous Mosque at Jerusalem, a place is shewn called the Well, or Pit of the Leaf, from this Legend:—In the reign of the Caliph Omar, a man of the tribe of Beni Temim, by name Cherik, the son of Habacha, let his ring fall into this pit; and, descending in search of it, he returned with a leaf behind his ear, which he said he had gathered in Paradise. This he told the Governor: and the Governor himself, with many attendants, went into the pit, but could find no doer, nor any way to the Garden of Delight. The story was related to Omar, who remarked, it was indeed true that the Prophet had foretold how one of his people should enter Paradise alive, and walking upright; but it might be ascertained whether this was the man, by inspecting the leaf; for, if it withered, it could not have been gathered in Paradise, where nothing changes. The leaf did not change, and Cherik’s veracity was thus established.”—MEDJIRED-DIN. *Pengruden des Orients*, vol. 2, p. 85.

[*A King's best Servants.*]

"WHEN a king," says CARTE, "forbears to make use of the most proper persons, and the best fitted by their affections and abilities to serve him in his great offices, and most important trusts, purely in compliance with, and in hopes of obliging a discontented faction or party of men, he takes very wrong measures for the good of his service. He never contents that party, whilst he adds to their power, and lessens his own: what he grants, only emboldens them to ask for more; and subjects him to their control ever after in like cases. This we see remarkably verified in all the history of King Charles."—*Life of Ormonde*, vol. 1, p. 117.

[*What is Beauty?*]

"HERMOSA vista tiene al mar cubierto
De blanca espuma en olas encespado;
Hermoso es un gran golfo descubierta,
Y mas hermoso quanto mas airado;
Mas es á quien lo mira ya del puerto,
Y a su contrario desde alli engolfado;
Que si hay tormenta deleytosa y bella
Será mirando el enemigo en ella."
BALBUENA, *El Bernardo*, tom. 2, p. 330.

[*Cornish Wool.*]

"The sheep of Cornwall were, from 'auncientie,' very small; and their fleeces so coarse, that the wool was called Cornish hair; under which name, the cloth manufactured from that wool was allowed to be exported without being subject to the customary duty paid for woollen cloth. This privilege was confirmed to the Cornish by Edward the Black Prince, as a privilege derived from their ancestors."—POLWHELE'S *Hist. of Cornwall*, vol. 3, p. 2.

Thomas Newcomb.

THIS author was, by the mother's side, great-grandson to Spenser: genius is not hereditary. He published very many poems, from one of which, on the Last Judgment, a few lines may suffice to show how easy it is to imitate Milton! As if to show that his taste was equal to his genius, he turned two of Hervey's Meditations into verse!

[*The Disease called Tavadilha, or Coccohucio.*]

LINSCHOTEN mentions this disease, which he calls *Tavadilha*. His brother who had left Seville to seek his fortune in Portugal during the troubles, was one of the thousands who perished. Many adventurers, it seems, set out upon this speculation, and were disappointed by learning, at Badajoz, that Antonio was driven out of the country, and the disturbance over.

"D. Pall. (I can give no more of his name than I know), has inserted a note in the text respecting this contagion, which, he says, prevailed all over Christendom; he himself suffer-

ing with it in Italy. It was there called *Coccohucio*, 'because such as were troubled therewith were no otherwise troubled than in the throat, like unto Hens which have the pip,—after the which followed many pestilent fevers.'—JOHN HUGHEN VAN LINSCHOTEN, his *Discourse of Voyages*. London, 1598.

Linschoten himself being at Lisbon this year, fell sick, as he says, "through the change of air, and corruption of the country; and, during my sickness, was seven times let blood, yet by God's help I escaped."

[*Sensitive Trees.*]

"AMONG the 'Inquiries for the Antilles, or Caribbee Islands,' proposed in the Philosophical Transactions, it is asked, 'Whether, in the passage of the isthmus from Nombre de Dios to Panama, there is a whole wood full of sensitive trees, of which, as soon as they are touched, the leaves and branches move with a rattling noise, and wind themselves together into a roundish figure?' The answer says, there is 'nothing improbable in this.' Sloane describes a highly sensitive species, under the name of *Sensible Grass*, *Mimosa herbacea*, &c., which spreads over large spots of ground in many parts of Jamaica, and is so very sensible, that 'a puff of wind from your mouth will make impressions on it. I have,' says this author, 'on horseback, written my name with a rod on a spot of it, which continued visible for some time.'—*Phil. Trans. abridged*, vol. 1, pp. 228–30.

De Gunnes Eskippandis.

"SOCIATIS quod Concessimus et licentiam dedimus, dilecto nobis Johanni Ferkyu, quod ipse duas parvas gunnas pro navi, quas in regno nostro Anglie fecit, in navi de Ispaniâ, in qua Magna Gunna nostra ad partes Ispaniæ mittetur, eskippare, et proficuum et avantagium suum earundem ad voluntatem suam facere possit."—RYMER, vol. 8, p. 694.

[*A Generous Enemy.*]

"IN the year 1746, when we were at war with Spain, the Elizabeth of London, Captain William Edwards, coming through the gulf from Jamaica, richly laden, met with a most violent storm, in which the ship sprung a leak that obliged them to run into the Havannah, a Spanish port. The Captain going on shore, directly waited on the Governor, told the occasion of his putting in, and that he surrendered the ship as a prize, and himself and his men prisoners of war, only requesting good quarter. No, sir, replied the Governor, if we had taken you in fair war at sea, or approaching our coast with hostile intentions, your ship would then have been a prize, and your people prisoners; but, when distressed by a tempest, you come into our port for safety of your lives, we, your enemies, being men, are bound as such, by the

laws of humanity, to afford relief to distressed men, who ask it of us. We cannot, even against our enemies, take advantage of an act of God. You have leave, therefore, to unload your ship, if that be necessary, to stop the leak. You may refit her here, and traffic so far as shall be necessary to pay the charges. You may then depart; and I will give you a pass, to be in force till you are beyond Bermuda; if after that you are taken, you then will be a lawful prize: but now, you are only a stranger, and have a stranger's right to safety and protection. The ship, accordingly departed, and arrived safe in London."

—QUERY?

[*An Enthusiastic Experimentalist in Agriculture.*]

"SEVERAL years ago, a very ingenious person, the inventor of some useful machines, for which he had taken out patents, but from which he did not derive the profits he had expected; and who found also, that the profession he followed (that of a writing-master), produced but a moderate income, formed an idea that he could make his fortune, by an improved mode of cultivating the soil. With this view, he took up his residence in the neighbourhood of Edinburgh, where he purchased eight Scotch acres of land, from which, by means of his new system, he expected to derive an income of £1600 *per annum*. His plan was, to plant 5000 gooseberry bushes *per acre*, making in all 40,000; and, in the interstices between the bushes, to raise cabbages and other vegetables, by the sale of which he expected to be enabled to defray both the expenses of the cultivation and the interest of the money he had paid for the ground. He admitted that no profit could be made till the fifth year, when the bushes would come into full bearing; but he calculated, that, though the bushes were reduced from 5000 to about 4000 plants *per acre*, yet that each bush, on an average, would produce three Scotch pints, which (making allowances for the rivalry of other cultivators), he would be able to sell at the rate of fourpence *per pint*, or one shilling *per bush*. 32,000 bushes, therefore, even at that low price, would produce £1600 *per annum*. Hence the plan seemed to him certain of success. It was in vain that his friends pointed out an objection, which he had not taken into his consideration, namely, the hazard of not finding a market for such a quantity of the same article. He was too sanguine to admit of any difficulty in effecting a sale. The event, however, proved, that the difficulty anticipated, was perfectly well-founded. The gooseberry bushes produced an abundant crop; and both the quantity and quality of the fruit exceeded his most sanguine expectations. But the occasional inclemencies of the season, the numbers destroyed by the boys and women sent to pull them, the circumstance that a large proportion became ripe nearly at the same time, and the fruit being of so very perishable a nature that it could not be preserved in a perfect state

for above a day or two,—all combined to render the plan unsuccessful; and a very small proportion of the crop, under these disadvantages, ever came to market. He was reluctantly compelled, therefore, to extirpate the gooseberry bushes, and to try some other expedient.

"He had heard of the great value of a crop of carrots, when produced in ground properly manured and cultivated, and he determined to sow his eight acres with that root. The carrots thrived, and to all appearance were an excellent crop; but when raised to be sent to market, a large proportion of them were diseased, having got the distemper called '*Fingers and Ties*,' and nobody could be found to purchase them.

"Still, however, he was not discouraged, and, being unwilling entirely to lose a crop from which he had expected to derive so much profit, and having heard that carrots contained much sugar, and consequently afforded a great deal of nourishment, he bought an immense quantity of poultry, invented machines for scraping, boiling, and mashing the carrots, and fed his poultry with them to a remarkable state of fatness; but, alas! even these were not marketable; for, although he sold a few of them, nobody who once bought them would purchase them again, for their flesh *appeared to be quite raw* even when well cooked, in consequence of their having been fed on so red a substance as carrots.

"It is much to be regretted, that so ingenious and persevering a character should have experienced so many disappointments; and it will be admitted, that the plans he tried were sufficiently plausible to justify his making the experiments above detailed. Perhaps the gooseberry experiment might have been more successful, had he converted the fruit *into wine*, which, when properly made from that fruit, is an excellent and wholesome beverage."—SIR JOHN SINCLAIR'S *Correspondence*, vol. 2, p. 301.

[*New Establishment at Canterbury.*]

"AT what time the Cathedral Church of Canterbury (was) newly erected, altered, and changed, from Monks to secular men of the Clergy, in the time of King Henry VIII., as to prebendaries, canons, petty canons, choristers, and scholars, these were present at that erection—Thomas Cranmer, Archbishop of Canterbury, the Lord Riche, Chancellor of the Court of the Augmentation of the Revenues of the Crown, Sir Christopher Hallis, knight, the king's attorney, Sir Anthony Sansteleger, knight, with divers other Commissioners. And taking upon them to nominate and elect such convenient and apt persons, as should serve for the furniture of the said Cathedral Church, according to the new foundation, it came to pass, that when they should elect the children of the grammar school, there were of the Commissioners more than one or two, which would have none admitted but younger brethren and gentlemen's sons.

As for other husbandmen's children, they were more meet (they said) for the plough and to be artificers, than to occupy the place of the learned sort; so that they wished none else to be put to school but only gentlemen's children.

"Whereunto that most reverend father, Thomas Cranmer, Archbishop of Canterbury, being of a contrary mind, said that he thought it not indifferent so to order the matter. For (said he) poor men's children are many times endued with more singular gifts of nature, which are also the gifts of God, as with eloquence, memory, apt pronounciation, sobriety, with such like, and also commonly more given to apply their study, than is the gentleman's son delicately educated.

"Whereunto it was on the other part replied, that it was meet for the ploughman's son to go to plough, and the artificer's son to apply the trade of his parents' vocation, and the gentlemen's children are meet to have the knowledge of government and rule in the commonwealth. For we have as much need of plough even as of any other state, and all sorts of men may not go to school.

"I grant (quoth the Archbishop) much of your meaning herein, as needful in a commonwealth; but yet utterly to exclude the ploughman's son and the poor man's son from the benefit of learning, as though they were unworthy to have the gift of the Holy Ghost bestowed on them, as well as upon others, is as much as to say, as that Almighty God should not be at liberty to bestow his great gifts of grace upon any person, nor no where else but as we and other men shall appoint them to be employed, according to our fancy, and not according to his most godly will and pleasure: who giveth his gifts, both of learning and other perfections in all sciences, unto all kinds and states of people indifferently. Even so doth he many times withdraw from them and their posterity again those beneficial gifts, if they be not thankful. If we should shut up into a strait corner the bountiful grace of the Holy Ghost, and thereupon attempt to build our fancies, we should make as perfect a work thereof, as those that took upon them to build the tower of Babelon. For God would so provide, that the offspring of other best born children should peradventure become most unapt to learn and very dull, as I myself have seen no small number of them very dull and without all manner of capacity. And to say the truth, I take it that none of us all here, being gentlemen born, as I think, but had our beginning that way from a low and base parentage: and through the benefit of learning and other civil knowledge, for the most part, all gentles ascend to their estate.

"Then it was again answered, that the most part of the nobility came up by feat of arms and martial acts.

"As though (quoth the Archbishop) that the noble Captain was always unfurnished of good

learning and knowledge, to persuade and dissuade his army rhetorically, which rather that way is brought unto authority than else his manly looks. To conclude the poor man's son by pains taking . . . for the most part will be learned, when the gentleman's son will not take the pains to get it. And we are taught by the Scriptures, that Almighty God raiseth up from the dunghill and setteth him in high authority; and when so it pleaseth Him, of his divine providence, deposeth princes unto a right humble and poor estate. Wherefore if the gentleman's son be apt to learning, let him be admitted; if not apt, let the poor man's child apt enter his room."—CRANMER's *Works*, Ed. Jenkins, vol. 1, p. 294.

[The Cura de Bargote.]

"THE memory of the Cura de Bargote (a village near Viana) is still current in Navarre. They say of him among other things, that being a famous wizard in Rioja and Navarre his delight was to make great journies in a few minutes, and thus he went to see the wars of Ferdinand V. in Italy, and some of Charles V., bringing news to Logrono and to Viana on the very day of the battle, which the event always in due time confirmed. They say also that he once tricked the Devil to prevent the death of a Pope, either Alexander VI. or Julius II. (according to the private life of both it might have happened to either). It seems according to some private and unpublished memoirs that the Pope intrigued with a married woman, whose husband could not publicly complain, because he held an high office under the Pope, and both he and his wife were related to certain Cardinals and Bishops. But his secret desire of vengeance was so strong that he formed a conspiracy to kill the Pontiff who dishonoured him. The Devil went when the Cura de Bargote had made his complaint, told him one day that the Pope would come to a violent death that night. The Cura wished to prevent this, but without revealing this purpose to his familiar, desired to be carried immediately to Rome that he might be there when the death took place and was made known, and that he might see the Pope's funeral, and observe all that would be done on the occasion. The devil accordingly carried him to Rome. The Cura presents himself to the Pope, and overcoming all difficulties by declaring that what he had to impart concerned the Pontiff personally, and could only be revealed to him in secret. Having obtained audience and told him all, the Pope as a reward for having saved his life, absolved him from all his guilt, censure and punishment for his witchcraft, upon a promise that he would never repeat such practices. The Cura was afterwards apprehended by the Inquisition of Logrono, but he was soon set free on account of the merit which he had thus contracted."

LLORENTE. *Hist. de la Inquisicon Espane*, tom. 1, c. 11.

[*Divers coloured Beards.*]

"THE seniors of this guild have beards of different colours by the effect of the vapour of the brass, some green, some sulphur coloured."
—EVLIA.

[*Silent Powder of Human Bones.*]

"THE powder which explodes without sound is made by the men of the powder-fabric of El Meidaun. The ashes employed in it are ashes of human bones."—EVLIA.

[*A Spiritual Journey, &c.*]

"THE Youth shall travel forward till unto the Old-agedness; yet nevertheless the way will prove very narrow to him in some places, especially when he comes near the City (whereof the Prophet Esdras speaks,) which lieth in a valley or low ground (or in the humility or abasement,) where the way is but a foot broad; and on the one side is water, and on the other side is fire.—Esdras iv. 6, 7. That is, if the Young Birth follow not the Agedness of Being, but turn itself from the way of self-denial, then it must perish either in the Water or in the Fire. The Water which is the vain inconstancy, or lightmindedness of the earthly world, wherein the first world perished: and the Fire is the envious cruelty, which is greedy of revenge (for her propriety or self-interest), to kill and destroy whatever is not like unto herself; and in this Fire shall this last world perish."

This passage occurs in an address to the reader prefixed to a book with the following title,

"A Spiritual Journey of a Young Man towards the Land of Peace, to live therein Essentially in God, who met in his journey with three sorts of Disputes: with some Proverbs or Sentences which the Old Age spake to the Young Man. Also a Spiritual Dialogue, whereunto is annexed a Round, or Chorus Dance, whereunto the Vain Heathenish Lusts, with their wicked confused minds and thoughts (as well in confusion as in a show of holiness) assemble from all Corners of the Earth, and dancing hand in hand, skip and jump to Hell." *Translated out of Dutch.* London, printed by J. Macock, 1659: foolscap 4to.¹

[*The Milky Way, or Watling Street.*]

"SAIORS used to call the Milky Way Watling Street." (*Complaynt of Scotland* p. 90.) In the poem of Orpheus, contained in a black letter volume of which an imperfect and unique copy is preserved in the Advocates' Library, Edinburgh, Orpheus is said to have gone to Hell "through Watling Street."

[*Via Lactea,—Le Chemin Saint Jacques.*]

"THAT part of the heaven," says RABELAIS, "*que les Philosophes appellent Via lactea, et les Lifreloffres nomment le chemin Saint Jacques.*"

[*Las Cuevas de Salamanca.*]

"EN ella es el Demonio Cathedraico, i por salario se queda con un Estudiante de cada siete que entran. Solo el Marques de Villena le engano, dexandole la sombra en vez de cuerpo. Mas padecio el pobre Marques el trabaxo de no tener sombra desde aquel tiempo; eoa que hace estremecer las Carnes. El modo de enseñar tambien es endemoniado, pues sobre una silla Infenal que tienen alla dentro, solo se ve un brazo que parece de Hombre, el qual habla i se menea sin cesar, i assi explica todas las Hechicerias i maldades."—FRANC. BOTELLO DE MORAES I VASCONCELLOS.

[*The River-Horse, and the River-Bull.*]

"AMONG the peculiar superstitions of this country is the River-Horse, a supernatural being, supposed to feed, in the shape of a horse, on the banks of the Loch Lochy, and when disturbed to plunge into its waters. He is Lord of the Lake, and with his motion shakes the whole expanse. His power is not always used for good purposes, he sometimes overturns boats; sometimes entices mares from the pasture—in short he is a complete Water King!

"Akin to this, but not supernatural, is the River-Bull, a harmless creature, who is supposed to emerge from the lake into the pasture of cows. The Highland herdsmen pretend that they can distinguish the calves which spring from this union."—STODDART'S *Remarks on Scotland.*

[*St. Macla's Plague.*]

"THE memory of St. Macla is continued in Kilkenny by her plague, that fell upon them thus: There was a plague in the town, and such as died thereof, being bound with wythes upon the bier, were buried in S. Macla's church-yard. After that the infection ceased, women and maids went thither to dance; and instead of napkins and handkerchiefs to keep them together in their round, it is said they took those wythes to serve their purpose. It is generally conceived that Macla was angry for profaning her church-yard, and with the wythes infected the dancers so, that shortly after man, woman and child died in Kilkenny."—LEDWICK'S *Antiq. of Kilkenny.* Collect. de Reb. Hib. 2. 541. *Hammer's Chronicle* quoted.

[*Moderation—Murderation.*]

"PAPISTS.—In the Netherlands they made a show of moderation, and called their edict so, yet even that in truth was, was felt, and was

¹ The translation seems to have been made by a foreigner, probably a Dutch Quaker.

then called *Murderation*.—THOROUGHGOOD'S *Sermon before the H. Commons at the solemn fast, Christmas Day, 1644.*

[*The Devil's Predilection for the North.*]

"THE Devil's predilection for the North is thus accounted for in the very curious *Libro del Maestro e del Discepolo, intitolato Lucidario. Novamente revisto, e da Molti errori aspurcato; e in lingua Tscheta ridotto. Vineggia, 1534.*

"Ma.—il primo Angelo per accidente hebbe nome Sathan, overo Sathael, cioè contrario a Dio? Dis. Quando fo lui contrario a Dio? Ma. Quando lui vide che Dio gli havem dato honore e gloria sopra gli Angeli, lui disprezzo tutti gli altri, e volea esser somigliante al nostro Signore, e anchora maggiore. Dis. Come volea lui essere somigliante a lui, e maggior di lui? Ma. Pero che lui volea melior stato che Dio non li haveva dato, pero volea ponere la sua sedia ad aquilone oh' e contro al mezo di, a esser pari a altissimo, e voleva comandare alli altri per tyranneria."—Cap. 5.

[*Egyptian Custom of Hatching Eggs under Women's Armpits.*]

"OVENS are not the only artificial means employed in Egypt for hatching chickens. The women put eggs under their armpits, and have the patience to keep them there till they are hatched by the heat of the body."—HASSELQUIST, p. 55.

[*Miquelets.*]

THIS is what the Catalans themselves gave as the origin of the name in the middle of the seventeenth century. The word *Miquelets* occurs in Rabelais, and is explained by one of his commentators to mean the pilgrims to St. Michael's Mount, near St. Malo. It was a proverb that *les grands gueux vont à St. Jacques en Galice, et les petits in S. Michel*. Not improbably, therefore, the French may have given to the irregular troops in Catalonia the name, comparing them to these beggarly pilgrims.

[*Profanation.*]

"AT Châteaudun, in our own gardens, on the summit of a rocky hill overhanging the river, the tables for company in the linden groves, are composed of tomb-stones, with their inscriptions, supported by broken pillars and other ornaments from the churches. Near them stands a marble vase richly sculptured, which served as a baptismal font, or receptacle for holy water. These gardens and the adjacent public walks formerly belonged to a convent now in ruins. I could not help expressing my dislike of such wanton

¹ There is a story somewhere of a woman put to death by having roasted eggs placed under her armpits, while burning hot. The arms were tied down, and she was left to perish. This custom seems to have given the hint of the cruelty.

profanation to our landlord; but custom had familiarized him to this, and many more important revolutionary dangers."—FORBES, *Letters from France*, vol. 2, p. 146.

[*Power of the Turkish Tenses.*]

"ONE of the tenses in the Turkish language, supposes in the speaker an absolute and precise knowledge of the truth of his assertion, unrestricted in any of its relations by doubt or uncertainty: if, on the contrary, the knowledge of the fact be merely acquired from report, and though supported by testimony or its own probability, be not known to the speaker from the evidence of his own senses or experience, he expresses by a different inflection the modification with which his report is to be received."—T. THORNTON'S *Turkey*, &c. vol. 1, p. 40.

[*Tyranny of the Brahmins.*]

"THE women are happy that the Mahometans are become masters in the Indies, to deliver them from the tyranny of the Brahmins, who always desire their death, because these ladies never being burnt without all their ornaments of gold and silver about them, and none but they having power to touch their ashes, they fail not to pick up all that is precious from amongst them. However, the Great Mogul and other Mahometan Princes, having ordered their Governors to employ all their care in suppressing that abuse as much as lies in their power, it requires at present great solicitations and considerable presents, for obtaining the permission of being burnt; so that the difficulty they meet with in this, secures a great many women from the infamy they would incur in their caste, if they were not forced to live by a superior power."—THEVENOT.

[*Plain Style.*]

"MY unaffected stile retains, you see,
Her old Frize-Cloak of young Rusticity."
WITHER'S *Satyre*.

[*Douthwaite's Poems.*]

"THE Barber in the Upholsterer was a portrait of Douthwaite, who lived in Brownlow Street, Holborn: and in order to take him off accurately, Woodward shaved with him for a considerable time. He wrote, and we believe published, two volumes of poems, for which his customers among the gentlemen of Gray's Inn subscribed. Often have we admired the tottering gait of the thin, tremulous, smirking, talkative, inconsiderate old man. Woodward's personification of him was correctness itself."—*Panorama*, vol. 9, p. 1064.

A volume of his poems I take to be the book which I once saw in the possession of Thomas Wilkinson at Yanvath, very original and amusing nonsense, and not without its value as

evincing what pleasure the man derived from stringing together lines without meaning.

[*A Coffin used as a Boat.*]

"A DUTCH seaman being condemned for a crime, his punishment was changed, and he was ordered to be left on St. Helen's Island. This unhappy person representing to himself the horror of that solitude much beyond what it really was, fell into a despair that made him attempt the strangest action that ever was heard of.

"There had that day been interred in the same island an officer of the ship. This seaman took up the body out of the coffin, and having made a kind of rudder of the upper board of it, ventured himself to sea in it. It happened fortunately for him to be so great a calm that the ship lay as it were immoveable within a league and half of the island, but his companions seeing so strange a kind of boat floating on the water, imagined they saw a spectre, and were not a little startled at the resolution of the man, who durst hazard himself upon that element in three boards slightly nailed together, which a small wave might have overturned, though he had no confidence to be received by those who had so lately sentenced him to death. Accordingly it was put to the question whether he should be received or not, and some would have the sentence put in execution; but at last they concluded *in mitiorem*, and he was taken aboard, and came afterwards to Holland, where he lived in the town of Korn, and related to many how miraculously God had delivered him."—MANDELSLO.

[*Influence of Earthquakes on Animals.*]

"THE prescience of animals of the approach of earthquakes is a singular phenomenon," says DOLOMIEU, "and the more surprising to us from our ignorance by what sense they receive the intimation. It is common to all species, particularly dogs, geese, and domestic fowls. The howling of the dogs in the streets of Messina (1763) was so violent that they were ordered to be killed."—*Note to Dissertation on the Earthquakes in Calabria, 1763.*

[*Ancient Ladies' Pomp.*]

"Tis a strong-limbed knave :
My father bought him for my sister's litter.
O pride of women ! Coaches are too common—
They surfeit in the happiness of peace,
And ladies think they keep not state enough,
If, for their pomp and ease they are not borne
In triumph on men's shoulders."

MASSINGER's *Bondman*.

[*Nature seen with Jaundiced Eye.*]

"NATURE (which is, though dim, the only glass
Where all a little see the Godhead's face

That walk with open eyes,) was hardly free
From being chid for too much levity,
Because her feathered quire but vainly sing
When she does usher in the gaudy spring.
They thought their painted plumes ill patterned
here,

By which our lovers vary what they wear ;
Whilst all her flowers that do our meads adorn
Seem but her ribbands, and for fancy worn."

DAVENANT's *Poem to the Earl of Orrery*.

[*Increase of Coaches.*]

"SIXTIE or seventy yeeres agoe, coaches were very rare in England, but at this day pride is so farre increased, as there be few gentlemen of any account (I meane elder brothers) who have not their coaches, so as the streetes of London are almost stopped up with them. Yea, they who onely respect comelinesse and profit, and are thought free from pride, yet have coaches, because they find the keeping thereof more commodious and profitable, then of horses, since two or three coach-horses will draw foure or five persons, besides the commodity of carrying many necessaries in a coach."—Fynes MORYSON. *Born 1566, died 1614.*

[*Enthusiastic Recollection of a Battle-field.*]

"OUR virgins,
Leaving the natural tremblings that attend
On timorous maids struck pale at sight of blood,
Shall take delight to tell what wounds you gave,
Making the horror sweet to hear them sing it.—

—And while

The spring contributes to their art, make in
Each garden a remonstrance of this battle,
Where flowers shall seem to fight, and every
plant

Cut into forms of green artillery
And instruments of war, shall keep alive
The memory of this day and your great victory."

SHIRLEY. *The Imposture*.

[*Charcoal.*]

"I FEAR mens censures as the charcoal sparks."¹
WITHER. *Inconstancy*.

[*Sea Coal.*]

"SEA COAL is said by Luis MUNOZ to have been used by the poor as fuel,—and he mentions it as one of the manifest signs of D. Luisa's poverty."—*Fida y Virtudes de la Venerable Virgen D. Luisa de Caravajal y Mendoza*.

[*Conflicting Interests.*]

"I HAVE long observed," says SIR WILLIAM TEMPLE, "from all I have seen, or heard, or read in story, that nothing is so fallacious as to

¹ Charcoal was probably the fuel of the higher orders—as still at Gray's Inn, and for this reason, nothing else could be burnt in a central hearth without inconvenience

reason upon the counsels or conduct of princes or states, from what one conceives to be the true interest of their countries: for there is in all places an interest of those that govern, and another of those that are governed: nay, among these there is an interest of quiet men that desire to keep only what they have, and another of unquiet men, who desire to acquire what they have not, and by violent if they cannot by lawful means. Therefore I never could find a better way of judging the revolutions of a state than by the personal temper and understanding, or passions and humours of the princes or chief ministers that were for the time at the head of affairs."—*Memoirs from 1672 to 1679.*

[Care necessary for the Preservation of Life,—
Natural and Spiritual.]

"We find by plain experience how languid the seeds of life, how faint the vigour either of heavenly influences, or of sublimary and inferior agents, are grown, when the life of man, which was wont to reach to almost a thousand years, is esteemed even a miraculous age if it be extended but the tenth part of that duration. We need not examine the inferior creatures, which we find expressly cursed for the sin of man with thorns and briers (the usual expression of a curse in Scripture). If we but open our eyes and look about us, we shall see what pains husbandmen take to keep the earth from giving up the ghost, in opening the veins thereof, in applying their soil and marle as so many pills or selves, as so many cordials and preservatives to keep it alive, in laying it asleep, as it were, when it lyeth fallow every second or third year, that by any means they may preserve in it that life, which they see plainly approaching to its last gasp."—REYNOLDS'S *Vanity of the Creature.*

[Pope's Generosity.]

Pope's conduct toward Gay should always be remembered to his honour. "I remember a letter," says AARON HILL, "wherein he invited him to partake of his fortune (at that time but a small one), assuring him with a very unpoetical warmth, that as long as himself had a shilling, Mr. Gay should be welcome to sixpence of it; nay, to eight pence, if he could contrive but to live on a groat."—HILL'S *Works*, vol. 1, p. 376.

Epitaph in Pancras Churchyard.

UNDERNEATH this stone doth lye
The body of Mr. Humphrie
Jones who was of late
By trade a tin plate
Worker in Barbicanne
Well known to be a good man
By all his friends and neighbours too
And paid every bodie their due
He died in the year 1737
Aug. 4th aged 80 his soul we hopes in heven.

[Rowe on the Language of Dryden.]

"Rowe, if we may believe Oldmixon, wrote the following verses upon Dryden in a poem which he sent to the press, and afterwards recalled it to erase them before the Poem was printed: out of which, says Oldmixon, I copied them.

"Wit and the Laws had both the same ill fate,
And partial Tyrants sway'd in either state;
Ill natured Censure would be sure to blame
An alien wit of independent fame,
While Bayes grown old and hardened in offence
Was suffered to write on in spite of sense:
Backt by his friends the Invader brought along
A crew of foreign words into our tongue.
To ruin and enslave the free born English song;
Still the prevailing faction prompt his throne,
And to four volumes let his plays run on."

[Richard Cœur de Lion and the Bee Hives.]

"IN the metrical Romance of Richard Cœur de Lion it is said that he took thirteen ship-loads of bee-hives with him: which when he besieged Acre, he threw from a mangonel into the town. The Saracens were much annoyed by this, and said,

King Richard was full fell
When his flies biten so well.

"There must have been some inconveniences in charging a machine with such instruments of offence."—ELLIS'S *Specimens of Eng. Met.* Rom. vol. 2, pp. 202, 223.

[Aches—A Dissyllable.]

"A SUDDEN and a swift disease
First on thy heart, Life's chiefest fort, does seize,
And then on all the suburb vitals preys:
Next it corrupts thy tainted blood
And scatters poison through its purple flood.
Sharp Aches in thick troops it sends,
And pain which like a rack the nerves extends."
OLDHAM'S *Pindarique to the memory of*
Mr. Charles Morwent.

[Boring out the eye of a Cyclops.]

"Ya le corre del ojo sangre ardiente,
Ya le quema la llama los dos parpados,
Ya la ceja y pestañas le ohamusca,
Ya yerve con el fuego la niñaeta,
De la suerte que quando algun coete
Sale del brazo del moçuelo loco
Las noche de San Juan, o de San Pedro,
O en Valencia leal la alegre noche
Del Martir San Dionis, honor de Athenas,
Que con lengua de fuego Xi pronuncia,
Assi del gran gigante el ojo ardiendo
Entrando en el la estaca rechinava."

Los Amantes de Ternel.

[Peat Water.]

"THE antiseptic property of peat is very remarkable. Not only are the horns of animals,

extinct for many centuries, preserved in it to the present day, but timber and even human bodies remain a long time without exhibiting any signs of decay when buried in peat. This quality is communicated in a very considerable degree to the brown coloured water which flows from it. Captain Cook having to water his ship on the coast of Terra del Fuego, was obliged for this purpose to have recourse to a brook, the water of which was of reddish hue, like that which runs from the turf bogs in England. This no doubt was moss water. He was at first suspicious of its quality and used it sparingly; but after having it long aboard, and in warm climates, it proved the best water he took in during the whole climate. It would appear from his account that it never became putrid; and it is highly probable that moss water, or water artificially impregnated with peat, would be more salutary and remain longer unchanged, especially in the hot latitudes, than any other river or standing water whatever."—*ANNUAL REVIEW*, 2. 711. *Trans. of the Highland Society*, vol. 2.

[*Gold Water.*]

"THE wholesomeness and delicacy of the water," says TCHO, speaking of Chili, "which runs through veins of gold, is in great esteem among the frugal Spaniards, though I cannot deny but the veins of gold themselves are much more valuable to most of them."

[*Comparison of Mines to Trees.*]

"MINES were considered as trees of which the veins are branches—and though experience had shown that the deeper they dug the poorer the vein became, still they believed that the root would be the richest part—como tronco y manantial de todas las vetas."—*ACOSTA*, 1. 4, c. 8.

[*Modern California.*]

"I've heard those say that travel to the West Whence this beloved metal is encreast, That in the places where such minerals be Is neither grass, nor herb, nor plant, nor tree. And like enough;—for this at home I find Those who too earnestly employ the mind About that trash, have hearts, I dare uphold As barren as the place where men dig gold."

WITHER, *Satyr* 8.

[*Improvement in Lighthouses.*]

SIR JOSEPH SENHOUSE has suggested, in the Naval Chronicle for November 1808, two material improvements in Light Houses. First, that every reflecting light should have a different colour, by which it would be immediately identified, as soon as seen. Secondly, that, fifty, sixty, or one hundred feet below the great light, there should be four or five others of a smaller size, to be seen a few leagues off at sea. When

these were not perceivable, the seaman would know he was far from land. When any one of them was in view, he need only take the angle of altitude between it and the greater one, and in a table, calculated beforehand, he would find his distance from the lighthouse by a very easy and expeditious method, sufficiently exact for his purpose.

[*Water turned Green at Serampore, 22nd May, 1810.*]

"Serampore, 22nd May, 1810.

"THE only news I have to communicate to you, is an extraordinary event which took place here a few days ago. The water in our tank, which I have known there thirty-four years, changed suddenly to the colour of dark green, and an immense quantity of fish, many of them weighing from ten to eighteen seers, floated dead on the surface of it. Some few were taken out by the natives, and carried away; the remainder were transported by hackney loads and buried, or applied to the purposes of manure. This strange occurrence is attributed by most people to the recent earthquake, which I understand was felt in Calcutta."—*Panorama*, vol. 9, p. 974.

[*Loadstone an Amulet against the Gout.*]

"HENRY HINDE PELLY, Esq., of Upton, in the county of Essex, wears constantly a piece of loadstone sewed in a little flannel case, suspended from a black ribbon round his neck, next his skin. It is about two inches long, about an inch and half broad, and of the thickness of two-tenths of an inch. Mr. Pelly, who is a gentleman advanced in years, says, that he used to be laid up annually for three or four months with a violent fit of the gout. He read in some old book that the wearing of a magnet next the skin was a sure preservative against that most excruciating and enfeebling disease. He knew that some of the finest and most powerful magnets in the world were found in the province of Golconda. He employed an agent in India to procure him one from thence, and the stone he wears was actually brought from the mountains of Golconda. Its magnetic virtue is very great. It was shown to Nairn and Blunt, who chipped it into a wearable shape, and those gentlemen said that they never had seen a finer. He made them a present of the irregular fragments. It much resembles a piece of slate, such as school-boys learn to cypher on. Mr. Pelly says, he now and then has some slight twinges, which only serve to remind him of the terrible paroxysms to which he once was subject. It happened by accident, one day, when dressing, that he omitted to hang his amulet about his neck another and another day passes, and he began to think that after several years had elapsed without a fit, the magnet had altered his very system, and rendered him intangible by gout. One night, however, he awoke in torment: his

dreams of security were dissipated in a moment. He called for his safeguard, and threw it about his neck. He escaped with a slight attack; and has never been without his piece of loadstone ever since: He wears it night and day, and enjoys perfect freedom from all the pains inflicted by his old enemy. We have heard this story from such unquestionable testimony, that we feel it a duty to give it to the world as we heard it, word for word."—*Panorama*, vol. 7, p. 699.

[*Flies' Antipathy to the Magnet.*]

"A person having an artificial magnet suspended from the wall of his study, with a piece of iron adhering to it, remarked for several years that the flies in the room though they frequently placed themselves on other iron articles, never settled on the artificial magnet: and even that if they approached it they in a moment again removed from it to some distance."—*VOIGT's Journal*.

[*The Bandit and the Red Boots.*]

"THE Chief of a very desperate gang of banditti who had amassed considerable wealth was taken by a soldier and conducted to the Governor of the province at Ekalerinoslaf. Great reward had been offered for the person of this man; and it was supposed he would, of course, be immediately knouted. To the astonishment of the soldier who had been the means of his apprehension, a few days only had elapsed when he received a visit from the robber: He had been able to bribe the Governor sufficiently to procure his release, in consequence whereof he had been liberated from confinement. 'You have caught me,' said he, addressing the soldier, 'this time; but before you set out upon another expedition in search of me I will accommodate you with a pair of red boots for the journey.' Boots made of red leather are commonly worn in the Ukraine: but to give a man a pair of red boots, according to the saying of the Tartars, is to out the skin round the upper part of his legs, and then cause it to be torn off by the feet. This species of torture the banditti are said to practise, as an act of revenge: in the same manner, the Americans scalp the heads of their enemies. With this terrible threat, he made his escape; and no further inquiry was made after him, on the part of the police. The undaunted soldier, finding the little confidence that could be placed in his commander determined to take the administration of justice into his own hands, and once more adventured in pursuit of the robber, whose flight had spread terror through the country. After an undertaking full of danger, he found him in one of the little subterranean huts in the midst of the Steppes. Entering this place with pistols in his hand, 'You promised me,' said he, 'a pair of red boots; I am come to be measured for them!' With these words, he discharged one of his

pistols, and killing the robber on the spot, returned to his quarters."—*CLARKE's Travels*, vol. 1, p. 594.

[*Fulsome Compliment of Gomez Manrique upon Tostatus.*]

In the lamentation which Gomez Manrique composed for the death of the Marques de Santillana, Faith is introduced mourning the loss of this prelate among her other losses. She pays him the singular compliment of saying, that if the whole Bible were now to be made, he could have composed it.

El Tostado que fue Obispo de Avila.

*Lloro el pilar primero
avilense que perdi,
el qual bastara señero,
aun en el tiempo de enero,
para sostener a me.
No creo de theologia
sans Augustin mas sabia;
puer la biblia toda enter
se por hazer estuviera
de nuevo la compornia."*

*Cancionero General. Seville, 1540, ff. 31.
See Omnia, vol. 1, p. 196.*

[*Red Haired Temper.*]

"M. SAUVAN," says D'ARVIEUX (tom. 5, p. 489), "n'oublia rien pour nous donner des marques de son bon cœur, quoique pour l'ordinaire on dise qu'il en fait peu attendre d'un homme de son poil, car il étoit roussau: mais les Turcs ont observé, et peut-être bien d'autres avec eux, que les roussaux sont tous bons ou tous mauvais; qu'ils sont bons quand ils sont gras, mais qu'ils ne valent rien quand ils sont maigres."

[*Fresh Water taken at Sea, at the Mouth of Great Rivers.*]

"It is an ordinary thing in several places to take up fresh water at sea, against the mouth of some river, where it floats above the salt water; but we must dip but a little way down, for sometimes if the bucket goes but a foot deep, it takes up salt water with the fresh."—*DAMPIER*.

[*Expense of Mining.*]

"THE outlay in opening a mine is so considerable, that the Spanish Americans had a proverbial saying, *que para una mina es menester otra mina.*"—*P. ANDRES PEREZ DE RIBAS*, p. 4.

[*Ancient Sewers of Merida.*]

"THERE were sewers also at Merida, according to the fabulous Chronicle of King Rodrigo, —which may possibly in this point be correct, *de cada casa, it says, salia un caño so tierra; y entravan todos los caños en un caño grande, que*

avia en cada calle por do corrian las aguas de la lluvia. E assimismo toda la suciedad, y por esta guisa no hallarian ninguna de las calles sucias."
—P. 2, c. 156.

[Errors of Big Books.]

"CAPILLITUM VENERIS, in Physiology, denotes a meteor appearing in the air, in form of fine threads resembling a spider's web.

"Some think that the Capillitium Veneris derives its origin from a cloud. The watery parts of which having been exhaled by the sun's heat, only the earthy and sulphureous parts are left behind, which shoot into this figure. It is sometimes also found hanging about woods and coppices, or even extended on the ground, like a fine net, frequently mistaken for spiders' webs."—REES's *Cyclopædia*.

It is marvellous that such an article should be found in such a work!

[Why Gold-seekers are Disappointed.]

"THE Negroes of Bambouk account for the disappointment so often experienced by those who mine for gold by a curious superstition. They think the gold is an evil Spirit, which delights in tormenting those who love it, and therefore frequently shifts its place."—DURAND's *Voyage to Senegal*, c. 17.

[A Welsh Bidding.]

"Feb. 4, 1809.

"As we intend to enter the matrimonial State on Friday the 3d day of March next, we are encouraged by our friends to make a Bidding on the occasion, the same day at our dwelling-house, called Ty'n-y-fyannon, in the parish of Llanddewi-aberarth, when and where the favour of your good company is humbly solicited, and whatever donation you will be pleased to bestow on either of us that day, will be cheerfully received,* warmly acknowledged, and readily repaid, whenever applied for, on a similar occasion, by

Your very humble servants,

DAVID JENKINS,
MARY EVANS.

"The young man desires that all gifts of the above Nature due to his late Father may be returned to him on the said day, and will be thankful with his mother and brothers for all Gifts conferred on him. Also the young woman's Father and Mother desire that all gifts of the above Nature due to them may be returned to the young woman on the above day, and will be thankful for all favours conferred on the young woman."

[Liber Passionis Domini Nostri Jesu Christi.]

"GREAT doubts have been entertained as to the existence of a book, for which it is affirmed

the Emperor Rodolphus offered 11,000 ducats *Liber Passionis Domini Nostri Jesu Christi, cum figuris et caracteribus ex nullâ materiâ compositis*. This Book of the Passion of our Lord Jesus Christ, with figures and characters not made of any materials whatever. This book, it is recently ascertained, is in the possession of the family of the Princes de Ligne. It contains twenty-four leaves of vellum, on which not the smallest trace is apparent on inspection: but when a leaf is strongly pressed against the blue paper with which the book is interleaved, the characters become visible, as also the outlines of the figures, which are executed with the most laborious finishing. The work is attributed to the time of Henry the Seventh, between 1458 and 1509."—*Panorama*, vol. 10, p. 1117.

I suppose the characters and figures are scraped, so as to render the vellum more or less transparent in those parts.

[Nothing New under the Sun.]

"GREAT wits to madness nearly are allied."

Seneca said this eighteen centuries ago—*Nul-lum magnum ingenium absque mixtura dementiae est*, and Aristotle said it before him.

Genovefa dura Mater.

"SI medicis adhibenda fides, præmolle cerebrum

Protecti durâ matre, piâque sumus:

At cum te, Genovefa, sacris procul sedibus areet,

Dura tibi tantum, non pia Mater erat."

SANTEL, *Annus Sacer. Jan. 3.*

[Carvajal and the Poisoned Arrows.]

"ONE day, being Sunday, ten or twelve boys of the same school with me, whose fathers were Spaniards, and mothers Indians, all of us under the age of twelve years, walking abroad to play, we espied the quarters of Carvajal in the field; at which we all cried, Let us go and see Carvajal, and being come to the place, we perceived that the quarter hanging there was his thigh, very fat, stinking, and green with corruption. Hereupon one of the boys said, that none of them durst go and touch him. Some said yes, some said no; with which they divided into two parties, but none durst come near it, until one boy, called Bartholomew Monedero, more bold and unlucky than the rest, How, said he, dare not I? and with that ran and thrust his middle finger clear through the quarter; upon which we all ran from him and cried, 'Oh the stinking rascal! oh the stinking rogue! Carvajal is coming to kill you for being so bold with him.' But the boy ran down to the water, and washed his finger very well, and rubbed it with dirt, and so returned home. The next day, being Monday, he came to the school with

his finger very much swelled, and looked as if he wore the thumb of a glove upon it : towards the evening his whole hand was swelled up to his very wrist ; and next day, being Tuesday, the swelling was come up to his very elbow, so that he was then forced to tell his father of it, and confess how it came. For remedy of which, physicians being called, they bound a string very strait above the swelling, and scarified his hand and arm, applying other antidotes and remedies thereunto : notwithstanding which, and all the care they could use, the boy was very near death ; and though at length he recovered, yet it was four months afterwards before he could take a pen in his hand to write. And thus, as the temper of Carvajal was virulent and malicious in his life time, so was his flesh noxious after his death, and gives us an experiment in what manner the Indians empoisoned their arrows."—GARCILASSO.

[*The Poet Chapman.*]

" 'Tis true that Chapman's reverend ashes
must
Lie rudely mingled with the vulgar dust,
Cause careful heirs the wealthy only have
To build a glorious bauble o'er the grave.
Yet do I not despair some one may be
So seriously devout to poetry,
As to translate his reliques, and find room
In the warm church to build him up a tomb :
Simoe Spenser hath a stone ; and Drayton's
brows
Stand petrefied in the wall, with laurel boughs
Yet, girt about, and nigh wise Henry's herse
Old Chaucer got a marble for his verse.
So courteous is Death ; Death poets brings
So high a pomp to lodge them with their
kings."

HABINGTON.

Collections

FOR THE HISTORY OF MANNERS AND LITERATURE IN ENGLAND.

"Il n'y a point de chemin trop long à qui marche lentement, et sans se presser. Il n'y a point d'avantages trop éloignés à qui s'y prépare par la patience."—LA BRUYÈRE.

"I AM reading the Saxon Chronicle. The Poems incorporated in it are much more difficult than the prose; but I must have more insight into the language before I can explain the cause. When I shall have finished this, I mean to begin upon the Gothic Gospels, and then to the Edda—I shall then be able to see what there is on the Menncsingers, and the old German Metrical Romances—and then I shall need no further preparation for beginning the History of English Manners and Literature: subjects which I think may well be combined, because it is chiefly in the latter that the former are preserved."—*MS. Letter from SOUTHEY to RICKMAN, 9th September, 1823.*

"For more than twenty years I have marked every passage in my reading which related to the History of Manners in this Country—with a distant view of composing a Work on this subject—and doubting whether it had better be blended with, or distinct from a History of English Literature. The Notes which I have made for this purpose are very numerous—in all the old Poetry and Plays¹ which I have had, not a passage has escaped me; probably so large a Collection has never before been made with this view."—*MS. Letter from SOUTHEY to RICKMAN, 21st June, 1835.*

¹ This extraordinary Collection is supposed to be lost. Possibly it was destroyed with some other MSS. by fire. The Editor has seen it more than once, many years ago. It was in a 4to volume. Numerous Extracts from Old Poetry and Old Plays will be found in this Collection, but the one alluded to was from the Drama only. Perhaps what related to Manners and Literature was engrafted in the present Collection.

J W W.

COLLECTIONS

FOR THE HISTORY OF MANNERS AND LITERATURE IN ENGLAND.

Britons.

SCYTHED-CHARIOTS were used by the Persians in Alexander's time. Darius had two hundred at the battle of Arbela. I suppose the chariots of iron mentioned in the book of Judges were of the same kind. Egyptians uniformly in war chariots—in their temples—pursue horsemen.—CAPTAIN MANGLES, p. 150.

TURNER (3d edit. vol. 1, p. 40)—“the Kimmerians dwelt in subterraneous habitations, communicating by trenches. These dwellings they called Argillas, according to Ephorus, and Argal in Welsh still means a covert, a place covered over.” But T. has not noticed that the Britons had “covered ways or lines of communication from one town to another, some of which are still visible on the Wiltshire Downs.”—SIR R. HOARE'S *Ancient Wiltshire*, p. 19. See, also, G. DYER of Exeter's *Comm. upon Richard of Cirencester*, for an account of the excavations of Black Down, p. 161.

BRITAIN.—Loegria, at least, seems to have been thoroughly Romanized by Agricola. “Jam vero principum filios liberalibus artibus erudire, et ingenia Britannorum studiis Gallorum antefere, ut qui modo linguam Romanam abuebant, eloquentiam concupiscerent. Inde etiam habitus nostri honor, et frequens toga; paulatimque discessum ad delinimenta vitiorum, porticus et balnea, et convivorum elegantiam, idque apud imperitos humanitas vocabatur, cum pars servitutis esset.”—TACITUS *Agric.*

GILDAS also says “that Britain might have been more properly called a Roman than a British island, so much did the Latin language and manners prevail.”

THE Romans “all along their own highways and open stations left much greater quantities of this hidden treasure than has been ever yet discovered. For it was not only accidentally dropped, but industriously secured before they fought; and when at last they deserted the island, they buried their money in hopes of an opportunity to return and raise it up.”—KENNETT'S *Parochial Antiquities*, p. 14.

Here he must be wrong. When they left the

island they would surely take their money with them.

WHITAKER says upon this subject, “great deposits of coin are never found in or near the Roman stations: but almost always near some line of march, where sudden surprizes might be expected. On the contrary; within the precincts of the greater stations, small brass is found scattered in such profusion, that it can scarcely be conceived not to have been sown like seed, by that provident and vain glorious people, as an evidence to future ages of their presence and power in the remoter provinces. Should the sites of our great towns, in the revolutions of ages, be turned up by the plough, how few in comparison would be the coins of England scattered beneath the surface. Design, I think, there must have been in these dispersions. The practise of scattering the *Missalia* in their games, will not account for a fact so general in their greater stations.”—*Notes to Museum Thorebyanum*, p. 1.

THE Welsh, like the Runic remains, are extremely difficult, even to their own antiquarians. Proof of their genuine antiquity, in both cases, I think. But the cause of this difficulty appears to be extreme rudeness in the Runic, and extreme refinement in the Welsh.

MUCH as the Britons suffered from the Romans and Saxons, it was nothing compared to what the latter suffered from the Danes, and more especially from the Normans. *Theirs* was truly an iron conquest.

SPENCE in his *Inquiry* (p. 260) thinks that after the Anglo Saxons had established themselves, there was a considerable in- or rather re-flux of Britons. The laws imply something which supports this opinion.

“HE built a Palace of the finest oak,
A white Palace close by the road side,
And then did the Lion of Berffordd rest.”
Elegy on Davydd ap Gruffydd, ap Davydd ap Llewelyn of Greffordd, by
GUTHRAM OWAIN.

"BRITANNICI belli exitus expectatur; constat enim aditus insulæ esse munitos mirificis molibus: etiam illud jam cognitum est, neque argenti scrupulum esse ullum in illâ insulâ, neque ullam spem prædæ nisi ex mancipiis; ex quibus nullos puto te literis aut musicis eruditos expectare."—CICERO, *Ep. ad Atticum*, Ep. 16.

A CLEAR inference drawn from Cæsar, that the people knew the use of letters,—else why should the Druids have forbidden their doctrines to be written,—but because they were like their worthy successors the Romish priests desirous of concealing the records which might be examined to their prejudice.—*Script. Rev. Hi. Bern.* p. 1, *Proleg.* xxx.

BELATUCADER, Vitires, and Magon, are British local Gods, who are commemorated on several altars found in Cumberland and Northumberland. A Nymph Goddess, Briganta, was also worshipped in these parts. A figure found in Annandale, represents her with a mural crown, and attributes somewhat resembling those of Minerva.—*SURTEES' History of Durham*, vol. 1.

THE SAXONS were two hundred years before they could separate the North Britons from those of Wales, by the conquest of Lancashire.—*Ibid.* vol. 2.

ALTARS to Vitires are very common in the North. Was he supposed (see Horsley in loco) to clear the country of boars and toads? an odd conjunction of business. The toad, however, was magical from the days of Camdian to Ben Jonson's witches, and frequently appears on Altars.—*Ibid.* vol. 2, p. 299.

AT LANCHESTER the bust of a strange idol was found with a round face, half owl, half human, and ears like the strix olus.—*Ibid.* vol. 2, p. 307.

AN inscription Jovi Serapi, dug up at Kirkby Thor in Westmoreland.—*Gent. Magazine*, vol. 8, referred to.

THE REV. E. A. BRAY having in 1810 ascended Vixen Tor at Dartmoor, through a natural fissure of the rock, discovered on the top three basins cut in the granite.—*MRS. BRAY, Note to Fitz of Fitz-Ford*, vol. 1, p. 37.

MARCUS ANTONINUS obliged the Quadi and Marcomanni to supply him with a large body of troops, whom he immediately sent into Britain.—*GIBSON*, vol. 1, p. 24. *Note Ibid.* p. 381.

"THE Stone of Faith is an octagonal stone perforated, of a size fitted to the reception of the hands and cubits of those who were sworn at the altar on covenants of all sorts, among the ancient Gaels and Scots, a custom coeval with the Druidical rites."—LORD BUCHAN. "He found one with the date of 1000 in the reign of King Grím."—*NICHOLS's Illust.* p. 506-7.

"THEY worshipped Devils, whose pictures remained in the days of Gildas, within and without the decayed walls of their cities, drawn with deformed faces (no doubt done to the life, according to their terrible apparitions), so that such ugly shapes did not woo, but fright people into adoration of them."—*FULLER's Church History*, b. 1, c. 1.

THE measures of our Druidical temples are observed to fall easily and naturally into the scale of the ancient Phenician or Hebrew cubit. But they will not admit of the standard measure of Greece, Rome, or any western nation, without being divided and broken into infinite and trifling fractions.—*Enquiry into the Patriarchal and Druidical Rel.* by WILLIAM COOKE, *Rector of Oldbury and Dedmorton. M. Review*, August 1754, vol. 11, p. 86.

British Baskets.

BARBARA de pictis veni bæscanda Britannis,
Sed me jam mavult decere Roma suam.

MARTIAL, 1. 14, ep. 97.

FOR ROME he tells us in right pompous tone,
From barbarous British baskets formed her own.
BISHOP's *Poems*, vol. 1, p. 276.

COLN's Pitts, near Little Coxvill, Berks, two hundred and seventy-three in number, and lying pretty close to each other. James Barrington supposes this to have been a considerable city of the Britons, containing at five souls in each pit, nearly fourteen hundred inhabitants.—*M. Review*, vol. 74, p. 268. *Archæol.* vol. 7.

Saxons.

OSWALD, King of Northumbria, having become a Christian during his abode as a fugitive in Scotland, sent thither for a Priest to instruct his people after his return, and established Saint Aidan, who came at his desire, as Bishop in Lindesfarn. "Ubi pulcherrimo sæpe spectaculo contigit, ut evangelizante Antistite, qui Anglorum linguam perfectè non noverat, ipse Rex suis Ducibus ac ministris interpres verbi existeret cœlestis; quia nimirum tam longo exilii sui tempore linguam Scotorum jam plenè didicerat." The Northumbrians then were instructed by a

Gaelic Missionary.—BEDD, lib. 3, cap. 3. *Acta SS.* Feb. tom. 3, p. 22.

FINAN, Ardan's successor at Lindisfarne,—built in the island "coelestium Episcopii aede congruam. Quam tamen more Sæctorum non de lapide, sed de robore secto totam composuit, atque arundine textit.—Sed et Episcopus loci ipsius Eadberht, ablata arundine, plumbi laminis eam totam, hoc est, et tectum et ipsos quoque parietes ejus cooperire curavit."—BEDD, lib. 3, cap. 25. *Ibid.*

EADBERHT was made Bishop 688. FINAN who came from Iona died about 660.

THE Bath in common use, even in Convents. Life of Saint Oswald who died 992. *Acta SS.* Feb. tom. 3, p. 754.

SHEEP milked. BEDD in the Life of Saint Easterwin, *Acta SS.* March, tom. 1, p. 653. This Saint used to lay aside his rank, when minister of King Egfred, and work with the other Monks in the most menial services of the Monastery at Weremouth,—“ventilare cum eis et triturare, oves vitulasque mulgere, in pistrino, in horto, in coquina, in cuculis monasterii operibus jucundus et obediens gauderet exerceri.” The grinding must have been by a hand mill.—*Acta SS.* March, tom. 1, 764. An Angel used to help the Irish Saint Senan, while he worked at the mill by night, doing every thing by the light of his own phosphorescent fingers.

SAINT CONSTANTINE, a King of Cornwall in the sixth Century, upon the death of his wife gives up his kingdom to his son, sails to Ireland, enters a Monastery, and serves it for seven years, carrying grain to the mill and acting as miller. A mill certainly is meant here, not grinding by hand. When he is discovered by being overheard in a soliloquy, the Monks take him into the house *litteras decem*, and make him a Priest, after which he becomes a Martyr.—*Acta SS.* March, tom 2, p. 64.

A CERTAIN King Mark of Cornwall (ut opinor) in the sixth Century, ruled over people who spake four languages,—“cujus imperii dominatus leges dabat quatuor gentibus linguarum famine¹ dissidentibus.” This was in the days of Saint Paul de Leon. What could these languages have been? Cornish. Some Gallic dialect of the Keltic perhaps spoken in the Scillies? Latin, among some descendants of the Romans. Hebrew? Did the Jews settle at Marazion as early as this?—Irish Gaelic, spoken by some colonists from Ireland? Or some Teutonic speech, the language of borderers who were for a time subject to Cornwall?—*Ibid.* p. 114.

Or Saint Patrick it is said “in quatuor Linguis Britannicâ videlicet, Hibernicâ, Gallicâ

¹ “Famen, ædris, bêllys. Onomast. id est, Sermo, id quod famur.” MARTINI LEXICON in v.—J. W. W.

et Latinâ peritus et expeditus erat.”—*Ibid.* p. 577.

SAINT GUTHLAC (Goodluck?). “Non porum lascivias, non garrula matronarum deliramenta, non vanae vulgi fabulas, non rusticorum bardigiosos vagitus, non falsidica parasitorum frivola, non variarum volucrum diversos erectus, ut adoleat illa ætas, imitabatur.”—*Ib.* April, tom. 2, p. 39.

“ALI, seculari ambitione depositâ, cingulum solvit, atque sub ejus disciplina, vitam simul et habitum mutaturi, accedunt.”—OSWERN, *Vita Saint Elphegi.* *Ibid.* p. 632.

DESCRIPTION of Dunstan, and his authority.—*Ibid.* p. 633.

REGULAR beggars in his time; he lived from 954 to 1012. He exhorts Christians to learn charity to their brethren from the Jew and the Pagan.—*Ibid.* p. 634.

WHEN the Danes murdered Saint Elphege, Archbishop of Canterbury, it was by stoning and boning him,—“lapidibus, ossibus, bovinis capitibus obruunt,” according to Hoveden, Florence of Worcester, Simeon of Durham and Gervase; —“lapidibus et ossibus bovinis,” according to Brompton and Dicetius.—*Ibid.* p. 641.

It seems scarcely possible that the South Saxons should not have known how to catch any other fish than eels, till Saint Wilfred taught them, circiter A. D. 700.—*Ibid.* tom. 3, p. 305.

FIRST Nunnery founded in the seventh Century by Saint Erkonwald, Bishop of London, a descendant of Offa, at Berking, for his sister Saint Ethelberga.—*Ibid.* p. 781.

SAINT JOHN of Beverley,—subduxit primo manum ferulæ Theodori Archiepiscopus Cantua, cujus doctrinis ac curâ erat institutus.—*Ibid.* May, tom. 2, p. 169.

FOLCARD, the Monk of Canterbury, who wrote this life, is supposed to have lived in the reign of Edward the Confessor.

MEDICAL notions concerning the influence of the Moon and the Tide in diseases.—*Ibid.* p. 170.

“Non istum verberibus, quia rudis adhuc est,

scoribus, pedum tantum in quibus deritis inest calli, tonsione cultelli castigamus." This is what some Devils say concerning D. Alevisius Levita, because in his youth he liked Virgil better than the Psalms. May it be inferred that paring the heels, so as to render the boy unable to walk without pain till the callus had grown again, was a common punishment milder than flogging?—*Ibid.* tom. 4, p. 836.

"Tres dies et noctes sunt, in quibus si vir natus fuerit, corpus ejus sine dubio integrum manet usque in diem judicii; hoc est in 6 kalend. Februarii, et 3 kalend. et idus Februarii, et suum mysterium mirabile est valde."—*BEDE*, tom. 1, p. 897.

IN *BEDE*'s Tetrastica for the months, the following directions are worthy of notice:—

January.—"Refici grato aspe liquere jubet," and the warm bath is recommended.

September.—"Tunc etiam presso pascere lacte capræ." "Neo tunc externum vitet aroma cibus."

November.—"Esse salutaris perhibetur mulsæ Novembri, Gingiber, et Dulci fissile melle natans."

December.—"Cinnamomeque tunc fragrat odore calix."—*Tom.* 1, pp. 214–26.

WHAT kind of mead was this which Dunstan increased by miracle at a feast given by Ethelfleda to the king,—potus qui mellis ac myrti aspergine conficitur?—*Acta SS.* May, tom. 4, p. 364.

AT Dunstan's funeral the people cut their faces, he was borne into the church "sub immenso murmure lugentium populorum, feretrum densissime ambientium, facies suas dissecantium, palmis sese ferientium, atque amaris vocibus, heu, heu, carissime Pater, clamantium."—*Ibid.* p. 376.

How are we to account for the complete conquest which the Saxon language effected in England? Every where else where the Northern nations established themselves in the Roman dominions, a mixed speech was produced. The proportion of the conquerors to the conquered seems insufficient to explain this. Previous circumstances however had greatly thinned the population. The braver part of the British population fought manfully, and segregated themselves. The colonists no doubt employed slaves, and in all likelihood those slaves were of Teutonic race, akin to the conquerors.

LIFE of Saint Aldhelm, Bishop of Sherburn.—*Acta SS.* May, tom. 6, p. 77.

A SCOTCH tutor occasioned the foundation of Malmesbury, so named after him.—*Ibid.* p. 79. ALDHELM the first Englishman who wrote upon metre.—*Ibid.* p. 79.

GRÆCI involuti, Romani splendidi, Angli pompaticè dictare solent.—*Ibid.* p. 80.

Books bought from France for sale,—a complete Bible among them.—*Ibid.* p. 82.

INA sent for two Greek masters from Athens. *Ibid.* p. 85.

ALDHELM was a Hebrew scholar.—*Ibid.* p. 85.

ALDHELM—Oldhelm—Oldham.

His preaching upon the Bridge.—*Ibid.* pp. 85–79.

RELAXATION of the Monks in his days.—*Ibid.* 86.

PICTURE of England by Goceline. *Ibid.* 380. Chestnut woods, vineyards, pearls, good goldsmiths, famous embroiderers.

REMAINS of Heathenism, proscribed by Edgar.—*CANCIANI*, tom. 4, p. 276, in Northumberland, p. 286. By Cnut, *Ibid.* p. 304.

TURNER says (vol. 1, p. 811), "there can be no doubt that the majority of the British population was preserved to be useful to their conquerors." I think the total change of language disproves this; and that the nature and length of the contest also show that the separation was almost complete. No doubt they preserved the slaves, who would mostly be of their own stock.

BEFORE the conquest, the popular language had been invaded by the Norman.—*BABER's Life of Wickif*, p. 86. *INGULPH's History of Croyland*, p. 62, quoted. Ed. Gale.

BONIFACE, Archbishop of Mentz, wrote to Cuthbert, Archbishop of Canterbury, (about 750) that there were few cities in Lombardy, France, or Gaul, in which there were not to be found some lewd women of the English nation. For which reason he recommended the suppression of pilgrimages to Rome, as of a very scandalous and ill consequence.—*LEWIS's Life of Pecoek*, p. 93.

SAINT ATHELWOLD, in the reign of Edgar, made rules for the Monks of Abingdon. "In ætate vero constituit ad cœnam fratrum lac acidum in vasis pulcherrimis quæ creches vulgari oronate dicuntur, a die quæ dicitur Hokedai usque ad festum Saint Michaelis qualibet die. A festo vero Saint Michaelis usque ad festum Saint Martini lac dulce secundâ die. Vas vero quod Creche nuncupatur 7 pollices continet, viz. ad profunditatem à summitate

unius usque ad profundum lateris alterius."—*DUGDALE'S Monasticon*, tom. 1, p. 104.

THERE were some Nunneries founded by some of our forefathers, wherein it was appointed that some should be taught the knowledge of the Saxon tongue, on purpose to preserve it, and transmit it to posterity by communicating it down from one to another. Such was the Nunnery at Tavistock and many others, which he (Archbishop Parker) could have named.—*STREYF'S PARKER*, p. 536.

These foundations must have been made by Saxons under the Norman kings.

ORDEALS.—*CRUT'S LAWS*.—*CANCIAN*, vol. 4, p. 306.

DOOMSDAY BOOK was upon the model of the Dome-boc, made by Alfred when he divided his kingdom into counties, hundreds, and tithings. *KENNETT'S Par. Antig.* vol. 1, p. 86.

"IN the first form of consecrating Churches in England which we meet with, at a synod held at Celchyth, under Wulfred, Archbishop of Canterbury, 816, it is ordained, that when a Church is built it shall be consecrated by the proper diocesan, who shall take care that the Saint to whom it is dedicated, be pictured on the wall, or on a tablet, or on the altar."—*Ibid.* vol. 2, p. 300.

'TIS certain there was an early and remarkable custom among our Saxon predecessors, that all who lived within such a district, or to use the terms wherein the historians have transmitted it to us, the Decennas, Friborgi, or Gildas, had a common table, and eat and drank of the public fund and common stock, and the very expression in the ancient laws, that signifies such a community or fellowship, is *crocca*, si eorum croccum cowllet, that is, as it is explained in the ancient laws of King Henry I. si eorum olla simul bulliat, from *crocca* olla, and *peallan*, bullire, *co* being prefixed, as is usual, in compound words, as copartner, &c.—*THORSEBY'S Leeds*. *WHITAKER'S edit.* p. 13.

THERE is a part of Leeds called Crackney, of which he says "all the houses that anciently stood within these boundaries I take to have been of the same *Bonfire* as 'tis now called, and which seems to be the remains of that custom, all within that neighbourhood being mutually treated at the christenings of the children," &c.—*Ibid.*

SAINT DUNSTAN'S conversion. "Eo namque

modo turgentium vesicarum dolor intolerabilis omne corpus ipsius obtexit, ut elephantinum morbum se pati putaret, et opem vite propriis penitus non haberet. Pius igitur et misericors Dominus servum suum Dunstanum ab amore mulierum taliter miseritus retraxit."—*Acta SS.* May, tom. 19, p. 349.

Peter Martyr explains what the Elephantine Disease is. I think therefore that this was a case of Syphilis.

FORTE die quâdam vir quidam nominis alti, Tempore pausandi, venit ad ecclesiam. Nam mos est monachis sub tempore meridiano Ostia, dum pausant, clausa tenere sibi. Vita S. Neots."—*WHITAKER'S Life of St. Neot*, p. 326, appendix.

DERBY, Durham, and Deira are all derived from *deop*, a wild animal—*fera*. At Flexton in Yorkshire was an Hospital built in the time of K. Athelstan, for defending travellers (as is expressly said in the public records) from Wolves, that they should not be devoured by them.—*WHITAKER'S Thoresby*, p. 177.

THE town, says *WHITAKER*, speaking of Leeds, was then no more than a village, and villages, though nominally the same as at present, were little groups of huts only, inhabited by a few ploughmen and shepherds.—*LOIDIS AND ELMET*, p. 13.

THAT the Romance was almost universally understood in this kingdom under Edward the Confessor, it being not only used at Court, but frequently at the bar, and even sometimes in the pulpit, is a fact too well known and attested (says *PLANTA*) to need my authenticating it with superfluous arguments and testimonials.—*Account of the Romanish Language*.

He quotes *Ingluphus passim*, and accounts for the fact by the constant intercourse between Britain and Gaul.

THE Benedict Biscop is known to have introduced glass into his church at Yarrow, the use of it does not appear to have been general among the Saxons; and the narrow apertures in their massy walls evidently point at a struggle between the admission of light and the exclusion of cold.—*LOIDIS AND ELMET*, p. 120.

The genuine Saxon and early Norman loop hole was never intended for glass, &c.

EARL GODWIN'S MOTHER.—It is reported that she was in the habit of purchasing companies of slaves in England, and sending them into Denmark, more especially girls, whose beauty and youth rendered them more valuable,

that she might accumulate money by this horrid traffick.—WM. OF MALMESBURY, *Sharpe's Trans.* p. 255.

THE first Alfred while he was a refugee in Ireland became "deeply versed in literature, and enriched his mind with every kind of learning." His fourth successor Celwulf was also a scholar. "Bede at the very juncture when Britain most abounded with scholars, offered his Hist. of the Angles for correction, to this prince more especially: making choice of his authority, to confirm, by his high station what had been well written: and of his learning to rectify by his talents what might be carelessly expressed."—Ibid. p. 58.

THIS Celwulf "thinking it beneath the dignity of a Christian to be immersed in earthly things, abdicated the throne after a reign of eight years and assumed the monastic habit at Lindisfarne," where he lived and died in the odour of sanctity.—Ibid. p. 67.

ALCUIN writes to the monks of Wearmouth, obliquely accusing them of having done the very thing which he begs them not to do. "Let the youths be accustomed to attend the praises of our heavenly King, not to dig up the burrows of foxes, or pursue the winding mazes of hares."—Ibid. p. 72.

BONIFACE wrote to Cuthbert Archbishop of Canterbury to remonstrate with the Clergy and Nuns on the fineness and vanity of their dress.—Ibid. p. 83. And Alcuin writing to Cuthbert's successor Athelard, reminds him that when he should come to Rome to visit the Emperor Charles the Great, he should not bring the clergy or monks, dressed in party-coloured or gaudy garments, for the French clergy used only ecclesiastical habits. Ibid. p. 84.

ETHELWALD of Mercia, who died 756, exempted all monasteries and churches in his kingdom from public taxes, works, and impositions, except the building of forts and bridges, from which none can be released.—Ibid. p. 85.

He also gave the servants of God "perfect liberty in the product of their woods and lands, and the right of fishing." Ergo, there were rights of the feudal character, and game laws before the conquest.

ATHELSTAN, his hair was "flaxen, as I have seen by his reliques, and beautifully wreathed with golden threads."—Ibid. 154. Was he then buried with his hair thus disposed? This was a fashion at Troy, see the death of Euphorbus.—COWPER, 17, v. 62.

WM. OF MALMESBURY ascribes Egbert's retreat into France "to the counsels of God, that a man destined to so great a kingdom might learn the art of government from the Franks, for this people has no competitor among all the Western nations, in military skill, or polished manners."—Ibid. p. 109.

ATHELSTAN, who first made North Wales pay tribute, required among other things dogs for hunting, and trained hawks.—Ibid. 154. When and where did hawking begin?

HUGH the Great, father of Hugh Capet, sent to ask a sister of Athelstan in marriage; among the presents which he sent were perfumes such as never had been seen in England before. See the account of the *Reliques in Malmesbury*, p. 156. The most interesting is the sword of Constantine, with his name on it, in golden letters.

DUNSTAN.—"So extremely anxious was he to preserve peace even in trivial matters, that as his countrymen used to assemble in taverns, and when a little elevated, quarrel as to the proportions of their liquor, he ordered gold or silver pegs to be fastened in the pots, that whilst every man knew his just measure shame should compel each neither to take more himself, nor oblige others to drink beyond their proportional share."—Ibid. p. 171.

WM. OF MALMESBURY frequently refers to historical songs. The marriage of Hardeaulf's sister Gunhilde to the Emperor Henry was frequently sung in ballads about the streets in his time.—Ibid. p. 239.

ST. EDBURGA, Edward the Elder's daughter used to steal away the socks of the several nuns at night, and carefully washing and anointing them, (?) lay them again upon their beds.—Ibid. p. 280.

ELMER, a monk of Malmesbury in Edward the Confessor's reign, "a man of good learning for those times," in his early youth had hazarded an attempt of singular temerity. He had by some contrivances fastened wings to his hands and feet, in order that, looking upon the fable as true, he might fly like Dædalus; and collecting the air on the summit of a tower, had flown for more than the distance of a furlong. But agitated by the violence of the winds and a current of air, as well as by the consciousness of his rash attempt, he fell and broke his legs, and was lame ever after. He used to relate as the cause of his failure, his forgetting to provide himself a tail."—Ibid. p. 288.

ROOMS were used to strew the floors in Normandy when Wm. the Conqueror was born, for "at the very moment when the infant burst into life, and touched the ground he filled both hands with the rushes strewed upon the floor, firmly grasping what he had taken up." This prodigy was joyfully witnessed by the women gossiping on the occasion; and the midwife hailed the propitious omen, declaring that the boy would be a king.—*Ibid.* p. 299.

"WHEN Harold was in Normandy, William took him with him in his expedition to Brittany, to make proof of his prowess, and at the same time with the deeper design of showing to him his military equipment, that he might perceive how far preferable was the Norman sword to the English battle-axe."—*Ibid.* p. 308.

HAROLD's spies before the battle of Hastings reported that almost all the Norman army "had the appearance of priests, as they had the whole face with both lips shaven. For the English leave the upper lip unshorn, suffering the hair continually to increase; which Cæsar affirms to have been a national custom with the ancient inhabitants of Britain."—*Ibid.* p. 315.

WILLIAM sent Harold's standard to the Pope: "it was sumptuously embroidered with gold and precious stones, in the form of a man fighting."—*Ibid.* p. 317.

"THE English at that time wore short garments reaching to the mid-knee; they had their hair cropped; their beards shaven; their arms laden with golden bracelets; their skins adorned with *punctured designs*. They were accustomed to eat till they became surfeited; and to drink till they were sick. These latter qualities they imparted to their conquerors; as to the rest they adopted their manners."—*Ibid.* p. 321.

By the laws of Wihtræd K. of Kent, who died 725, "Si peregrinus, vel advena, devius vagetur, et tunc nec vociferaverit, nec cornu insonnerit, pro fure comprehendendus est, vel occidendus, vel redimendus." Repeated by Ina.—*CANCIANI*, tom. 4, p. 234.

INA. "If an infant were not baptized within 30 days, the parents were fined 30 solidi. If it died without baptism—compenset illud omnibus quæ habet."—*Ibid.* p. 235.

INA. "Fures appellamus societatem septem hominum, at septem usque ad 25 turmam, et deinde esto exercitus."—*Ibid.* p. 337.

LAWs concerning waste in woods.—*Ibid.* p. 340.

HOLY DAYS.—*Ibid.* p. 253. But servi and operarii are excepted.—*Ibid.* p. 307.

ATHELISTAN. "Statuimus, ut nullas sententias pellem ovinaam superimponat scuto, et quæ si faciat solvat 80 solidos."—*Ibid.* p. 262.

THE editor of Rabelais says "ce qu'il y a de certain, c'est que ce furent les Goths qui introduisirent l'usage de dîner et de souper, c'est à dire, de faire deux grands repas par jour. En quoi on s'éloigna de l'ancienne coutume qui étoit de dîner fort légèrement, et de souper à fond."—*Tom.* 1, p. 222.

SEE for Rosovida's works (Hrosvitha), a Saxon Nun who wrote six plays in imitation of Terence, but in honour of virginity. They were published at Nusenberg, 1501; but the book is singularly scarce. She wrote circiter, A.D. 980

THE Saxon Chronicle speaks of five nations in this island (p. 1), English, British, Scotch, Pictish and Boelmen, i. e. Latin.

THE Picts obtained wives of the Scots on condition that they chose their kings always on the female side, which they have continued to do so long since.—*Ibid.* p. 2.

YEARS are reckoned by winters.

THE head and hands of Oswald cut off and exposed.—*BEDE*, 2, 12, p. 62.

BEDE, 1, 5, c. 13, p. 128. The loud laughter and mockery of the Devils in hell exulting over the souls whom they were conveying to the pit is described in the view "quasi vulgi indocti captis hostibus insultantis!"

"Sic totâ patriâ illâ a fide catholicâ elongatâ, ibidem missus Augustinus, anno Domini sexcentesimo primo totum populum convertit ad Dominum, in cujus conversionis signum sacerdotes Anglorum in albis suis sacerdotalibus, super humero sinistro, quasi sociipes (forcipes) de panno serico super assutas deferunt, superius quidem clausas, in signum quia una fides, unum baptisma, unus est Jesus Christus; inferius autem divisas in signum quia his conversi ad fidem."—*Chron. Eccl. S. BERTINI. APUD MART ET DURAND. Theas. Anec.* tom. 3, p. 450

THE Chronicle of Johannes Iperius (last quoted contains a very important passage concerning the first great Benedictine Reform. Some monks of St. Bertins resisted it when their twenty-fourth abbot St. Gerard, with the help of Count Arnulf, would have forced it upon them. "Cum induratos animos eorum flectere non valeret, nilque proficeret, Abbas Gerardus secundum beati Benedicti regulam, utens ferro abscissionis, invocato brachio seculari, eos sic induratos, nec converti volentes, per vim Comitiss de monasterio expulit, ne morbida ovis pium gregem contaminaret. Concurrit populus quasi ad spectaculum, eratque videre dolorem in exitu monachorum, qui multitudine populi concomitante ad Longonescum villam hujus monasterii, et ibidem aliquantisper Comes eos immorari fecit. Tunc Comes pluries eos rogavit et induci facit, ut ad bonum revertantur propositum, promittens eis omnia lauta necessaria, solum ut religionem teneant quam Deo voverant: sed cum nihil omnino proficeret, eos de terrâ suâ ejiciens, mare in Angliam transire coëgit; qui in Angliam venientes, ab Adalstano rege benigne suscepti sunt; et monasterium eis concessit ad Balneus dictum, vulgariter vero *Vada*, eo specialiter, qui rex Eadwinus frater ejusdem regis, in mari, pridem merens, hoc in monasterio fuerat recollectus et honorificè susceptus."—MART. ET. DURAND. *Theat. Anec.* 3, p. 552.

They were the great majority of the Monks who were thus expelled. It appears thus that their cause was popular, and that the religious liberties for which they contended were upheld and favoured at that time in England.

PALGRAVE, says (*Quarterly Review*, vol. 34, p. 288,) "we may suspect that the progress of the Anglo-Saxon dominion was facilitated by alliances with the British sovereigns, for we can not otherwise explain the appearance of British names in the family of Penda, the Mercian sovereign."

"CRADWALLA seems to have been Saxon by the mother's side only."—*Ibid.*

"It is curious that Hardicnute's imposition of ship-money, without the sanction of a general assembly, occasioned violent commotions at Worcester."—SPENCE'S *Inquiry*, p. 269.

"In that part of the Duchy of Sleswie which is called Frisia Minor, the place is shewn at *Tendera*, where the Angles embarked when they finally went to take possession of their conquest in Britain."—*Westfalia*, vol. 1, p. 58.

THE Seventh Century. "Eo tempore, ne dum multis in regione Anglorum monasteriis constructis, multi de Britannia, monastice con-

versionis gratiâ, Francorum monasteria adire solebant; sed et filias suas erudiendas, eo sponso celesti copulandas, eisdem mittebant, maxime in Briga, et in Cale, et in Andigalam monasterio."—THOMAS of *Ely*, *Acta.* 88. June, tom. 4, p. 498.

"DUNSTAN would not begin Mass on Whitsunday, until three coiners had been executed: and this zeal for justice was so acceptable, that, at the time of the elevation, a white dove descended and alighted upon his head!"

"Given as a good example by F. MARCO DE GUABALAJURA."—*Expulsion de los Moriscos*, p. 157.

BEDD plainly shows, in his Epistle to Egbert, that monasteries were founded as places of ease and comparative security for the founders, who wished to make them hereditary.

SIMON of Durham, lib. 3, c. 9. Heads of Scotch Chiefs slain in an invasion exposed on poles in the market-place at Durham.

"AGENHINE, he who lay a third night at an inn, and was called a third night awnhide, for whom his host was answerable if he committed any offence: Secundum antequam consuetudinem, dici poterit de familia cujus qui hospitatus fuerit cum alio per tres noctes; quia prima nocte dici poterit *weath*, incognitus: secunda vero *gust*, hospes, tertia nocte *hogen hyne*, familiaris."—CRABBE'S *Technical Dictionary*, BROMPTON, quot. *Leg. Ed. Conf.*

It is said, but disputed, that in the Monastery at Tavistock there was a Saxon school, when that language was taught no where else, and that one of the first books printed in this country was a Saxon Grammar in that Convent.

CARTER says, "the Danes and Normans who infested these countries, were those Saxons who, instead of submitting to Charlemagne, took refuge in the peninsula of Denmark."—*Life of Ormond*, vol. 1, p. 10.

Their language seems to confirm this.

"CURTAILING (?) of horses, and eating of horses' flesh forbidden by a Council held in Northumbria, 786."—HOLINSHED, vol. 1, p. 651.

ABOUT the same time, "the Northumbrians, having to their Captain, two noble men, Osbold and Ethelward, burnt one of their judges, named Bearne, because he was more cruel in judgment

(as they took the matter) than reason required."—*Ibid.* vol. 1, p. 651.

THE Ghost of Dunstan, when he prologizes to Grim, the Collier of Croydon, says:

—"had I lived, the Danes had never boasted
Their then beginning conquest of this land."

I see nothing in his history to justify this boast.

It appears by Domesday Book, there was a custom in Shrewsbury, "that what way soever a woman married, if a widow, she should pay to the King twenty shillings, but if a virgin, ten shillings, in what manner soever she took the husband."—*GIBSON'S Camden.*

A Note says, "there are not now the least remains of any such custom."—P. 546.

The Norman Kings.

ULFRIC the Hermit, who died in the last year of King Stephen, wore in secret a hauberk—loricam—a shirt of mail,—next his skin. It was so long as to inconvenience him when he knelt. And the soldier, of whom he asked counsel, and had obtained it, told him it might be sent to London and altered to a proper length. The legend adds, that he enabled his friend to cut it with a pair of scissors by miracle. It proves that there were no armorers at Bristol, near which Ulfric lived, or none capable of this work.—*MATT. PARIS. Acta SS.* Feb. tom. 3, p. 231.

"WAXEN tablets used in the Conqueror's time."—*EADMER. Vita S. Anselmi. Acta SS.* tom. 2, p. 872.

CRUEL discipline in the Monastic schools.—*Ibid.* p. 873.

LEGEND of St. Elphege, set to music by Osbern the Monk, and by St. Anselm's orders sung in the church.—*Ibid.* p. 877.

ANSELM would gladly have always resided with his monks at Canterbury. "Sed et hoc partim remotio villarum suarum, partim usus et institutio antecessorum suorum, partim numerositas hominum, sine quibus eum esse Pontificalis honor non sinebat, illi adimebat, eumque per villas suas ire ac inibi degere compellebat. Præterea si Cantuariam assidue incoletet, homines sui ex advectione victualium oppido gravarentur; et insuper à præpositis, ut sæpe contingebat, multis ex causis oppressi, si quem interpellarent, nunquam præsentem haberent, magis ac magis oppressi in destructionem funditus irent"—*Ibid.* p. 880.

A VERY curious passage concerning three kinds of soldiers: those who served according to their tenure; those who served for pay; and those who served in hope of being reinstated in the possessions which their parents had forfeited;—the last being those who could best be depended upon in difficult service.—*Ibid.* p. 884.

ANSELM anointed with balsam, "aicut Meus Cid," after his death.—*Ibid.* p. 893.

FASHION of long hair.—*Ibid.* pp. 902, 950.

PURCHASE of St. Bartholomew's arm,—"Illis quippe diebus hic mos Anglis erat, patrocinia Sanctorum, omnibus seculi rebus anteferre."—*Ibid.* pp. 917, 918.

But this was in the days of Canute.

At the Norman Conquest, women took shelter in the nunneries, under cover of the veil, and it seems to have protected them. The question concerning this, whether it bound them, was afterwards discussed, and properly determined in the negative.—*Ibid.* p. 922.

A VERY curious passage, showing in a most characteristic manner how little written deeds were understood about the year 1000.—*Ibid.* p. 927.

A.D. 1002. COUNCIL of London.—"Ut Presbyteri non eant ad potationes, nec ad pinnas bibant.—Ne Abbates faciant Milites (knights.) Et ut in eadem domo cum monachis suis manducent et dormiant, nisi necessitate aliquâ prohibente."—Holy Fountains.—Slave Trade.—*Ibid.* p. 929.

DISTRESS for taxes,—the doors taken off.—*Ibid.* p. 937. Still practised in Belgium, the note says.

INSOLENCE of the followers of the court under William Rufus.—*Ibid.* p. 943.

STEPHEN.—"Vix aliquis pacem fidemque promissam proximo tenere vellet: verum etiam alienigenarum per omnes Angliæ fines tanta multitudo excreverat, ut indigenas terræque colonos ad quod vellent compellere possent. Fecerunt Primates terræ castella sibi construi, milites aggregari, sagittarios conducti, ut pios impii comprimerent, spoliarent, et more milivorum rapacitate insatiabili ad castra dæmoniaca, videlicet oppida sua, vicinorum aliorum victum

¹ Henschenius has not understood this. See his Note

atque pecunias attraherent et coacervarent."—*Miracula S. Joannis Beverlacensis. Acta 88.* May, tom. 2, p. 182.

TOOTH-DRAWING, in Stephen's age, as afterwards practised by King John *versus* Jew.—*Ibid.* p. 183.

"TILL the times of Henry I. kings used not to receive money of their lands, but victuals for the necessary provision of their house. And towards the payment of the soldiers' wages and such like charges, money was raised out of the cities and castles in which tillage and husbandry was not exercised."—STREYFE's *Parker*, p. 414. From GERVASE of *Tilbury*.

WILLIAM THE CONQUEROR.—"Hic Willielmus omnibus inimicis insurgentibus expulais, provincialibus autem ad nutum subactis, Monasteria totius Angliæ perscrutari fecit, et pecuniam quam ditiores Angliæ, propter illius austeritatem et depopulationem in eis deposuerant, jusserat asportare."—DUGDALE, *Mon.* tom. 1, p. 46.

WALTHEOF'S (Earl of Northumberland) execution, in William the Conqueror's time, "is observed as the first example of beheading in this island."—KENNETT's *Paroch. Antiq.* vol. 1, p. 83.

"THE *bordarii*, often mentioned in the Doomsday Inquisition, were distinct from the *servi* and *villani*, and seem to be those of a less servile condition, who had a *borg* or cottage, with a small parcel of land allowed to them, on condition they should supply their lord with poultry and eggs, and other small provisions for his *board* and entertainment. Hence *bordlode* was the firm or quantity of food which they paid by this tenure. *Bordlands* were the small estates that were so held."—KENNETT's *Glossary*.

"THE reign of Henry I. was a great æra of Church Building, in which the Norman Lords adapted the religious edifices on their manors to their own more extended ideas of propriety and magnificence."—WHITAKER's *Loidis et Elmete*, p. 13.

"No sooner did the use of glass become general, than windows began to expand, first into broader single lights, and next into two, included in the sweep of one common arch. But I conceive the introduction of painted glass to have suggested the necessity of widely ramified windows, first, perhaps, for the purpose of displaying an extended surface of vivid colouring,

or a larger group of historical figures; and, secondly, in order to compensate, by a wider surface, for the quantity of light excluded by their tints. This idea, which I never met with before, is confirmed by chronology. The earliest stained glass which we read of, at least in the north of England, was in the possession of the Monks of Rivaux, about 1140. At this precise period, the narrow single lights began to expand, and as the use of it grew more and more general, the surfaces of windows became by degrees wider and more diversified."—*Ibid.* p. 120.

It is plain, from the foundation and endowment of dependent churches, which took place at a very short time after Domesday, that under the settled government of the Norman line, a spirit of active improvement was beginning to operate.—*Ibid.* p. 185.

"ON the death of Stigand, the Archbishop of Canterbury, whom the Conqueror degraded, a small key was discovered among his secret recesses, which, on being applied to the lock of a chamber cabinet, gave evidence of papers, describing immense treasures, and in which were noted both the quality and the quantity of the precious metals which this greedy pilferer had hidden on all his estates."—SHARPE's *William of Malmesbury*, p. 255.

"IN William of Malmesbury's time, treasures hidden by the Britons when the Romans left them, were frequently dug up."—*Ibid.* p. 8.

TRADING in slaves, he calls "the common and almost native custom of this people; so that, even as our days have witnessed, they would make no scruple of separating the nearest ties of relationship through the temptation of the slightest advantage."—*Ibid.* p. 45.

THE belief in Vampires prevailed. "They report that Alfred was first buried in the Cathedral (at Winchester), because his Monastery was unfinished; but that afterwards, on account of the folly of the Canons, asserting that the royal spirit, resuming its carcass, wandered nightly through the buildings, Edward, his son and successor, removed the remains of his father, and gave them a quiet resting-place in the New Minster. These, and similar superstitions, such as that the dead body of a wicked man runs about after death by the agency of the Devil, the English hold with almost inbred credulity."—*Ibid.* p. 140.

"FULCO, Earl of Anjou, so brought down the proud spirit of his son, Geoffrey, that, after

carrying his saddle on his back for some miles, he cast himself, with his burden, at his father's feet."—*Ibid.* p. 306.

Carrying a saddle, it seems, was a punishment of extreme ignominy.

"THIS Fulco went, when an old man, to Jerusalem, where, compelling two servants by an oath to do whatever he commanded, he was by them publicly dragged, naked, in the sight of the Turks, to the Holy Sepulchre. One of them had twisted a withe about his neck, the other with a rod scourged his bare back, whilst he cried out, 'Lord, receive the wretched Fulco, thy perfidious, thy runaway: regard my repentant soul, O Lord Jesu Christ!'"—*Ibid.* p. 307.

"THE regulations," says MALMESBURY, "which William Fitz-Osborne established in his county of Hereford, remain in full force at the present day; that is to say, that no knight (*miles*), should be fined more than seven shillings for whatever offence: whereas, in other provinces, for a very small fault, in transgressing the commands of their lord, they pay twenty or twenty-five."—*Ibid.* p. 330.

WILLIAM, apprehending an invasion from Denmark, "enlisted such an immense number of stipendiary soldiers out of every province on this side the mountains, that their numbers oppressed the kingdom. But he, with his usual magnanimity, not regarding the expense, had engaged even Hugo the Great, brother to the King of France, with his bands, to serve in his army."—*Ibid.* p. 336.

THE Conqueror was "of such great strength of arm, that it was often matter of surprise that no one was able to draw his bow, which himself could bend when his horse was on full gallop."—*Ibid.* p. 351.

"WILLIAM RUFUS, on his accession, gave to the Monasteries a piece of gold; to each parish Church, five shillings in silver; to every county, an hundred pounds, to be divided among the poor."—*Ibid.* p. 354.

"WILLIAM RUFUS's boots cost three shillings."—See a good story about them. *Ibid.* p. 384.

IN this reign, "then was there flowing hair, and extravagant dress; and then was invented the fashion of shoes with curved points." The Translator adds, "these shoes, which gave occasion for various ordinances for their regulation or abolition during several successive centuries,

are said to have owed their invention to Fulk, Earl of Anjou, in order to hide his ill-formed feet."—*Orderic Vitalis*. p. 682: who also observes, that the first improver, by adding the long curved termination, was, *quidam nebulo*, named Robert, in the court of William Rufus. —*Ibid.* p. 386.

"THEN the model for young men was to rival women in delicacy of person, to mimic their gait, to walk with loose gesture, and half naked. Troops of pathicks, and droves of harlots followed the court."—*Ibid.* p. 386. See also p. 552.

TURNER (119) has overlooked this valid reason for Anselm's censure of effeminate fashions

WHEN the Crusade was first preached, Malmesbury says, "the Welshman left his hunting; the Soot his fellowship with vermin; the Dane his drinking-party; the Norwegian his raw fish."—*Ibid.* p. 416.

HENRY I. at his accession "restored the nightly use of lights within the palace, which had been omitted in his brother's time."—*Ibid.* p. 488.

I think this cannot refer to the curfew.

1106. DAVID of Scotland, "who, polished, from a boy, by intercourse and familiarity with us, had rubbed off all the rust of Scottish barbarism; when he obtained the kingdom, he released from the payment of taxes for three years all such of his countrymen as would pay more attention to their dwellings, dress more elegantly, and feed more nicely."—*Ibid.* p. 495.

ROBERT, Earl of Mellent, "possessed such mighty influence in England (in Henry the First's time), as to change, by his single example, the long-established modes of dress and of diet. Finally, the custom of one meal a day is observed in the palaces of all the nobility, through his means; which he, adopting from Alexius, Emperor of Constantinople, on the score of his health, spread among the rest by his authority. He is blamed, as having done, and taught others to do this, more through want of liberality, than any fear of surfeit, or indigestion; but undeservedly; since no one, it is said, was more lavish in entertainments to others, or more moderate in himself."—*Ibid.* p. 502.

The Editor observes, "this practice is referred to by HENRY HUNTINGDON, when speaking of Hardecnut, who had four repasts served up every day, 'when, in our times, through avarice, or, as they pretend, through disgust, the great set but one meal a day before their dependants.'"—HENRY HUNTINGDON, l. 6, p. 209.

HENRY the First's menagerie at Woodstock.—*Ibid.* p. 505.

"WHEN Henry I. heard that the tradesmen refused broken money, though of good silver, he commanded the whole of it to be broken, or cut in pieces."—*Ibid.* p. 507.

This was at once to show its quality, and make the broken money pass.

COINING appears to have been the earliest of what may be called civilized crimes. In Stephen's reign, the scarcity of good money was so great, from its being counterfeited, that, sometimes, out of ten or more shillings, hardly a dozen pence would be received."—*Ibid.* p. 588.

STEPHEN himself suspected of having reduced the weight of the penny.—*Ibid.* p. 583.

HENRY I. applied the measure of his own arm to correct the false ell of the traders, and enjoined it throughout England."—*Ibid.* p. 507.

At Henry's death, "he had an immense treasure. His coin, and that of the best quality, was estimated at 100,000 pounds: besides which, there were vessels of gold and silver, of great weight, and inestimable value, collected by the magnificence of preceding kings, but chiefly by himself."—*Ibid.* p. 561.

A note from SUGER says, he used to have jewels set in rich drinking vessels."—*Apud* DUCHESNE, tom. 4, p. 345.

LANFRANC seems to have extirpated the remains of heathenism. "Populus, rituum barbarorum interdicta vanitate, ad rectam credendi atque vivendi formam eruditur."—*Acta SS.* May, tom. 6, p. 840. MILO CRISPINUS.

1075. At the Council of London, it was forbidden, "Ne omnia mortuorum animalium, quasi pro vitandâ animalium peste, alicubi suspendantur. Ne sortes, vel haruspicia, seu divinationes, vel aliqua hujusmodi opera diabolica ab aliquo exercentur."—*Ibid.* p. 845. MILO CRISPINUS.

LANFRANC. "Quia Scripturæ scriptorum vitio erant nimium corruptæ, omnes tam veteris quam novi Testamenti libros, nec non etiam scripta sanctorum Patrum, secundum orthodoxam fidem studuit corrigere."—*Ibid.* p. 846. MILO CRISPINUS.

WILLIAM the Conqueror dubbed his son Henry a knight.—*Saxon Chronicles*, p. 290.

WILLIAM let his hands at rack-rent."—*Ibid.* p. 292.

Good order in his time,—the effect of a strong government.—*Ibid.* p. 295.

"1116. This year was so deficient in mast, that there was never heard such in all this land, or in Wales."—*Ibid.* p. 337.

Mast then must either have been human food, or pork more a necessary of life than we have ever considered it to be.

I LOOK upon Stephen's usurpation as one of the great misfortunes which have befallen England. For if Maud had succeeded peaceably to the throne, Earl Robert of Gloucester's influence would have produced a sort of golden age.

I THINK the Normans when they settled in France had no women with them, otherwise they would not so soon have lost their own language. And that most of the higher orders when they came to England brought wives, or sent to Normandy for them,—otherwise the Saxon language could not have been first superseded and then melted into our mixed speech.

THE first notice that we have of the right of primogeniture is in the treatise entitled the laws of Henry I. where it is declared that the eldest son shall take the principal feudum of his ancestor.—*SPENCER'S Inquiry*, p. 398. *WILKINS*, p. 266: see also p. 553, referred to.

"At this time, such was the general spirit for hereditary succession, that ecclesiastical benefices were commonly conferred, as it would appear, almost as of course, on the son of the last incumbent."—*Ibid.* p. 530. *Litr. Lucii* 2 *Pape*. *RYMER*, vol. 1, p. 14, referred to.

EARLS without territory attached to the title, to whom the third penny of all fines and dues on judicial proceedings in the county was granted.—*Ibid.* p. 531.

HENRY I. in his sixth year set a sum upon every parish church, which he forced the incumbent to pay. For the marriage of his daughter Matilda he received 3s. for every hide of land, and upon every hide there was a constant annual tax of 12d. It does not appear that he asked the consent of his barons or people for raising these subsidies.—*Parliamentary History*, vol. 1, p. 4, 5

THE convention at Clarendon, 1164, the first assembly after the Norman Conquest which is like a Parliament.—*Ibid.* vol. 1, p. 6.

1186. THE same tax which had been levied in Normandy and his other foreign dominions, granted by the Estates at Gayntington to Henry II. for a crusade.—*Ibid.* p. 6.

BOTH the Conqueror and Stephen obtained a ratification of their titles from the Pope; the Popes regarding nothing but the acknowledgment and increase of their own authority.

THE custom of giving hostages must have tended in most cases to worsen the dreadful state of manners which it implies. For men would sometimes secretly rely upon the humanity of those to whom the hostages had been given, and thus provoke to inhumanity those who were by disposition humane.

"DRENGAGE was a servile tenure which obliged the landholder to cultivate the lord's land, reap his harvest, feed his dog and horse, and attend him in the chase.

"The farther back, the greater appears the number of servile and oppressive tenures: but the basest and harshest of these were early converted into monied payments, commensurate perhaps at first with the supposed value of the services, but forming in process of time a very trifling incumbrance, compared with the increasing value of the estate."—*SUTHERS*, vol. 1, p. 54.

"EVEN after charters were introduced, some visible token was frequently added in *perpetuam rei memoriam*; a gold ring was placed in the wax, or a dagger, or buglehorn, or some other personal appendage was offered at the altar."—*Ibid.* vol. 3, p. 350, N.

"As late as the twelfth century the kings of England were often paid in cattle, which were thence called rent beeves."—*Sir J. Davis* quoted: *Historical Rel.* p. 6. *Collectanea Hibern.* vol. 1, p. 396.

"SOME critics will have our Doomsday Book so called, not because all lands are arraigned to appear therein as at a general judgement, but quasi *Domus Dei*, or God's House Book, where the original thereof was anciently entrusted."—*FULLER'S Piaget Sight*, p. 398.

WOODS were valued at the Conquest, not by the quantity of timber, but by the number of

swine which the acorns maintained.—*Young's Survey of Sussex*, p. 165.

The Plantagenets to Edward the Second.

AFTER the conquest of Ireland, English were sent to reform the monasteries there. The author of the *Life of S. Finian* (*Acta SS.* March, tom. 2, p. 444) is said to have been "aliquis ex iis qui, post Insulam à sum nationis hominibus subjugatam Anglicæ coronæ adjunctam, eodem ad reformanda Hiberniæ monasteria inducti, pro turbatissimâ, quam istio inveniebant religionis ac disciplinæ formâ, abjectius de totâ gente sentiebant."

"ANNO milleno ducenteno quadrageno, Olim Carmelitis capiunt ad tempora vitæ Carinis cæsi primis, in Borea loca Vesci. Richard in clauistro Grey primo fixit in Austro Quæ loca concessi Carmelitis ego Vesci, Perci fundavit; Deus huic sibi nos sociavit."

These verses written, as Papeenheim says, pingui Minervâ record the two first establishments of the Carmelites by the Lords Vesci and Grey, at Alnwick and at Aylesford.

The sixth General of the order was S. Simon Stok, "qui ante adventum Fratrum Carmelitarum ad Angliam spiritu prophætico illos expectavit, in trunco concavo ducens vitam solitariam, et ideo a trunco, qui vulgari Anglico Stok vocatur, Simon Stok vulgariter nuncupatur." He professed among them as soon as they were brought to England by the two lords, was afterwards miraculously chosen general, turned water into wine for the mass, sent a boiled fish alive and well into the water again, and died at Bourdeaux (Burdegalia) at the age of 100.—*Acta SS.* May, tom. 3, p. 653. See also (*ibidem*) a story which brought him into great odour at Bolzen in the Tyrol.

EDWARD II. Statutum de Militibus, obliged every one who was possessed of £20 a year in land, to appear when summoned and receive the order of knighthood.

Edward VI., Elizabeth, and Charles raised money by enforcing this obsolete statute, and allowing persons to compound. But they summoned those only who possessed £40 a year and upwards.—*Hume*, vol. 6, p. 294.

The composition which Charles required was to be not less than would have been due by the party upon a tax of 3½ subsidies.

EDWARD II. A Dictary, being ordinances for the prices of victuals and diet of the clergy, for the preventing of dearth. 1315.—*STRYPE'S Parker*, App. No. 33.

"THERE are several circumstances which lead to an opinion that a general declension in diligence and zeal had taken place among the religious in England, much earlier than is usually supposed: for, in the first place, one only of those memoirs of their foundations and early histories, which were common to the northern houses, is continued beneath the reign of Edward I. 2ndly. If decay of zeal may be inferred from a diminution of influence, it will appear that although testamentary burials in the monasteries, even at the distance of forty miles or more, (as at Stanlaw from the parish of Roohdale, and at Furness from the neighbourhood of Gargrave) were frequent in the twelfth century, this practice almost entirely ceases in the next.—Again, in the era at which the foundation of chantries became fashionable in Craven (from the thirteenth to the fifteenth century) only one (that of the Dawtre family) took place at Sallay Abbey and one at Bolton Priory; the rest were uniformly attached to parish churches. And in general, whoever considers not only how few religious houses were founded after the reign of Edward I. but how few donations were made to those of earlier date, must be convinced that, long before the dawn of evangelical light under Wickliffe, some internal cause must have operated to produce this general cessation of bounty; and that can scarcely have been any other than a declension in the zeal and diligence of the religious themselves."—WHITAKER, *Hist. of Craven*, p. 43.

"THE use of oaten ale, which is said to be a wretched liquor, very general in ancient times. The monks of Sallay (Yorkshire) annually brewed two hundred and fifty-three quarters of malted oats, and one hundred and four of barley. Their establishment was about seventy persons;—there was therefore large allowance for hospitality."—*Ibid.* p. 50.

"IN the endowment of the vicarage of Gargrave (in Craven) is one article of very rare occurrence, the *Decima Alborum*, or of *White Silver*, an ancient personal tithe levied upon the wages of all laborers and artificers which were supposed to be paid in silver. See Ducange in voce *Albi*, and a constitution of Archbishop Winchelsey, apud Lindwood, lib. 3, tom. 16. A more oppressive or unpopular exaction can scarcely be conceived."—*Ibid.* p. 177.

"A VERY ancient form of letting a farm (perhaps the most ancient) was, that the tenant had his choice to pay either a proportion of the produce, or by commutation in money. The monks of Bolton required four stone of cheese and two of butter for each milch cow"—a consideration which Dr. Whitaker calls extremely easy.—*Ibid.* p. 384.

"IN these times there were few or no shops. Private families therefore, as well as the religious, constantly attended the great annual fairs, where the necessities of life not produced within their own domains were purchased. In every year of this Compotus (of Bolton) there is an account of wine, cloth, groceries, &c. bought apud Setum Botolphum. Distant as Boston in Lincolnshire was, our Canons certainly resorted to the great annual fair held at that place, from whence the necessities purchased by them might easily be conveyed by water as far as York."—*Ibid.* p. 385.

WOOL was always dear in ancient times. Anno 1300, it sold for more than £6 a sack, while the price of a cow was 7s. 4d. The legal sack consisted of twenty-six stone of fourteen pounds each, i. e. nearly 5s. each stone. This was a very unusual price, and for the time it lasted would have the singular effect of rendering the wild moors and sheep walks belonging to the Canons equally valuable with their richest pastures.—*Ibid.* p. 385.

It also explains the change of arable land into sheep walks, so often and bitterly complained of in Henry VIII.'s time, and earlier.

WOLVES, though rare, were not extinct in Craven in the beginning of the fourteenth century. A man is rewarded by the Canons of Bolton for killing one, but the reward is not specified.—*Ibid.* p. 389.

1305. NINE stone of butter were made this year at Malham from sheep's milk.—*Ibid.* p. 389.

FUNERALS in those days were celebrated with excessive profusion in meat and drink: and as they admitted of little time for preparation, and the religious houses had always great store of provisions beforehand, it seems to have been usual in the gentlemen's families to have recourse on these occasions to the nearest abbey.—*Ibid.* p. 390.

CHIMNEYS were at this time extremely rare, and none probably but the masons employed about the Abbeys knew how to construct them. They were not introduced into farm houses in Cheshire till the middle of the seventeenth century. King, writing 1656, in his *Vale Royal*, says, "In building and furniture of their houses, till of late years, they used the old manner of the Saxons; for they had their fire in the midst of the house, against a hob of clay, and their oxen under the same roof; but within these forty years they have builded chimnies."—The last farm house of this most ancient construction was remaining in the township of

Tong with Hough, near Bolton, in Lancashire, within the last twenty years (1807).—*Ib.* p. 392.

At Bolton Priory it appears that they skinned their hogs, and sold the hides to tanners.—*Ibid.* p. 397.

Perhaps the skin made good covering for shields, or good leathern armour.

1324. Four pounds were the consideration for manumitting a Neife of Bolton Priory. A good horse at the same time sold for more than thrice the sum. Are we then to conclude that this was the comparative price of the two animals, or that the Canons were favourable to the emancipation of their slaves? I hope and believe the latter.—*Ibid.* p. 400.

"THERE was always money, or some other valuable consideration, paid to the King for leave to have a trial or judgement in any controversy (a case is instanced just before, where the Abbot of Evesham owed a palfrey for having a trial concerning the right to two curacies of land, in King John's reign). And this, says a good antiquary (Dr. Brady) may be the reason why Glanvil so very often in his treatise of the Laws and Customs of England hath these words, *Petens ac querens perquirat brevia*, the demandant or plaintiff purchases a writ. 'Hence,' says he, 'it is probable at first came the present usage of paying 6s. 8d. where the debt is £40. 10s. where the debt is £100, and so upwards in suits for money due upon bond.' But it is certain, this was owing to King Alfred, who, when he had settled his courts of judicature, to prevent the arbitrary delays of justice, did order that, without petitioning leave from the King, writs of citation should be granted to the plaintiff to fix the day of trial, and secure the appearance of the other party."—*KENNETT'S Paroch. Antiq.* vol. 1, p. 234.

"1208. THE young King (Henry III.) at Oxford, on March 30, issued out his precept to the sheriff of this and other counties, to take care that all Jews within their respective liberties should bear upon their upper garments, whenever they went abroad, a badge of two white tablets on their breast, made of linen cloth, or parchment, that by this token they might be distinguished from Christians."—*Ibid.* p. 263.

HENRY Earl of Warwick dying 1229, Philippa "his countess gave one hundred marks to the King, that she might not be compelled to marry, but live a widow as long as she pleased, or marry whom she liked best, provided he were a loyal subject to the King. Whereupon she took a husband the same year, one Richard

Steward, who proved a turbulent spirited man, being as Matt. Paris says, '*vir martius ab adolescentiâ*.'"—*Ibid.* p. 269.

"It was then customary for the religious to have schools that bore the name of their respective order. Thus the Augustine schools, one of divinity, another of philosophy, in which latter the disputing of bachelors has yet continued the name to the exercise of Augustines. The Benedictine schools for theology; the Carmelite schools for divinity and philosophy in the parish of St. Mary Magdalene. The Franciscan schools, &c. And there were schools appropriated to the benefit of particular religious houses, as the Dorchester schools, the Eynesham schools, the schools of St. Frideswide, of Littlemore, of Osney, of Stodley, &c. The monks of Gloucester had Gloucester Convent in Oxford; the monks of Pershore in Worcestershire had an apartment for their novices in that house, &c. So the young monks of Westminster, of Canterbury, of Durham, of St. Albans, &c. The convent of Burcester were more especially obliged to provide for the education of students in the University, as they were of the Augustine order, who had this particular charge incumbent on them. In a general chapter held in the parish church of Chestnut, 1331, strict commands were given for maintaining scholars in some University, as had been before decreed in their statutes made at Northampton, Huntingdon and Dunstable. In another chapter at Northampton, 1359, it was ordained that every Prelate (i.e. Abbot or Prior) should send one out of every twenty of the canons to reside and study in the University; and if any prelate should neglect this duty, he should pay £10 for every year's omission. In a Chapter at Osney, 1443, William Westkar, Professor of Divinity, stood up, and recited the names of those Prelates, and had the allotted fines imposed on them.—By rules sent from Pope Benedict (?) in the fifth of the pontificate, to the Abbot of Thornton and Prior of Kirkham, to be observed within the dioceses of York and Lincoln, the pensions for such students are expressed, £60 yearly to a master in divinity, to a bachelor £50, to a scholar or student in divinity £40, to a doctor of canon law £50, to a bachelor or scholar in civil law £35.

"So in the acts and constitutions of the Chapters of the Benedictine Order, there be frequent provisions for scholars to be maintained, one out of twenty monks at the University, with inquiries into such defaults, and penalties imposed for them. They had a prior of students to govern all the novices of their order at Oxford and Cambridge, where they had a doctor in each faculty of divinity and canon law, under whom their inceptors were to commence at the public charge of their respective monastery. The general colleges for this order were Gloucester in Oxford, and Monk's College, now Magdalene, in Cambridge."—*Ibid.* vol. 1, p. 301-3.

1235. THERE were "four agisters for the forest of Beawood, whose office obliged them to take care of the feeding of hogs within the King's demesne woods, from Holy-rood day to forty days after Michaelmas; and to take pannage, which was one farthing for the agistment of each hog."—*Ibid.* p. 308.

ELA, Countess of Warwick, who died very aged, 1300, "was so great a friend to the University of Oxford, that she caused a common chest to be made, and did put into it two hundred and twenty marks; out of which such as were poor scholars might upon security at any time borrow something gratis for supply of their wants; in consideration whereof, the University were obliged to celebrate certain masses every year in Saint Mary's Church. Which chest was in being in Edward IV.'s time, and called by the name of Warwick chest."—*Ibid.* vol. 1, p. 325.

Archbishop Parker established a similar charity at Benet College.

"THE privilege of free warren was this, that within such liberty no person should hunt or destroy the game of hare, coney, partridge, or pheasant, without the leave of him to whom the said privilege was granted, under the forfeiture of 10*l.*"—*Ibid.* p. 350.

1279. "To prove the corruption of this age in excessive pluralities, we may note that in this year Bogo de Clare, rector of Saint Peter's in the East, Oxon, was presented by the Earl of Gloucester to the church of Wynton, in the county of Northampton, and obtained leave to hold it, with one church in Ireland, and fourteen other churches in England, all which benefices were valued at 228*l.* 6*s.* 8*d.*"—*Ibid.* p. 412.

1305. "THE keeper of the goal in Oxford having in his custody one Alice de Droys, condemned for felony, and reprieved for pregnancy, suffered her to go abroad under the guard of a servant. She making her escape, the master was saved by benefit of clergy, but the servant was hanged."—*Ibid.* p. 504.

"THAT rent which was paid in money was called blanchefarm, now the *white rent* (*argentum album*) and what they paid in provision was termed black mail."—*Ibid.* *Glossary.*

"180,000*l.* were levied for Henry II.'s first war, the mode of raising it was new in the English annals. It was done by *scutall*, that is, by a pecuniary commutation for personal service. Before this, at the prince's command, agreeably to the fees or tenures they immediately held

under the crown, his vassals appeared in arms, bringing with them their appointed contingent of knights, retainers, or tenants. And thus the armies rose. But on this occasion a proclamation was issued, which empowered the vassal, in lieu of his personal attendance, to contribute a sum of money, proportioned to the expense he would have incurred by service. The inferior military tenants were eased, as it freed them from the toil and great expense of a distant war; and the king was better served. With the money he hired a mercenary force, men well insured to discipline, and whom the condition of their pay bound to permanent service."—*BERRINGTON'S Henry II.* p. 11.

In those days if a man had three or four sons born at divers places, they were named after the place in which they were born.—*MS. in Coll. Arms, London.* Quoted by THORNTON, p. 69.

In the charter of privileges to the Burgesses of Leeds granted by their Meane Lord, Maurice Paganell, 9 Joh. the Burgess who is impleaded of larceny was to be judged by the Burgesses with the help of the Lord's servant, he making one compurgation for the first offence with thirty-six compurgators. But if he were impleaded a second time, he was then to purge himself either by the water ordeal, or by single combat.

No woman was to pay custom in that borough, who was to be sold into slavery. By which Whitaker understands that if a free woman sold herself as a slave, the lord graciously remitted the toll due on such a transaction.—*WHITAKER'S Loidis and Elmete*, p. 11.

THE first principles of English liberty unquestionably sprung up in the Boroughs, and it is a singular fact that the vassals who were most immediately under the eye of the lords, were the first whom they condescended to render independent.—*Ibid.* p. 11.

"THE seals of this age are indeed extremely rude, but the matrices have been deeply sunk in order to produce a relief, of the effect of which the cutters had evidently some idea, on the impression. This is singular, for during the whole of this period, the dies of the national coinage can have been nothing more than flat surfaces with strong and coarse outlines impressed upon them. Again, when we reflect that almost every the obscurest land-owner had a seal, it is evident that many artists (if they deserve the name) must have been employed in sinking the matrices; and this perhaps with the degree of emulation which it must naturally excite, will account for a certain progress in this species of sculpture. It has also been a matter of wonder that the original seals of families have so rarely been discovered or preserved: but the truth is,

that they are always personal and not family stamps, and were broken, as episcopal seals are at present, on the death of the individual for whom they were given; so that while thousands of impressions appended to charters of the twelfth and thirteenth centuries, in so perishable a recipient as wax are remaining, it would perhaps be difficult for all the msses of the kingdom to find half-a-dozen originals of the same date."—*Whitaker's Loidis and Elmets*, p. 124.

EDWARD I. German, a mercer, arrested the horse of William Lepton, who was Esquire to Sir Franco Tyan, in consequence of which the Esquire was unable to attend his Knight, "ad dedecus et damnum predicti Franci." Sir Franco for this affront recovered one hundred shillings from the mercer,—equal at least, to as many pounds at present.—*Ibid.* p. 339.

A KNIGHT'S fee—that is such an income as would maintain a Knight in the common way of living, was reckoned in the reign of Henry III. at 16*l.* a year.—*Watson's Hist. of Halifax*, p. 137.

1164. By the constitutions of Clarendon, the sons of villains were not to be ordained clerks without the consent of the lord on whose land they were born.—*Brinkerton's Henry II.* p. 82.

TILL the reign of Henry I. the rents from the demesne lands were usually paid in provisions, and other supplies for the household; but these were afterwards commuted into money, which was carried into the Treasury.—*Brinkerton's Henry II.* p. 114.

By the statutes of Clarendon, "if any one is arraigned before the King's Justices of murder, or theft, or robbery, or of receiving any such malefactors, or of forgery, or of malicious burning of houses, by the oath of twelve knights of the hundred, or in their absence, by the oath of twelve free and lawful men, or by the oath of four men of every town of the hundred, he shall be sent to the water ordeal, and if convicted, shall lose one of his feet." To which the statute of Northampton adds (1176) "that he shall likewise lose a hand, and abjuring the realm, go out of it, within forty days. If acquitted by the ordeal, he shall find sureties, and stay in the kingdom, unless he had been arraigned of murder or any heinous felony, by the community of the county and of the legal knights of his country: in which case, though acquitted by the ordeal, he shall leave the realm within forty days, taking with him his chattels, and remain at the King's mercy." The Roman Church had in vain striven to suppress these absurd trials; and

here we see them solemnly sanctioned with clauses of palpable injustice, by a statute of the English nation in council assembled.—*Ibid.* p. 287.

1181. HENRY II. ordered "that every possessor of one Knight's fee, and every free layman worth sixteen marks in chattels or rent, should have a coat of mail, (lorica) a helmet, shields and lance; and every Knight to have as many coats of mail, helmets, shields and lances as he had Knights' fees on his domain. Every free layman worth ten marks in chattels or rent, to have a habergeon, an iron scull-cap and a lance (—i. e.—the arms of a foot soldier). And the burghesses, and the whole community of free men, a wambais, an iron scull-cap, and a lance." Thus under severe penalties, and the King's Justices to ascertain that it was observed. It fell heavy on the indigent, and Gervase says, "the unskilful peasants, used to the spade and mattook, now gloried reluctantly in the soldiers' arms."—*Ibid.* pp. 316-7.

1195. RICHARD I. decreed that whoever held or was present at a tournament should pay for a license, in proportion to the rank he bore; an Earl twenty mark, a Baron ten, a knight possessing land, four: and those without land, two.—*Ibid.* p. 409.

557. RELIGIOUS houses founded in England between the Conquest and the death of John.—*Ibid.* p. 611.

WILLIAM OF MALMESBURY says that fruit trees were planted by the road side in the Vale of Gloucester. "This vale is more thickly planted with vines than any other part of England, and here they are more productive, and their flavour is more grateful. The wines made from them have no harshness in the mouth, and are little inferior to those of France."—*Ibid.* p. 611.

MALMESBURY says to Robert Earl of Gloucester "from the Normans you derive your military skill; from the Flemings your personal elegance, from the French your surpassing munificence."—*SHARPE'S William of Malmesbury*, p. 542.

MILITARY luxury in armour and trappings, and its inconvenience.—*St. BERNARD. Sermo ad Milites Templi*, p. 830.

1172. At an assembly chiefly of the Clergy held at Armagh, in a time of public calamities, it was agreed "eo hinc mala inflicta esse Hibernia, quod olim Anglorum pueros a mercatoribus

ad se advectos, in servitutem emerant, contra jus Christianæ libertatis. Angli enim olim pauperes ut necessitatem supplerent, vel proprios filios vendere, hand educare, soliti sunt: unde cum omnium consensu, per totam Hiberniam servi Angli libere abire permitti sunt."—*PHIL. HATESBURG, Chron. Hibernie, Cotton Lib. Domitian, A. xviii., p. 10.* Quoted in *STEPHEN'S Slavery of the W. Ind. delineated, p. 6.*

A STORY "What have you got on your back?" played at the English Court,—and a pretty story relating to it.—*PAVADIN, Cronique de Savoie, p. 183.*

2181. EDWARD I. Attendant etiam Sacerdotes, ne lasciva nomina, quæ sollicit mox prolata sonent in lasciviam, imponi permittant parvulis baptizatis, sexus præcipue feminini; et si contrarium fiat, per Confirmantes Episcopos corrigatus.—*GIBSON'S Codex, tom. 1, p. 363.*

THE Tenants of the Knights Templars and Hospitallers set up crosses in their houses and in their lands, as marks that they were exempt from many duties and services. A law against those who did this when they were not entitled to those privileges, which was a common fraud.—*Ibid. vol. 1, p. 643.*

ABOUT the 14th century it was a sort of fashion to put law matters into French verse. There exist metrical copies of the Statutes of Gloucester and Merton. And a compiler in the reign of Edward I. says he then preferred executing his task in common romance,—that is plain French prose, to translating it into rhymes.—*Catalogue of the Lansdowne MS., part 2, p. 129.*

"THERE is reason to think that it was the intention of Edward I., or his advisers, to have confined the office of the Commons to the presenting petitions, and that of the Lords to offering their advice; and to have referred to himself the sole power of making laws."—*SPENCER'S Inquiry, p. 5.*

THE Laws on the subject of usury and trusts grew up during the White and Red Rose troubles, in consequence of frauds growing out of the times.—*Ibid. p. 563.*

So much money went out of the kingdom for the crusades, and for Richard's ransom, that not one genuine coin of that king's stamp is to be met with in any known collection.—*Parl. Hist. vol. 1, p. 8.*

A MS. of the fourteenth century contains the form "Super hominem pugnatum, cum benedictione sancti, basili et ensis."—*COTTONIAN MSS. Titulus, B. viii. 11.*

WALSINGHAM noteth (folio 5) that the first rot (or scab) that came amongst our sheep was brought hither by one out of Spain.—*SIR EDWARD COKE, Parl. Hist. vol. 1, p. 134.*

THE first protest in our history is that of the Barons to Henry III., 1246.—*Ibid. p. 19.*

By the Statutes of Winchester 13 Edward I. (1285) any stranger passing a town during the night watch was to be arrested until morning, and then if no suspicion appeared against him, to go quit; but if cause appeared he was to be delivered to the sheriff, and the sheriff to rescue him without damage, and keep him safely till he should be acquitted in due manner.—*Statutes, vol. 1, p. 97.*

"MAUD, widow of William de Veteripont, in king John's reign,—whose place of abode is, from her, called Maunds Meaburn,—had most of her rents paid in corn and victuals, which course was reduced afterwards with much ado to certain sums of money which at this day are called rents of assize."—*Memoir of the Countess of Pembroke, MS.*

"ISABELLA DE VETERIPONT by whose marriage the Westmoreland property past to the Cliffords in Edward I.'s reign, sate upon the bench herself, in the time of her widowhood as hereditary sheriff of Westmoreland, upon trials of life and death, an honor to which no woman in this kingdom hath hitherto attained but herself."—*Ibid.*

"ROGER LORD CLIFFORD, who died 1327, was so obstinate and careless of the king's displeasure, as that he caused a pursuivant that served a writ upon him in the Baron's chamber, there to eat and swallow down part of the wax that the said writ was sealed with, as it were in contempt of the said king; as appears by some writings that were extant within these thirty years in the hands of Master Theun the great antiquary."—*Ibid.*

DR. PHELAN says of Magna Charta that "it gives to the Clergy enormous power, to the barons and knights a monopoly of those privileges which the modesty of the Church declined, and to the mass of the people nothing. The only article of the Great Charter which notices the serfs or villains of the soil, at that

time the most numerous body of men in England, has an obvious reference to interests of their masters. A serf could not forfeit his plough, cart, or other implements of husbandry, because if deprived of these he could no longer minister to the barbarous plenty of the lord to whose estate he belonged."—*Hist. of the Church of Rome in Ireland*, p. 61. N.

WHAT could have led Edward I. even in his youth (so wise and politic as he had even then shown himself) crusading?—when he ought to have been in Ireland. Can it have been the mere ardour of enthusiasm and contagious enterprise? or is there any political cause assignable?

"THE vicars of the Collegiate Church at Lanchester were forbidden to exercise wrestling, dancing, or other hurtful games, and to frequent such spectacles or sights as are commonly called miracles. Miracles were jugglers' tricks with which the monks it seems were very apt to relieve the monotonous hours of the Convent when a travelling practitioner came that way."—*SUTTERS' Durham*, vol. 2, p. 309.

"ABOUT the year 1200 a pound of cummin seed occurs as a refused rent."—*Ibid.* vol. 3, p. 270. This seems to have been not unusual.

ROBERT FITZ MELDRED (the great lord of Raby) holds one carucate (under the Bishop of Durham) and pays 10s. 8d., and tills four portions with all his men, except the housewife in each family, and except his own proper household; and he or some one for him shall be on the spot, and look to the autumnal tillage, his men plough and harrow one acre and a half: and Robert Fitz Meldred feeds a dog and horse (for the Bishop's chase) and performs *ut ware*, as much as belongs to the service of one dreng, and finds four oxen to carry the Bishop's wine.—*Boldon Book*.

THE involutions of the feudal system frequently present the spectacle of a gallant noble holding by a servile tenure under a much meaner lord than the Bishop of Durham.—*SUTTERS*, vol. 3, p. 346.

EDWARD II.—
Sir Gosselin Deinville with two hundred more,
In Friars weeds, rob'd and were hang'd there-
fore.—

TAYLOR (W. P.)'s *Thief*, p. 123.

EDWARD I. "Sir William Russell, warden of the Isle of Wight, recovered a considerable number of acres from the sea at Brading haven

in that island."—*VANCOUVER'S Survey of Hants* p. 323.

"EDWARD II. made several prudent regulations for supplying his household by breeding oxen and sheep in his parks."—*FOSBROOKE'S Hist. of Berkeley*.

1279. "ROGER DE MORTIMER held jousts at Kenilworth, and set out from London to Kenilworth with one hundred knights well armed, and as many ladies going before, singing joyful songs."—*Ibid.* p. 103.

LADIES and gentlewomen were great practitioners in the rebellion against Edward II.—*Ibid.* p. 117.

HENRY II. had the "unnatural treason of his sons expressed in an Emblem painted in his chamber at Winchester, wherein was an Eagle, with three Eaglets tying on her breast, and the fourth pecking at one of her eyes."—*SIR J. DAVIES' State of Ireland*, p. 56.

1280. "EDWARD I. licenses John Giffard de Brimmesfeld to hunt wolves, with dogs and nets, in all the king's forests, wherever he can find them. And if his dogs getting loose should attack the deer (*de grossis feris ceperint*) he was not on that account to be troubled."—*RYMER*, vol. 1, pp. 2, 587.

1281. "PETER CORNET is enjoined to hunt wolves and in all ways destroy them in our counties of Gloucester, Worcester, Herefordshire, Salop, and Staffordshire."—*Ibid.* p. 591.

Edward the Third to Henry the Seventh.

"STUDENTS and Clerks at Balliol received only — pence a week, and when they had taken their degree of M.A. were immediately expelled the Hall, so that they could not by reason of their poverty make any progress in other studies, but sometimes were forced for the sake of a livelihood to follow some mechanic employment. Sir William Felton gave the Church of Abbotseale (in the diocese of Lincoln) to the Hall 'to augment the number of the said scholars, and to ordain that they should have in common, books of diverse faculties, and that every one of them should receive sufficient clothing, and twelve pence every week, and that they might freely remain in the same hall, whether they took their Masters' or Doctors' degree or no, until they had got a competent ecclesiastical benefice.'"—*LEWIS'S Life of Wiclif*, p. 4.

THE Benedictines, by the statutes of Benedict XII., after they had been instructed in the Primitive Sciences, were to go to Paris to study divinity or the canon law. 1337. But now it seems our prelates thought proper they should be sent to our own universities.—*Ibid.* p. 10.

"1378. ARCHBISHOP SUDBURY decreed that every Chaplain having no cure of souls and *annalia celebrans*, should content himself with seven marks *per annum*, either all in money, or with diet and three marks; and he that took a cure to be content with eight marks, or with four marks and his diet." Four marks then was the price of a man's board.—*Ibid.* p. 17.

BEFORE printing the distinction of published and unpublished books was known. The books published were such of which copies were taken and dispersed into many hands,—unpublished, such as were written only for the owner's own use, or to be set up in libraries.—*Ibid.* p. 33.

WICLIF computed the number of friars "in England to be 4000, and that they yearly expended of the goods of the kingdom 60,000 marks."—*Ibid.* p. 151.

"WICLIF's English will, I apprehend, be found, upon strict examination, to be more pure than that of contemporary writers. When he wrote in his native tongue, he did it not for the benefit of courtiers and scholars, but for the instruction of the less learned portion of the people. He therefore, as much as possible, rejected 'all strange English,' that is, all those licentious innovations made upon our language by an influx of French words and phrases, and was studious to express himself in a diction simple and unadorned, at the same time avoiding the charge of a barbarous or familiar phraseology. Whereas, on the other hand, as it was the ambition of the more renowned of his contemporaries to devote their talents to the amusement of men elevated by their rank, and distinguished for their accomplishments, they were careful to adorn their style and improve their language, if not by directly importing fresh words from the more polished languages of the continent, yet by adopting with judicious choice any new term which had acquired the authority of colloquial usage amongst those whose notice and protection they were solicitous to procure."—*BARBER'S Life of Wiclif*, p. 37.

CUSTOM of bringing green boughs to London on midsummer eve, from Bishops' wood, to adorn the houses in honour of St. John the Baptist.—*LEWIS'S Life of Peacock*, p. 70.

1408. BY statute of Archbishop Arundel "no book to be read in the Schools, Halls, Inns, or other places, nor delivered to the stationers for publication, till examined and licensed."—*Ibid.* p. 214.

HENRY VI., from his great favour to the City of York, conferred the peculiar privilege on the citizens that they should be exempted from serving as members in Parliament.—*HUME*, vol. 6, p. 72.—*COKE'S Institutes* quoted, part iv., ch. 1.

"A BAILIFF of the Monks of Allay, let out the use of twenty-four milch cows for the year, at one shilling each; that is, about three shillings of our money, for the penny then weighed nearly three times as much as now. At present (1807) the milk of a cow for the same time (and in the same place) is worth six pounds—a difference in 422 years of forty to one: But a quarter of wheat then sold for six shillings and eightpence; that is, for more than the year's milk of six cows, and for a third of the modern price."—*WHITAKER'S Craven*, p. 51.

1330. EDWARD III. granted a patent that a flagon of wine in Oxford should be sold but one halfpenny dearer than in London.—*KENNETT'S Par. Antiq.* vol. 2, p. 16.

JOAN DE OXFORD, the Black Prince's nurse, had a pension given her of £10, and Maud Plumpton, the rocker, one of ten marks.—*Ibid.*

1382. AT a court baron held for the manor of Wrethwyke in Burcester, "whereas it was found, upon inquisition, that the tenants' bees had been much disturbed by the huntsmen, it was provided that no such farther molestation should be given, under the penalty of forty pence for every such trespass."—*Ibid.* vol. 2, p. 165.

1415. "A MEMORABLE accident happened relating to Richard L'Estrange, baron of Knokyn, lord of the manor of Burcester, whose wife Constance contended with the wife of Sir John Trussel of Warmington, in Cheshire, for precedence of place, in the church of St. Dunstan in the East, London: upon which disturbance, the two husbands and all their retinue engaged in the quarrel; and within the body of the church some were killed, and many wounded. For which profane riot, several of the delinquents were committed, and the church suspended from the celebration of any divine office. By process in the Court Christian, the lord Strange and his lady were adjudged to be the criminal parties, and had this solemn penance imposed upon them

by the exemplary *pilgrimage*, Henry Chicheley, Archbishop of Canterbury. The lord Strange walked bareheaded with a wax taper lighted in his hand, and his lady barefooted, from the church of St. Paul to that of St. Dunstan, which being rehallowed, the lady with her own hands filled all the church vessels with water, and offered to the altar an ornament of the value of ten pounds, and the lord a piece of silver to the value of five pounds. A great example of the good discipline of the Church, and of the obedience of these noble persons."—*Ibid.* vol. 2, p. 233.

THE oldest authority for the name of a servile apprentice is in the 12th of Edward III.—*KENNETT'S Glossary*.

THE liberty of putting out children to school (*ad literaturam ponere*) was denied to some parents, who were servile tenants, without the consent of the lord. So in the lands at Buresster, which were held in villanage from the Priores of Merkyate, "*Quilibet custumarius non debet filium suum ad literaturam ponere, neque filiam suam maritare, sine licentiâ et voluntate prioris.*" This Julian-like prohibition of educating sons to learning was owing to this reason, for fear the son being bred to letters might enter into religion, or sacred orders, and so stop or divert the services which he might otherwise do as heir or successor to his father.—*Ibid.*

But the statute of Henry VI. c. 17, reserves this liberty, which is the only one allowed to such parents.

WHEN the tower of Kirkstall Abbey fell, 1779, WHITAKER, a few days after, "discovered imbedded in the mortar of the fallen fragments several little smoking-pipes, such as were used in the reign of James I. for tobacco: a proof of a fact which has not been recorded, that, prior to the introduction of that plant from America, the practice of inhaling the smoke of some indigenous vegetable prevailed in England."—*Loidis and Elmete*, p. 119.

"THE writer of this," says WHITAKER, "preserves with respect a silver ring, gilt, with two hands conjoined, which was found upon the field of Towton. The remains of arms, armour, bones, &c. turned up on the ground of this great engagement, have been remarkably small, a fact which may be accounted for by recollecting that the weather was cold and the victory compleat, so that the spoil of the field, and the interment of the dead, proceeded at leisure. One relic, however, of great value, escaped the vigilance of plunder, namely, a gold ring, weighing above an ounce, which was found on the field about thirty years ago. It had no stone, but a lion passant was cut upon the gold, with this

inscription in the old black characters, 'Nowe ys thus.' The crest is that of the Percies; and there can be little doubt that it was the ring actually worn by Northumberland. The motto seems to allude to the times, 'This age is fierce as a Lion.'"—*Ibid.* p. 157.

FROM an inquisition taken in the time of the last Earl Warren, it appears that the meadow ground lay in open field, and was worth five shillings per acre; the pasture ground was inclosed, and worth only one-tenth of that sum; and the fishery, a small pond of four acres, was worth almost one-third more per acre than the best meadow ground.—*Ibid.* p. 293.

IN the Vision of PIERS PLOUGHMAN, Websters and Walkers are mentioned together,—weavers and fullers. Was fulling then performed by the *feet* in any manner?—WHITAKER'S edition, p. 11.

ACCORDING to the M. Magistrates (vol. 2, p. 136), one quarrel between D. Humphrey and Cardinal Beaufort was, that the former wished to reform the common law, and make the punishment for theft and for murder different.

HERE, too (vol. 2, p. 179), the Lancaster claim is rested on, this being the male line.

COLLINGSBOURNE says in his Legend, M. Magist. vol. 2, p. 377,

"To Lovel's name I added more our dog,
Because most dogs have borne that name of yore."

"Est Florentinis vir egregius Thomas Britan-
nus mihi amicus, et studiorum nostrorum, quan-
tum illa natio capit, ardentissimus affectator.
Huic ergo cupienti ineptias nostras, id est libros
novorum poetarum amere, rogo ut omni cura,
diligentiâque assistas."—LEONARDI ARRETINI,
Epist. tom. 1, p. 55.

Were these inepties the Italian poems of Petrarca, Dante, and Boccaccio? and who was this Thomas? This letter was written early in the fifteenth century.

DUKE HUMPHREY wrote to Leon. Arretinus for a copy of his translation of Aristotle's Ethics. See vol. 2, pp. 98, 120.

1388. 12 RICHARD II. c. 6. "No labourer or servant to wear buckler, sword, or dagger; but on Sundays to use bows and arrows, and learn all other games."—GIBSON'S *Codez*, vol. 1, p. 241.

1401. "HAMBURGENSES navali pugna sub Hylgeland insula Holæstie, vicerunt piratas Vitalianos dictos (Vitalie Brüder) deprædantes mercatores Anglianos, cæcis quadraginta, eorumque Capitaneos Class Stortoecker et Wickmannum cum septuaginta viris captivos Hamburgum adductos decollari fecerunt."—LAMBERT. *ALARDUS, apud Westphalia*. vol. 1, p. 1822.

EDWARD III.'s queen, Philippa, was of a virago family. Her sister, Margaret, was present in two sea-fights, or rather fought two naval battles against her son, William van Beijeren.—See VAN WYK. *Huiszittend Leven*. vol. 2, p. 282.

In the Debates upon Usury, 1571, "the manner of exchange used in London" was spoken of, "and how much abuse: a thing in old time not practised, but by the king, as in Edward the Third's time; when thereby the king obtained such treasure, and such excessive wealth, that it was first wondered at, then guessed that it grew by the science of Alchymy."—*Parl. Hist.* vol. 1, p. 757.

1465. WHEN Edward IV. procured an amity with Henry, King of Castile, and John, King of Arragon, "he granted license and liberty for certain Cottesolds sheep to be transported into the country of Spain (as people report) which have so there multiplied and increased, that it hath turned the commodity of England, much to the Spanish profit, and to no small hindrance of the lucre and gain which was beforetimes in England, raised of wool and felle."—HALL, p. 266.

By an Act of 3 Edward IV. Cambridge was to pay only £20 to any whole fifteenth and tenth. This exemption was confirmed 7 Henry VII.—*Statutes*, vol. 2, p. 555.

5 EDWARD III. (1331.) The Statutes of Winchester (13 Edward I.) for stopping suspected travellers during the night-watch, had been found insufficient. Divers homicides, felonies, and robberies had been committed by persons called Roberdesmen, Wastours, and Draglacche or Drawlatches; persons supposed to be such might be incontinently arrested, and kept in prison till the coming of the justices to deliver the gaol.—*Ibid.* vol. 1, p. 268.

7 RICHARD II. (1383) this act is repeated, and extended to Vagabonds and Feitors, running in the country more abundantly than they were wont in times past.—*Ibid.* vol. 2, p. 32.

ISABELLA DE BERKELEY, who married Robert Lord Clifford, had one thousand pounds and fifty marks for her portion, to be paid as follows: £338 6s. 8d. by the year, and secured to her by recognizance; toward the raising of which portion her brother Thomas, Lord Berkeley, of Berkeley Castle, levied aid of his freeholders. Her wedding apparel was a gown of cloth, of brunny scarlett, or brown scarlett, with a cape furred with the best miniver. Thomas, Lord Berkeley, and his lady, being, for the honour of the said bride, apparelled in the like habit: and the bride's saddle, which she had then for her horse, cost five pounds in London.—*Mém. of the Countess of Pembroke*. MSS.

7 HENRY IV. c. 17, 18, it is "provided, that every man or woman of what estate or condition that he be, shall be free to set their son or daughter to take learning at manner school that pleaseth them, within the realm."—*Statutes*, vol. 2, p. 158.

1349. THERE seems to have been an attempt to keep down rising prices, after the Pestilence; for the same statute which makes the customary wages of all labour four or five years before that visitation the maximum now to be allowed, complains of stipendiary priests as refusing to serve for a competent salary, and demanding excessively instead, for which they are threatened with suspension and interdiction. This I think implies a general advance of prices.—*Ibid.* vol. 1, p. 309.

1363. MAXIMUM for poultry, because of the great *chierci* in many places, an old capon and a goose each four pence.—*Ibid.* vol. 1, p. 378.

BECAUSE grocers engrossed all sorts of goods, "de ceo que les Marchaunty nomex Groccers engrossent totes manieres des marchandises vendables," English merchants were to choose one ware or merchandise, and deal in no other.—*Ibid.*

HANDICRAFTSMEN were also to work at only one craft, on pain of six months' imprisonment. But women, that is to say, Brewers, Bakers, Carders and Spinners and Workers as well of wool as of linen cloth, and of silk, Brawdrestere (Embroidererers?) and Breakers of wool, and all other that do use and work all handy works—were not to be affected by this ordinance.—*Ibid.* p. 380.

1388. "No servant man or woman might at the end of their term leave the Hundred, Rape, or Wapentake, to serve or dwell elsewhere, or on pretence of pilgrimage, without a letter patent, under a public seal to be kept for that

purpose in every such division. Persons apprehended without such a passport, to be set in the stocks, and kept till they found surety for returning to the place from whence they came."—*Statutes*, vol. 2, p. 56.

ARTIFICERS, servants, and apprentices, might be compelled to serve in harvest, to cut, gather, and bring in the corn.—*Ibid.*

WAGES of husbandry fixed.—*Ibid.*

He or she who had been bred to husbandry till the age of twelve, must abide at it, and might not be apprenticed to any mystery or handicraft.—*Ibid.*

THIS law was repeated, and with increased oppressiveness, 7 Hen. IV.—*Ibid.* p. 157, when it was forbidden for any person to apprentice son or daughter to any craft or labour, in city or borough, unless they had lands or rent to the annual value of twenty shillings. But son or daughter might be sent to take learning at any manner school that pleased the parents.

1388. A STATUTE for sending beggars back to the place where they were born, there to abide for their lives, if the place where they were found will not or may not suffice to find them.—*Ibid.* p. 58. xii. Rich. II.

1390. It is admitted that as abundance or scarcity must affect the price of food, a maximum of wages cannot be maintained. The Justices in Sessions are therefore at their discretion to assess the rate, "according to the dearth of victuals."—vol. 2, pp. 63, 234. This is to be annually done.

1402. LABOURERS not to be hired by the week; nor paid for holy days, nor for more than the half day, on the half holy day—i. e. the eves of holy days.—*Ibid.* pp. 137, 234.

1414. SERVANTS and labourers fly from county to county, because the ordinances for them (rather against them) are not executed everywhere.—*Ibid.* p. 176.

1416. "GIVERS of wages when they agreed for more than the maximum, or assessed rate, had as much interest as takers in not bringing their case forward, because they had a fine to pay. The penalty therefore was now confined to the taker."—*Ibid.* pp. 197, 234.—It was deemed too hard for the masters, who must either be destitute of servants, or pass the ordinance.

1444-5. MAXIMUM again tried in wages.—*Ibid.* p. 336.

1495. AND again.—*Ibid.* p. 585. xi. Henry VII. The rise, though small, might have shown the injustice and impracticability of the scheme.

1496-7. FOR many reasonable considerations and causes repealed by Henry VII.

"I HAVE seen a record 17 Richard II. of the Commons, offering an aid to his Majesty, so as the clergy, who were possessed of a third part of the lands of the kingdom, would contribute a third part of the sum wanted. The clergy on that occasion said that the Parliament had no right to tax them; they might lay any part of the money wanted on the laity, and that they, the clergy, would then do what they saw just."—LORD CAMDEN, *Parl. Hist.* vol. 16, p. 169.

THAT part of the Salic law which excludes females from the succession to the great feuds, was not known to the Lombards. It is a fabrication of later times.—GALIFFE'S *Italy*, vol. 2, p. 235.

1452. WHEN York was driven to Ireland, and writs sent over to seize some of his party who had fled thither, he prevailed "upon an Irish Parliament to enact a law, declaring, 'that it had been ever customary in their land to receive and entertain strangers with due support and hospitality; that the custom was good and laudable; and that it should be deemed high treason for any person, under pretence of any writs, privy seals, or other authority, to attack or disturb the persons so supported or entertained.' Nor was this law, evidently dictated by the extreme violence of faction, suffered to lie dormant. An agent of the Earl of Ormond, who probably was totally unacquainted with it, ventured into Ireland to attack some of those now called rebels, by virtue of the King's writ, but was instantly seized, condemned, and executed as a traitor."—*Irish Stat.* 10 Hen. VII. c. 7. LEXLAND, vol. 2, p. 41.

In Hatfield's Survey, (Edward III.) Thomas Godfrey, the Lord's neif who resided at Seton Carrows, was entered as paying 5s. per annum, "an instance of the way in which the emancipation of the serfs or slaves of the great landholders was gradually effected, more frequently perhaps, than by any express charter of manumission, though of such many remain on record. In this instance the slave, who was by the harsh condition of his birth attached to the soil, and no more entitled to quit it than his master's horse or ass, compounds at an annual price for his liberty and for the services which were due from him to his lord. His children would still inherit

the servile condition of his blood, but, removed from the immediate eye of their owner, would probably soon mingle in the general mass of population, unreclaimed and undistinguished."—*SURTEES' Durham*, vol. 3, p. 72.

A RECORD of A.D. 1444 shows the easy manner in which surnames were changed at so late a date. The elder brother takes the local name of Asheby; his brother is Adam Wilson; and Adam Wilson's son is John Adkynson, i.e. Adamson.—*Ibid.* vol. 3, p. 226. See also below.

1416. An indenture in the Treasury at Durham states in effect, "that whereas Sir William Claxton is minded to go for the wars in France, Sir Thomas Surteys has agreed to receive the Dame Elizabeth, wife of Sir William, into his house of Dinsdale, for the space of one year, to be well and honourably entertained, with her waiting maid and page (being of decent and sober behaviour); and for this Sir William covenants to pay ten marks. At Sadberge, 25 Apr. 1416."

A similar indenture appears with Sir William Bulmer for the benefit of his lady.—*SURTEES' Durham*, vol. 3, p. 231.

BEES were of so much importance that "every rural incumbent, and every yeomanly gentleman who makes a will, mentions his *sheps* of bees. In Lancashire, the depasturing of bees was one article of a solemn concordat between two religious houses: but I do not understand how they made the bees observe the line of demarcation, unless all that is intended be that they should not carry their hives to pasture beyond the allotted limits."—*Ibid.* p. 239. N.

"THERE is a manor-place built, and consisting of a grange, and an ox-house, with one chamber, and a cellar for the bailiff, next the gate. (Hatfield's Survey.) Such is the humble origin and first state of every place which bears the name of Granges,—a storehouse for corn, a fold for cattle, and a chamber for the steward. Places with this addition will be generally found to have stood on lands belonging to the church, or corporate bodies, who were of course absentees, and established a bailiff to look after their estate."—*Ibid.* p. 312.

THERE were *dyers* in Darlington when the Boldon Book was compiled. (Edward III.) Surteys understands that the tolls were on lease there. "Burgis, Tinctores, et Fermi (the rents) reddunt x marcas."—*Ibid.* vol. 3, p. 351.

In a paper endorsed "De tribus fratribus

bondis de Chilton," there appear as sons and grandsons of Ydo Towter, Nicholas Pudding, Richard Marshall or Diccon Smith, Jopson and Rogerson, &c. some taking the patronymic, some the metronymic, and others appellations merely personal.—*Ibid.* vol. 3, pp. 410-1.

"IN a Parliament holden the 36 of Edward III. the King had his subjects paid him in wool. And before that, in the 11th year of his reign, it was forbidden to be transported out of this kingdom; and then did strangers come over hither, from divers parts beyond the seas, who were Fullers, Weavers and Clothworkers, whom the King entertained, and bare all their charges out of his exchequer; at which time the staples or places of merchandize for wool, were kept at divers places of this land at once, as at Newcastle, York, Lincoln, Canterbury, Norwich, Westminster, Chichester, Winchester, Exeter, Bristol, and Caermarthen, by which may be perceived what a great commodity wool was in those days. But in the sixth year of King Edward IV. the King sent certain sheep out of Cotswold in Gloucestershire into Spain, the increase of which so enriched the Spaniards with our wool, that ever since it hath been is the less request in England."—*TAYLOR, the W. P.'s Pastoral*.

SOMETIME in this age it must have been when the road between London and St. Albans was so dangerous because of robbers, that an Abbot of St. Albans cut down the woods which afforded them shelter.—*FULLER'S Pisgah Sight* p. 253.

"WE know how noisome and offensive slaughter houses in summer are in great cities; inso-much that *Tertio Richardi Secundi*, a motion was made that no butcher should kill any flesh within London, but at Knightsbridge, or some such distant place from the walls of the city."—*Ibid.* p. 394. *Stowe's Survey* quoted, p. 340.

"ADAM FRANCIS, Mercer, and Lord Mayor of London 1352, procured an Act of Parliament that no known whore should wear any hood or attire on her head, except raised or striped cloth of diverse colours."—*Ibid.* p. 116. *Book iv.* *Stowe* quoted, p. 553.

"It was the complaint that the Church did eat up the Commonwealth, every third foot in the kingdom being Church land before the dissolution of Abbeys."—*Book iv.* *Ibid.* p. 159.

1 EDWARD III. Lord Berkeley sent a dish of pears from Berkeley to Ludlow, to his mother-

in-law, Lady Mortimer, "pro novitate fructus."—*FOSBROOKE'S Berkeley Family*, p. 133.

RICHARD II. Thomas, Lord Berkeley, sported at threshing of the cock, puck with hans blind-fold, and the like.

He kept great store of tame pheasants.—*Ibid.* p. 146.

Margaret Legatt, of Wotton, gave him for a legacy a brass mortar and iron pestle, and to Lady Margaret his wife, a ring of gold, and to other ladies of his family, gold rings.

When this Lord rewarded husband and wife with an estate for lives, where the husband had been his servant, he always restrained, by a proviso in the deed, the second marriage of the wife without his consent.

This Lord bought of Henry Talbot twenty-four Scottish prisoners.—*Ibid.* p. 147.

He left £100 for a knight to go to the Holy Land, when any going should be.

In this Lord's time tenants often held their farms by so many days' work-rent, hens, eggs, and meak money. Accounts were taken not only for the broken wool, but for the tagges and locks arising at the belting of his sheep in the fold.—*Ibid.* p. 149.

"THE Pope's Bulls prevented alms by the dependence upon pardons for the remission of sins."—*Ibid.* p. 147.

EDWARD IV. "Partly by the fair and white promises of Lewis XI. and partly by the corruption of some of King Edward's minions, the English forces were broken and dismissed, and King Edward returned to England, where, shortly after, finding himself deluded and abused by the French, he died with melancholy and vexation of spirit."—*SIR J. DAVIES, State of Ireland*, p. 66.

THE people of the forest of Dean, 1430, complained of for spoiling vessels trading with provisions, and declaring that "none should be so hardy to carry no manner of victual by the Severn up ne down for Lord or Lady." They assembled "with great riot and strength, in manner of war, as enemies of a strange country;—to great aneantizing and impoverishing of the persons of the same vessels, and oppression to all the country adjoignant: the said forest and hundreds being large countries, and wild of people, and nigh adjoignant to Wales, and all the commons of the said forest and hundreds of one affinity in malice and riot." The petition was from Tewkesbury.—*BREX'S Cowsory Sketch*, p. 324.

HENRY IV. Loathsome disease of which he died;—penitence for other scores, and insensi-

bility as to his sins of ambition.—*HARVEY'S Chronicle*, p. 370.

IBID. The many ways in which his life was attempted.

In the paper relating to the disputes with Prussia and the Hans Towns at the close of Rich. II. and commencement of Henry IV.'s reign, among the articles enumerated are work, and wilde-work? questing-stones? furres rigges and furres wornbys, both of Kalerber? four and a half lasts of osmunds, valued at £220. 10s. and 160 nests of massers, worth £100. 13s. 4d. What can these howls have been, to have been of such value?—*HAWLITT*, vol. 1, pp. 167-70.

SPECTACLES are mentioned by *HOOGLIVE*, pp. 12, 80.

THE office of Armiger (who carried the spear) was more honourable than that of Soutifer.—*PEGGE'S Curialia. Monthly Review*, vol. 69, p. 17.

Henry the Seventh.

LORD KEEPER GULDFORD used to say that the book "termed Henry VII. which hath some years in the antecedent reigns, was the most useful, or rather necessary for a student to take early into his hand and go through with; because much of the common law which had fluctuated before, received a settlement in that time, and from thence, as from a copious fountain, it hath been derived through other authors to us, and now is in the state of common erudition, or maxims of the law."—*ROGER NORTH*, vol. 1, p. 27.

MASTER JOHN RICEFOT bought eighteen score kine, and put them out, to the end they should pay a yearly benefit to the poor of the parish of Kildwick in Craven. "Master J. R.," says Dr. WHITAKER, "was probably ignorant that money would breed as well as kine, otherwise he would scarcely have left behind him this awkward monument of his charity."—*Hist. Craven*.

The time when he lived is not stated. I guess it here; merely it must have been when money was not in universal use.

RICHARD KEDMAN, successively Bishop of St. David's, Exeter, and Ely, and remarkable for charity; his custom was, when he came near to any town, to give the poor notice to assemble by the ringing of a bell; and the smallest piece he bestowed upon any one was sixpence.—*DODD'S Church History*, vol. 1, p. 180.

It was not till this reign that any real expression was given to the human countenance, either in sculpture or coinage.—*WHITAKER, Louis and Elmetz*, p. 271.

MEN began to wear ear-rings in France during this reign.—*Rabelais*, vol. 4, p. 89, N.

CHARLES VIII. of France "sate himself in the chair of justice twice a-week, to hear the complaints and grievances of all, and he attended to the poorest."—*Mem. of the CH. BAYARD*, c. 11.

"THEN Parrot must have an almond or a date;
A cage curiously carven, with silver pin,
Properly painted, to be my covertowre,
A mirror of glass, that I may loke therein.
These maidens full meekly with many a divers
flower
Freshly they dress and make sweet my bower,
With speake Parrot, I pray you, full courteously
they say,
Parrot is a goodly bird, a goodly popagey."
SKELTON.

AMONG the Lansdowne MSS. is an account of the expense of the Lords' diet in the Star Chamber, 1509, for seventeen days' dinner:—the whole expense was £35. 0s. 5d. The cook's daily wages for dressing the dinner was 2s. 4d. Strawberries, cream, and oranges were part of the dessert.—*Catalogue of the Lansdowne MSS.* p. 2, No. 1, 49.

1485. ACT empowering Bishops to punish Priests for incontinency by imprisonment.—*Statutes*, vol. 2, p. 500.

AGAINST bringing in of Gascoyne wine, except in English, Irish, or Welshmen's ships.—*Ibid.* vol. 2, p. 502.

ACT that the Citizens of London may carry goods to fairs and markets, which the Corporation of London had prohibited, in hope of drawing all purchasers to London,—a very curious statute.—*Ibid.* p. 518.

ANOTHER attempt at monopolizing in London.—*Ibid.* p. 638.

ARCHERY fallen to decay because of the excessive price of Long-bows, wherefore a maximum of 3s. 4d. was fixed.—*Ibid.* p. 521.

MEN were forbidden to bear certain English

hawks; yet there was a penalty of £10 for killing them, or driving them from the coverts where they were wont to breed. And for taking their eggs, the punishment was imprisonment for a year and day, and fine at pleasure: the same for swans' eggs.—*Ibid.* p. 581.

No horse might be exported without special licence;—no mare above the price of 6s. 8d.—*Ibid.* 579.

THE Act against taking Pheasants and Partridges on another's estate without his assent, which Turner supposes to be our earliest game-law, gives as a reason that "the owners and possessors lose not only their pleasure and disport that they and their friends and servants should have about the hawking and hunting of the same, but also the profit and avail that by the occasion should grow to the household, to the great hurt of all Lords and Gentlemen and others having any great livelihood within this realm." The penalty for taking them on another person's freehold was £10.—*Ibid.* p. 581.

No horn to be killed or taken, except by hawking or the long-bow, on pain of 6s. 8d. for each horn.—*Ibid.* p. 655.

UPHOLDERS forbidden to mix scalded feathers and flocks with dry pulled feathers and clear down, in beds, bolsters, and pillows; and also to use horse-hair for down (?) neat's hair, deers' hair, and goat's hair which is wrought in lime-fats, in quilts, mattresses, and cushions, because by the heat of man's body the savour and taste is so abominable and contagious, that many of the King's subjects thereby become destroyed. They were to be stuffed with clear wool, or clear flocks alone, one manner of stuff. For their own use, however, and not for sale, persons might make, or do to be made, any of the foresaid corrupt and unlawful wares.—*Ibid.* p. 582.

1495. THE act for Wages fixed 26s. 8d. per annum for a bally of husbandry, and for his clothing 5s. with meat and drink. 20s. for a chief hyne, carter, or chief shepherd, and for clothing 5s. with meat and drink. Common servant of husbandry, 16s. 8d.; and 4s. for clothing, with meat and drink. Woman servant 10s.; 4s. for clothing, with meat and drink. Child under fourteen, 6s. 8d.; 3s. for clothing, with meat and drink.

Free mason, master carpenter, rough mason, bricklayer, master-tyler, plumber, glazier, carver, and joiner, from Easter to Michaelmas, 6d. a day without meat and drink, or with it, 4d. The winter half-year the prices were 5d. or 3d.

This was the maximum, and in counties where wages were lower, they were not to be raised

to it. At these wages, men were compellable to serve on pain of a month's imprisonment and a fine of 20s.

Labourers 4d. without meat and drink, or 2d. with it, the summer half-year,—winter 3d. or 1½. In harvest time a mower 6d. without meat and drink, or 4d. with. Reapers and carters 5d. or 3d. without or with. Women 4½ or 2½. Half wages for half days, none for holidays. These, too, compellable upon the same penalty.

Work to begin, the summer half year, before five—half-an-hour for breakfast; an hour and a-half for dinner at such time as he hath season for sleep appointed by the statute; but at such time as is herein appointed that he shall not sleep, then an hour for dinner, and half-an-hour for his noonmete.

This noonmete—which seems to have been a meal in lieu of a nap—is still the word by which *luncheon* was called at Bristol in my childhood, but corrupted into *summet*.

Work to end between seven and eight. The winter half-year it began and ended with daylight; sleep time allowed from the middle of May till the middle of August.—*Statutes*, vol. 2, pp. 585-7.

THE whole Act as relating to wages was repealed the ensuing year, "for divers and many reasonable considerations and causes."—*Ibid.* p. 627.

LONG-BOW growing out of use, because the King's subjects greatly delight themselves and take pleasure in using of Crossbows, whereby great destruction of the King's deer is had and done, and shooting in long-bow little or nothing used, and likely in short space to be lost and utterly decayed, to the great hurt and enfeebling of this realm, and to the comfort of our outward enemies. No person, therefore, was allowed thenceforth to shoot with a crossbow, without a licence under the King's privy seal, unless he were a Lord, or had a clear freehold to the yearly value of two hundred marks. The penalty was forfeiture of the weapon, and a fine of forty shillings a-day for its use. But an exception was made for "shooting with it out of the house for the lawful defence of the same." Qualified persons forfeited their licence if they allowed a servant to shoot with the crossbow, "otherwise than to assay his Lord or Master's bow, or to unbend the same;" and he was to discharge that servant, or forfeit £10.—*Statutes*, vol. 2, p. 650, 19 Hen. VII.

The long-bow then would have been superseded by the arbalist, even if gunpowder had not been invented. For the arbalist, like gunpowder, was a leveller. It required no strength; little skill sufficed for using it, and much practice was not necessary.

There seems in this statute an evident wish to keep the cross-bow from plebeian hands. The quarrel was probably more efficient against

armour, than the arrow, going with greater force, and, generally, with surer aim. The arrow could have no sure aim if the wind happened to blow.

Among the retainers whom the laws of Henry VII. allow, were men "learned in one law or the other."—*Ibid.* vol. 2, p. 658.

ANNE St. JOHN, wife of Henry the Shepherd, Lord Clifford, and cousin-german to Henry VII. "was so great a housewife that she caused tapestry hangings to be made, which was then a rare thing here in England; and some of them are remaining until this time, with the arms of herself and husband wrought in them."—*Mem. of the Countess of Pembroke*, MSS.

THE brothers of William, Marquess Berkeley, lived at the Castle as servants, under his direction, till he havocked his property.—*FOSBROOKE'S Lives of the Berkeleys*, p. 169.

WOMEN at a funeral—kercheves upon their heads—of Kerchev, which was not surveled, neither hemmed, because they might be known lately cut out of new cloth.—*Ibid.* p. 166.

CORPORATION (of Bristol, I suppose) attending Lady B.'s funeral,—the entertainment made for them, and God thanked that no plate nor spoons were lost: yet there was twenty dozen.—*Ibid.* p. 167.

"We have had in England, as Armachanus demonstrates, about thirty thousand friars at once."—*Anatomy of Melancholy*, p. 649.

Henry the Eighth to Elizabeth.

"APUD Anglos mos est Londini, ut certo die populus in summum templum Paulo sacrum, inducat longo hastili impositum caput feræ, cum inameno sonitu cornuum venatoriorum. Hæc pompæ proceditur ad summum altare, dicæ omnes afflatus furore Delius."—*ERASMI Ecclesiæ*, lib. 1, tom. 5, p. 701.

See also *KNIGHT'S Life of Erasmus*, p. 297,—*DR. CLARKE'S Travels*, vol. 3, p. 286

SHEER Thursday. Holy Thursday so called because men sheared their heads and clipt their beards on that day against Easter. For on Good Friday it was not lawful, and on Easter Eve the service first, and the holy day after, left no time for it.—See *DR. WORDSWORTH'S Ecc Biog.* vol. 1, p. 296, N.

1537. THE Printers were generally Dutchmen within the realm, that could neither speak nor write true English. Grafton represented this when he applied for a privilege for three years for his Bible, which they meant to pirate; he said that for covetousness sake they would not allow any learned man to oversee and correct what they printed, "but paper, letter, ink, and correction would be all naught."—*STRETZ's Mem. of Crammer*, p. 60.

1540. GRAFTON wished to print the large Bible in Paris, there being better paper and cheaper to be had in France, and more dexterous workmen.—*Ibid.* p. 82.

1541. ALL Souls' College scandalous, not only for their dissensions and combinations against each other, but "for their copulations, ingurgitations, surfeitings, drunkennesses, enormous and excessive commensations." An order that all members should wear long gowns to their heels, plain shirts, and not gathered about the neck and arms and adorned with silk.—*Ibid.* p. 91.

THE bells were rung all night long upon All-hallows night, "Because all other vigils, which in the beginning of the Church were godly used, yet for the manifold superstitions and abuses which did after grow by means of the same, were many years past taken away throughout Christendom, saving only upon All-hallows day at night. Crammer moved that it might be observed no more.

"He objected also to the covering of images in the church during Lent, with the lifting the veil that covereth the cross on Palm Sunday, and kneeling to the cross at the same time, and to the creeping to the cross."—*Ibid.* p. 135.

1547. CRAMMER was a means "to the Council of forbidding processions, wherein the people carried candles on Candlemass day, ashes on Ash Wednesday, palms on Palm Sunday, because he saw they were used so much to superstition, and looked like festivals to the heathen gods. So that this year on Candlemass day, the old custom of bearing candles in the church, and on Ash Wednesday following, giving ashes in the church, was left off through the whole city of London."—*Ibid.* p. 159.

1552. "WILLIAM TURNER, a doctor in physic and a preacher, greatly befriended by Sir John Cheke and Sir William Cecyl. This man, a native of Northumberland, was the first Englishman that compiled an Herbal, which was the groundwork of that which Gerard laid the last hand unto. He was a retainer to the Duke of Somerset, in Edward VI.'s time, and was

physician in ordinary to his family, and in 1551 I find him Dean of Wells."—*Ibid.* p. 274.

"WHEN the King travelled, the stages of his progress were called Gests."—*Ibid.* p. 283.

"The severity of agues in that age, greater as it seems, than in this. Roger Ascham complaineth to his friend John Sturmius, 1562, 'that for four years past, he was afflicted with continual agues; that no sooner had one left him, but another presently followed; and that the state of his health was so impaired and broke by them that an hectic fever seized his whole body; and the physicians promised him some ease, but no solid remedy.' And I find six or seven years before that, mention made of hot burning fevers, whereof died many old persons; and that there died in the year 1556 seven aldermen within the space of ten months. And the next year about harvest time the Quartan agues continued in like manner, or more vehemently than they had done the year before, and they were chiefly mortal to old people, and especially priests, so that a great number of parishes became destitute of curates, and none to be gotten, and much corn was spoiled for lack of husbandmen.' Such was the nature of this disease, in these days."—*Ibid.* p. 284.

AMONG Holgate, Archbishop of York's property seized at Mary's accession, was "a serpent's tongue, set in a standard of silver, gilt and graven."—*Ibid.* p. 308.

His signet was "an old antick in gold."—*Ibid.*

1554. "I CANNOT here omit old father Lati-mer's habit at this his appearing before the Commissioners, which was also his habit while he remained a prisoner in Oxford. He held his hat in his hand; he had a kerchief on his head, and upon it a nightcap or two, and a great cap such as townsmen used, with two broad flaps to button under his chin; an old threadbare Bristow frieze gown, girded to his body with a penny leathern girdle, at which hunged by a long string of leather, his testament, and his spectacles without case hanging about his neck upon his breast."—*Ibid.* p. 336.

1554. "THE Printers at Basil had the reputation of exceeding all others of that art throughout Germany for the exactness and elegance of their printing: and they rather chose Englishmen for the overseers and correctors of their presses, being noted for the most careful and diligent of all others. Whereby many of the Ecclesiastics made a shift to subsist."—*Ibid.* p. 356.

1555. "CRANMER in his letter to Queen Mary said, 'if it could be shewed him that his doctrine of the Sacrament be erroneous, then he would never stand perversely in his own opinion, but with all humility submit himself to the Pope, not only to kiss his feet, but another part also.'"—*Ibid.* p. 380.

Considering *who* wrote this letter, and to *whom* it was written, the subject, and the circumstances, this is perhaps the most remarkable and conclusive sample that could be given of the coarseness of the age.

"WHEN Cranmer married his first wife, being reader then of Buckingham College, he did put his wife to board in an inn at Cambridge; and he resorting thither unto her in the inn, some ignorant priests named him to be the ostler, and his wife the tapster."—*Ibid.* p. 437.

CRANMER appropriated his mansion house at Bekesbora in Kent, and his parsonage house, for harbour and lodging for the poor, sick, and maimed soldiers that came from the wars of Boulogne, and other parts beyond seas. For these he also appointed an almoner, a physician, and a chirurgion, having also daily from his kitchen hot broth and meat. And when any of these were recovered, and were able to travel, they had money given them to bear their charges, according to the distance from their respective homes.

"I HAVE heard Sutors murmur at the bar, because their attorneys have pleaded their cases in the French tongue, which they understood not."—CRANMER'S *Answer to the Devonshire Rebels*.

THE fourth Article of these poor insurgents was, "We will have the Sacrament hang over the high altar, and there to be worshipped, as it was wont to be: and they which will not thereto consent, we will have them die like heretics against the holy Catholic faith." Cranmer informs them that this was not the use in Italy, "And in the beginning of the Church it was not only not used to be kept up, but also it was utterly forbid to be hangd."

THEIR 6th Article. "We will that our Curates shall minister the Sacrament of Baptism at all times, as well in the week day, as in the holy day."

He replies, "Who letteth your ministers to baptize your child every day, if any case of necessity so do require? But commonly it is more convenient that Baptism should not be ministered, but upon the holy day, when the most number of people be together. It was thought sufficient to our forefathers to be done two times in the year, at Easter and Whitsun-

tide, as it appeareth by diverse of their Councils and Decrees, which forbid Baptism to be ministered at any other time than Easter and Whitsuntide, except in case of necessity. And there remained lately divers signs and tokens thereof. For every Easter and Whitsun even, until this time, the fonts were hallowed in every church, and many collects and other prayers were read for them that were baptized. But alas in vain, and as it were, a mocking with God, for at those times, except it were by chance, none were baptized, but all were baptized before."

13th ARTICLE. "We will that no Gentleman shal have any mo servants than one, to wait upon him, except he may dispend one hundred mark land. And for every hundred mark we think it reasonable he should have a man."

Cranmer replies, "You wise disposers of the Common Wealke!—where much complaint is made of divers Gentlemen, because they keep not houses, you provide by your order, that no Gentleman shall keep house; but all shall so-journ with other men. For who can keep a household with one servant, or with two servants after the rate of 200 marks, or with three after the rate of 300, and so upward? For here it seems you be very desirous to make gentlemen rich. For after this proportion every gentleman may lay up clearly in his coffers, at the least, one half of his yearly revenues, and much more. But it was not for good mind that you bare to the gentlemen, that you devised this article; but it appeareth plainly that you devised it to diminish their strength, and to take away their friends, that you might command gentlemen at your pleasures. But you be much deceived in your account. For although by your appointment they lacked household servants, yet shall they not lack tenants and farmers, which if they do their duties, will be as assured to their lords, as their own household servants. For of these lands which they have or hold of their lords, they have their whole livings for themselves, their wives, children, and servants; and for all these they attend their own business, and wait not upon their lords, but when they be called thereto. But the household servant, leaving all his own business, waiteth daily and continually upon his master's service; and for the same hath no more but meat and drink and apparel for himself only. So that all tenants and farmers which know their duties and be kind to their lords, will die and live with them, no less than their own household servants."

"ABOUT the latter years of King Henry, many young ladies, daughters of men of nobility and quality, were bred up to skill in tongues, and other human learning,—taking example I suppose from that king, who took special care for the educating his daughters as well as his son, in learning. And they were happy

in learned instructors."—*STAYNE'S Parker*, p. 179.

Long hair was worn till Charles V. when he went to receive the Imperial crown, cut his off, in the hope of obtaining relief from head ache,—*"exemplo ab aulis primoribus certatim recepto; no more, qui per ea retroque secula tantopere vigeat, alondæ comæ, imitatione unius, apud omnes abolito."*—*STRADA, De Bel. Belg.* Dec. 1, L. 10.

"WHO wolde wene it posyble that glasse were made of ferne rotys? Now yf those that wene it impossible by reason, and never saw it done, byleve no man that tell it them, albe it that it be no peryll to their soule, yet so moche have they knowledge the lesse, and unreasonably stande in theyr error thorow the mystrustynge of the trewth."—*SIR T. MORE'S Dialogue*, ff. 18.

"IT is not yet fyfty yeres a go syns the fyrst man, as far as men have herd, came to London, that ever parted the gylte from the sylver, consuminge shortly the sylver into dust, with a very fayre water. In so far forth that when the fyners and gold-smithes of London herd fyrst thereof, they nothing wondred thereof, but laughed thereat as at an imposyble lye, in which perswasions yf they had continued styll, they had yet at this day lacked all that connyng."—*Ibid.*

"BUT for that ye shall neyther nede to rede all, nor lese tyme in sekynge for that ye sholde se, I have layd you the placys redy with ryshes bytwane the levys, and notes marked in the mergentya, where the matter is touched."—*Ibid.* ff. 152.

"OF the French pokkys, 30 yere ago went there about syk, fyve, against one that beggeth with them now."—*Ibid. Supplicacyon of Beggars*, ff. 4.

"MEN know well in many a shyre, how often that many folk endyght prestys of rape at the sessyons. And as there ys somtyme a rape commytted in dede, so ys there ever a rape surmyssed were the women never so willing, and oftentime where there was nothing done at all. Ye se not very many sessions pass, but in one shyre or other this pageant is played."—*Ibid.* ff. 8.

ARCHBISHOP PARKER "would oftentimes complain of Cardinal Wolsey, for bringing in among the clergy first the wearing of silk, as that which brought in the Asiatic luxury; and that

it could not now be laid down again." Parker himself "did indeed wear silk sometimes, not willingly, but because it was grown then so common."—*STAYNE'S Parker*, p. 504.

UNIVERSITIES. "The manner is not to live in these as within houses that be Inns, as a receipt for common guests, as is the custom of some Universities; but they live in Colleges under most grave and severe discipline, such as the famous learned man ERASMUS of Rotterdam, being then amongst us, was bold to preface before the very rules of the monks."—*ARCHBISHOP PARKER. Ibid. Appendix*, p. 61.

THE first Earl of Cumberland (who died 1542) left by his will, 100 marks to be bestowed on the highways in Craven, and 100 marks within Westmoreland.—*WHITAKER'S Craven*, p. 261.

BY the inquisition after his death, the whole amount of his vast estates was found not to exceed 1719l. 7s. 8d. per annum,—so low were the rents in those days.—*Ibid.*

WHITAKER'S Craven is full of curious particulars for Henry VIIIth's age, taken from the Clifford Papers. That family "drank such quantities of claret, sack and muscadine, that I suppose the upper servants must have shared with them in the first at least. Spirituous liquors, so far as I remember, are never mentioned but once where there is a small payment for aqua vite." (p. 309.) It was some doubt for a medicine.

A SINGLE pair of sealskin gloves cost 20s. Sleeping gloves of an inferior price are mentioned, probably to whiten the hands.—*Ibid.* p. 309.

THE finest sort of tobacco cost 18s. per pound, and an inferior kind cost 12s.—*Ibid.*

It was represented that monasteries had engrossed and monopolized trade and several manufactories, especially the profitable branch of hides and leather.—*DODD'S Church History of England*, vol. 1, p. 100.

NICHOLAS WEST, Bishop of Ely, "he performed the part of a Prelate in a prince-like manner. He entertained 100 servants in his family; to one half he allowed a yearly salary of four marks; to the other half forty shillings. Each of them had a winter livery of four yards of cloth, and a summer livery of two and a half. Warm meat (food) was daily distributed at his

gates to 200 poor people, besides considerable alms in money, which was never wanting upon any pressing occasion."—*Ibid.* vol. 1, p. 189.

ROBERT WHITTINGTON: July 4, 1513, he was created Doctor of Grammar, "a ceremony seldom used: it was performed with great solemnity (at Oxford I suppose) having a wreath of laurel put upon his head; and ever after he was pleased to style himself Proto-Vates Anglim; and he bore the title with so much ostentation, that William Herman, William Lily, and other eminent grammarians, being hugely provoked at his behaviour, a terrible paper war ensued among them."—*Ibid.* vol. 1, p. 201.

"AMONG the injunctions of Edward VI. 1547, it is provided that every person, vicar, clerk, or beneficed man, having yearly to dispend in benefices and other promotions of the Church 100*l.* shall give competent exhibition to one scholar, and for so many 100 more as he may dispend, to so many scholars more shall he give like exhibition."—KENNETT'S *Paroch. Antiq.* vol. 1, p. 303.

WHAT does M. R. P. Doutor Fr. Bernardino de S. Rosa, in his Juízo e approvação, prefixed to the Triunpho da Religião de Francesco de Pina e di Mello allude to? It was at the beginning of Mary's reign, but who *Drar* was I cannot guess.

"O falso Oraculo de Londres junto a porta *Alderghet*, onde de hum cavado muro, reclusa por endustria dos Hereges Izabel Croste pronunciava infaustos successos a Gram Bretanha, reinando a Catholica Maria, era huma especie de Apollo Delfico, porque tudo quanto pronunciava era verso. Forem desoobriose, que o Author destes versos era o infame *Drar*, que assim ingruia a reclusa Izabel Croste, para animar o Protestantismo, que naquelle reinado hia declinando."

TH. HOLLIS presented a MSS. containing Edward VIth's themes and exercises on Greek and Latin to the British Museum.

THOMAS had an antique smoothing iron for linen; the box four inches deep, being for charcoal, not iron-heaters. It was amongst Mr. Webster's Curiosities of Clitheroe, author of the Discourse of supposed witchcraft.

"In the possession of the Rev. Mr. Adamson, who is related to the Arthington family, is a box of ancient cards, if so they may be called, which by tradition are said to have belonged to the Nuns of Arthington. They consist of thin circular pieces of beech, about four inches

in diameter, painted with various devices, and each inscribed in old English characters with some moral sentence. Out of these, played in the manner of cards, it is supposed that the nuns of Arthington extracted at once edification and amusement. Of these there have, according to tradition, been twelve, which is the number that the box that holds them will contain. They are neatly painted and gilt; and within a roundel on the centre of each are severally painted (the initials of the lines in r. ibrics) the following distichs:

Thy love that thou to one hast lent,
In labor lost thy Tyme was spent.

Thy Foes mutche grief to thee have wroughte,
And thy destruction have they soughte.

My Sonne off Pride look thou beware,
To sarve the Lord sett all thy care

Lett wisdom rule well all thy waies,
And sett thy mind the Lord to please.

Thy hautie mynde dothe cause ye smarte,
And makes thee sleape with carefull harte.

In godlie trade runne well thy race,
And from the poore torne nott thy face.

Thy youthe in follie thou hast spentt,
Defere not nowe for to repent.

Trust nott this worlde thou woeful wighte,
Butt lett thye ende be in thye sighte.

"Internal evidence will go far towards establishing that these cards did not belong to the Nuns. 1. One of these is addressed to my son, which renders it probable that they were in use among men. 2. There is not a tincture of popery about them. 3. The metre and language is that of the earliest versions of the Psalms. 4. They speak of the temptations of the world, and of disappointed love. For all these reasons I am constrained to believe that they were devised by some religious persons of the Arthington family for their children, very soon after the Reformation, and from the character, most probably in the reign of Edward VI."—WHITAKER'S *Loidis and Elmete*, p. 182.

THE incomparable windows of King's College Chapel were executed for eighteen pence per foot. "Less than fifty shillings, I speak from experience," says Whitaker, "would not suffice for the same measure at present."—*Ibid.* p. 322.

"ENGLAND was praised by Erasmus because their choice was made of their Bishops for gravity and learning: whereas other countries did it more for birth and polite respects of worldly affairs."—STEELE'S *Whitgift*, p. 75.

RABELAIS sent from Rome to Geoffroy Dr. Estissac, Bishop and Seigneur of Maillezais en

Poictou, sallad seed, "des graines de Naples, pour vos salades, de toutes les sortes que l'on mange de par de ça, excopte de pimprenelle de laquelle pour lors je ne pus recouvrir."—*Epistre*, L. 1.

The Commentator adds that this Prelate was "tres curieux de fleurs et de nouvelles plantes," and that the seed from Naples was in great esteem in that age.

RABELAIS amuses Gargantua with tricks upon the cards, founded upon calculation, in which he makes him excel Cuthbert Tunstal of Durham, that Bishop having published a book *De Arte Supputandi*.—Tom. 1, p. 212.

RABELAIS has also Pestalozzi's gymnastics.—*Ibid.* p. 219.

THE most indecent part of dress that ever was devised, was used for a pocket also, and men even used to carry fruit in it! See the authority in a note to Rabelais.—*Ibid.* tom. 3, p. 261.

HIPOCRAS in France at least was taken in the morning as a draught?—MONTLUC, (Coll. Mem. 23) p. 271.

COACHES.—*Ibid.* pp. 440–2.

SIR THOMAS ELYOT's English.—STRYPE's *Memorials*, vol. 1, p. 356.

ELYOT says that some physicians wished to "have some particular language devised within a strange cipher or form of letters, wherein they would have their science written. Which language or letters no man should have known, that had not professed nor practised physic."—*Ibid.* vol. 1, p. 357.

SHEEP-FARMING and consequent depopulation.—*Ibid.* pp. 628–9.

LAY priests often followed lay occupations, and left the Friars to preach for them.—*Ibid.* p. 630.

"THE comen people speke but of four ordres, the whyte, the blakke, the austayne and the grey, and whych ys the fyft in many partes of the realme fewe folke can tell you, for yf the questyone were asked abowte, there wolde be peradventure founden many mo, the more pryte it ys, that could name you the grene freris

than the crowched."—SIR T. MORE's *Supply-cacyon of Soulys*, ff. 5.

"WHAT can be a wurse bylyfefe, then to byleve that a man may as sleightly regarde whytson sonday, as hokke monday."—*Ibid.* *Confutacyon of Tyndale's Answer*. Preface.

"BAPTISME is called volo-wynge in many places in Englande, bycause the preste sayth volo, say ye. The chylde was well volued, say they, ye and our vicare is as fayre volwer at any preste wythin this twentye miles."—TINDAL, quoted by Sir Thomas More. *Answer to*, the Preface, p. 49.

It is from the Saxon fulwiht, baptism.

"THE old kindnesse of the father can not let the good child utterly dyspayre, for all that he hath played at spurne poynt by the way in goynge at scolewarde."—TINDAL's *Confutacyon*, part 2, p. 107.

LORD SHEFFIELD being killed by the rebels in Kett's rebellion, his son being a minor and ward to the king, was, as a particular mark of favour in consideration of the father's services and death, authorized by patent "to bestow himself in marriage at his own free election and choice, without any fine or payment."—STRYPE's *Memorials*, vol. 2, p. 282.

1550. MANNER of life of the poor students at Cambridge.—*Ibid.* p. 422.

1551. GRANDER privilege of the cap granted to George Chidley.—I think rather from tenderness to some infirmity than as an honorary distinction, though Strype looks upon it as an honour.—*Ibid.* vol. 3, p. 41.

1551. INTENDED laws concerning apparel.—*Ibid.* vol. 3, p. 115.

1552. DR. NICOLS had license to take the bodies of convicts, both men and women, after their execution.—*Ibid.* p. 409.

LICENSES to beg.—*Ibid.* pp. 430–1.

LETTER from Elizabeth's governess after Queen Mary's death.—*Ibid.* vol. 6, p. 2.

FALSE hair and other female fashions.—*Ibid.* vol. 6, p. 462

In the reign of Edward VI. Thomas Barnabe writes thus concerning London to Cecil, "I think there is never a city in Christendom, having the occupying that this city hath, that is so suddenly provided of ships, having the sea coming to it, as this hath."—*Ibid.* vol. 6, p. 486.

1542. RIDING Masters were usually Italians, £20 a year the salary proposed for one.—*STEELE'S Life of Sir T. Smith*, p. 20.

WHEN Sir T. Smith lived at Cambridge he kept three servants, three guns, and three winter geldings, and this stood him in £30 per annum, together with his own board.—*Ibid.* p. 28.

1549. SIR J. CHEKE sends for thirty yards of painted buckram to lay between his books and the boards in his study which he had trimmed up:—a perfume pan and some other furniture.—*STEELE'S Life of Sir J. Cheke*, p. 39.

ABOMINABLE marriages for gain, and from the abuse of wardship. See the passage in the *M. for Magistrates*, vol. 2, p. 254, where it is called

"A new-found trade of human merchandize."

SACKVILLE in Buckingham's legend speaks of the Bear-baiting, and of the Bull-fights; perhaps the latter may have been exhibited here by the Spaniards under Ph. and Mary?—*M. Magistrates*, vol. 2, pp. 355-6.

"It spites my heart to hear when noble men Cannot disclose their secrets to their friend In safeguard sure, with paper, ink and pen, But first they must a secretary find, To whom they show the bottom of their mind; And be he false or trew, a blab or close, To him they must their counsels needs disclose." *Ibid.* vol. 2, p. 402.

NUNC frequens est et peculiare Anglis aureas catenas collo involutas ostentare.—*RAVISTUS TEXTOR. Pref. ad Cornuoptiam.*

MARTIN DU BELLAY (*Coll. Mem.* vol. 17, p. 87), says of the Field of Cloth of Gold at Ardres, "plusieurs y portèrent leurs moulins, leurs forêts et leurs prez sur leurs espauls."

DU BELLAY was at an entertainment given by Henry VIII. at Greenwich, "autant magnifique que j'en vey onc, tant de services de table, que de mommeries, masques et comedies, auxquelles comedies estoit Madame Marie, et

filles, jouant, ellemesmes les dites comedies."—*Coll. Mem.* tom. 18, p. 43.

HENRY said he knew Charles had accused him to the Pope and many others of having poisoned Queen Catharine.—*Ibid.* Tom. 19, p. 140.

SEVENTY-FIVE English were taken in an affair near Boulogne "tous ayans la casaque de velours pour-filé d'or et d'argent."—*Ibid.* tom. 21, p. 269.

SANCTUARIES appear to have been more numerous, or more abused in England than in other countries, by what Peter Martyr says, *Epist.* p. 286. "A set of robbers fell upon a convoy of money going to be shipt for Henry's wars. He succeeded in taking eighty before they could reach a sanctuary."

SIR T. MORE, "in urbe Londinensi annos aliquot judicem egit in causis civilibus; id munus, ut minimum habet oneris (nam non sedetur nisi die Jovis usque ad prandium) ita cum primis honorificum habetur. Nemo plures causas absolvit, nemo se gemit integrum, remissæ pluriusque pecuniæ, quam ex præscripto debent, qui litigant. Siquidem ante litis contestationem actor deponit tres drachmas, totidem reus, nec amplius quicquam fas est exigere."—*ERASMUS, Epist.* 1, 10, ep. 30, p. 537.

It was deemed an honour then, to be a Cockney. Speaking of Sir T. More, Erasmus says, "Natus est Londini, in quâ civitate multò omnium celeberrimâ, natum et educatum esse, apud Anglos nonnulla nobilitatis pars habetur."—*Epist.* 1, 27, ep. 8, p. 1504. See *Bp. Hackitt's Life*, iii.

EDWARD, in the Preface to his Script. Ord. Prædicatorum, enumerates among the other causes of the destruction of MSS. (he is speaking more particularly of those in the convent libraries at Paris) "custodum incuria, præsertim initio nascentis typographiæ, quo codices MS. ignavis viles esse cœperunt, et ipsi bibliopoles bibliothecas invaserunt, et audacter depeccati sunt, ut suis libris chartaceis compingendis hæc pergameni MS. deservirant.

Who will be whole and keep himself from sickness,

And resist the stroke of pestilence,
Let him be glad, and void all heaviness,
Flee wicked airs, eschew the presence
Of infect places causing the violence,
Drinking good wines, of wholesome meates
take;

*Smell sweet things, and for thy defence
Walk in clean air and eschew the mistes
blake.*

* * * * *
Delight in gardens for the great sweetness.
*Shepherd's Kal. for Diet and avoiding
contagious sickness. SOMER'S Tracts,*
vol. 3, p. 471.

A DISCOURSE address to the Council in favour
of archery, as more destructive than gunnery,
written either in the time of Henry VIII. or
Edward VI. — LANSDOWNE MSS. p. 45, Nos.
22, 45.

AMPLE proofs of the use made of prophecies
in this age may be found among the Lansdowne
MSS.—Nos. 762, 61–79, &c.

INTERFERENCE of the Crown in Elections
under Mary.—*Parl. Hist.* vol. 1, p. 752.

AN act of 1 Edward 6, c. 12, provides that
a Lord of Parl. shall have the benefit of Clergy,
though he cannot read.—Sect. 14. "Yet one
can hardly believe," says Hallam, "that this
provision was necessary at so late an era."—
Vol. 1, p. 39. If not necessary, it would not
have been made.

LATIMER mentions water-bearers. This must
have been a regular employment before the New
River was made.

ONE Mr. Mascall who lived at Plumsted in
Sussex, said to have been the person who
brought carp into England! No fish could so
easily have been brought alive.—*ISA. WALTERS*,
p. 158.

JANE LAWSON, the last Prioress of Nesham,
by her will in 1557 appoints the wages of Sir
John Fawcett, Priest, who was to pray and
sing for her soul the space of one whole
year in Harworth Church, where she was to
be buried before the high altar, the sum of
£6. 12s. 4d.,—that is ten marks.—*SUTTON'S
Durham*, vol. 3, p. 244.

THE endemic mortality at the time of Queen
Mary's death, Fuller calls "a dainty-mouthed
disease, which passing by poor people, fed gen-
erally on principal persons of greatest wealth
and estate."—*Pious Sight*, p. 54 (2d paging).

WOLSEY was the first Clergyman who wore
silk in England.—*Ibid.* p. 106.

HWAY VIII. Lord Berkeley made a bargain
with the Countess of Wiltshire, who then lived
at Stone, near Darford in Kent, for the board of
himself, his wife, two children, and six men, at
the rate of 25s. per week for them all; 2s. 6d.
a head.—*FOSTERLOOKE'S Berkeley Family*, page
182.

HENRY Lord B. "Up and down, all the time
of Queen Mary, removed this lord and his wife,
with little less, often more, than one hundred and
fifty servants in livery, between Yate, Mangots-
field, London, Collowdon, and other places; and
used to halt as he travelled these ways, making
his remove from this place (Berkeley) to London
eight days at least, and as many more back again.
So that in the first four years after his marriage,
having overrun his purse, he, in the last of Queen
Mary, and somewhat before, bearded with the
Countess of Surrey, his wife's mother, at Rising,
in Norfolk, himself and lady at 10s. per week,
her gentlewomen at 4s. and their gentlemen and
yeomen at 2s.

"JOHN WHIDDON, Justice of the King's Bench
Court, 1 Mar. was the first of the judges who
rode to Westminster Hall on a horse or gelding,
for before that time they rode on mules."—
DUGDALE, Orig. Jss. L. p. 38, quoted in *Gifford's
Ben Jonson*, vol. 2, p. 61.

Elizabeth.

"SHIPPING and seamen decayed during all
this reign,—about a third within twelve years
from 1588."—*HUME*, vol. 6, p. 24.
I doubt this greatly.

"SHE appointed commissioners for the in-
spection of prisons, with full discretionary powers
to adjust all differences between prisoners and
their creditors, to compound debts, and to give
liberty to such debtors as they found poor and
insolvent."—*Ibid.* vol. 6, p. 162.

"PROSCRIBING with regret the increase of Lon-
don, she restrained all new buildings by proclama-
tion."—*Ibid.* p. 169. *Rymer*, tom. 17, p. 632,
quoted.

"As the parts of a child, as soon as it is born,
are framed and fashioned of the midwife, that in
all points it may be strait and comely; so the
manners of the child at the first are to be looked
unto, that nothing discommend the mind, that no
crooked behaviour or uncomely (unbecoming?) de-
monstrance be found in the man."—*Euphrates and
his Ephraim*.

"Is it not become a by-word among the common people, that they had rather send their children to the cart than to the University, being induced so to say for the abuse that reigneth in the Universities, who sending their sons to attain knowledge, find them little better learned, but a great deal worse lived than when they went, and not only unthrifths of their money, but also banquerouts of good manners."—*Ibid.*

1564. KEECHIN, who held a benefice near to Boeking, "had in the Rogation Week gone the perambulation with his parishioners, and according to the old custom, and the Queen's injunctions, had said certain offices in certain places of the parish; and several women of the parish accompanied, as was wont, and joined in the prayers that were said; and all was ended in a good friendly dinner, wherein such poor women and others that attended were refreshed and relieved.—The women said amen to the curses, (one whereof appointed by the injunctions to be said, was, Cursed is he that translateth the Bounds and Dells of his Neighbour). The Curate of Boeking preached against this as unlawful. In his defence to the Archbishop, Keechyn said, that 'the poorer women (as God knew) that lacked work, were glad of the relief that was accustomedly provided for them and that the substantial men took part with him in it.'"—*STRYPE'S Parker*, p. 153.

OLD John Fox, in a letter to the Queen, to thank her for the Prebend of Skipton, and for her gracious answer to a petition of certain Divines concerning the habits, said "that he had divers monuments concerning her Majesty which he thought of compiling into her history: but he invited her to write her own life . . . and that none could do it better."—*Ibid.* p. 188.

"LENT was the only time in the year of her Majesty's hearing sermons, if we may believe a late writer" (?)—*HOWEL'S Ep.* vol. 4, let. 12. *Ibid.* p. 201.

"TOUCHING the religion of the Court, she seldom came to Sermon but in Lent time: nor did there use to be any Sermon upon Sundays, unless they were festivals. Whereas the succeeding kings had duly two every morning: one for the household, the other for themselves, where they were always present, as also at private prayers in the closet."—*HOWEL'S Letters*, vol. 4, let. 12.

GRAFTON in this reign "fell down stairs and broke his leg in two places, which made him lame to the day of his death. And by this and other mischances he was reduced in his last age to poverty. So that I find in fifteen hundred, seventy and odd, he petitioned the Queen for the

benefit of a penal statute made in the eighth year of her reign, for the setting a-work the greater number of clothworkers. Which statute was, that whosoever should, after the making of that act, be licensed to carry cloth out of the realm undressed, should for every nine cloths undressed, carry also one cloth of like goodness dressed within the realm, upon pain of the forfeiture for every nine cloths so carried, of ten pounds, one moiety to the Queen and the other to the Master and Wardens of the Cloth Workers. But the cloth workers, being now most of them merchants, were offenders against this statute themselves, and would not punish any offenders or offence. Now Grafton desired that the Queen would grant to him and his assigns authority in her name to put in suit the offenders against the said statute, and for his pains to grant him the half of what he should recover in the Queen's name in any of her Majesty's Courts of Record, to her use. And this suit he besought the Lord Treasurer to countenance: and got his old friend, Dr. Wylson, to solicit it before his lordship."—*STRYPE'S Parker*, p. 236.

"MANY carry death on their fingers (a ring with a death's head) when he is never nigh their hearts."—*ROBINSON, Ep. of Bangor, in a Sermon. Strype's Parker*, p. 234.

DECLINE of "the duty of hospitality" among the clergy.—*Ibid.* p. 343

"1572. SEVERAL families of Protestant exiles, mostly from the Low Countries, were about transplanting themselves out of London to Stamford, in Lincolnshire, there to follow their callings. And this by motion of the Lord Burleigh, to whom the town chiefly belonged, well knowing what good profit and benefit might redound unto the place and country, by the trades and business these men should bring along with them, by taking off the wools at a good price, and encouraging the sowing of flax and hemp, improving land, and such like. For they were for the most part weavers of such sorts of cloths as were not yet wove and made (or very rarely) in England, as bays and says, and stammets, fustians, carpets, hinsey-wolseys, fringes, tapestry, silks, and velvets, figured and unfigured linnen; there were also among them dyers, rope makers, hatters, makers of coffers, knives, locks, workers on steel and copper, and the like, after the fashion of Nuremberg." In Strype's time, their last minister was remembered.—*Ibid.* p. 367.

"1572. ARCHBISHOP PARKER, for the better accomplishment of this piece (Clerk's Answer to Sanders's book) and others that should follow, had spoken to Day, the printer, to cast a new Italian letter, which would cost him forty marks."—*Ibid.* p. 382.

"It was the care of the Bishops now a days to look after Charmers, and such as deceived the people by pretences to cure diseases, or to foretell or divine."—*Ibid.* p. 369.

"1572. THE state of the church and religion at this time was but low, and sadly neglected, occasioned in a great measure by these unhappy controversies about the churches government, and other external matters in religion; which so employed the thoughts and zeal of both clergy and laity, that the better and more substantial parts of it were little regarded. The churchmen heaped up many benefices upon themselves, and resided upon none, neglected their cures; many of them alienated their lands, made unreasonable leases, and wastes of their woods, granted reversions and advowsons to their wives and children, or to others for their use. Churches ran greatly into dilapidations and decays, and were kept nasty and filthy and undecent for God's worship. Among the laity there was little devotion. The Lord's day greatly profaned and little observed. The common prayers not frequented. Some lived without any service of God at all. Many were mere heathens and atheists. The Queen's own court an harbour for epicures and atheists, and a kind of lawless place, because it stood in no parish."—*Ibid.* p. 395.

THE fashion of turning back the toupee was introduced by D. John of Austria, "*quod ad lævam temporum partem erectum naturâ capillum haberet, omnem a fronte crinem revocare manu cœpiisse (primum dicitur); quôdque placeret illud porrectæ frontis additamentum, inde usum derivatum esse retorquendi sustineendi capillamenti, adeo ut qui eo suggesto capitis utuntur, vulgo gestare Austriam alicubi dicantur.*"—*STRADA*, des. 1, l. 10.

ARCHBISHOP PARKER had within his house "in wages, drawers (of pictures), and cutters (i. e. engravers), painters, limners, writers, and bookbinders."—*STEYFFE's Parker*, p. 415.

"THE number of preachers bred at Cambridge from the beginning of Elizabeth's reign to the year 1573, was at least four hundred and fifty, besides those who had been called to that office after their departure thence—and the number then remaining in the University was one hundred."—*Ibid.* p. 448.

"WHITGIFT said he knew by experience many of the ill willers to the church devised and practised by all means possible to stir up contention in the University, on purpose to dissuade men from the ministry."—*Ibid.*

PARKER's second son married Frances daugh-

ter of Barlow, Bishop of Chichester, and had with her "but an £100 value; that is to say, a gelding, for her apparel £10, of her own stook £12, of damask linen, a table cloth and a towel, two pillow-bears, two long cushions, a silver salt and standing cup, and £10 in money when they rode to see her mother, being a widow."—*Ibid.* p. 474.

LICENSES to have the church service performed at home "were usual in these times, when absenters from their parish churches used to be more strictly looked after by the parish officers, and presented at the spiritual courts. Thus such a license was granted by the Archbishop to a gentleman for absence from his parish church in winter time, because the ways were extreme dirty, and the man infirm and sickly, and so not able to get to church. And, as it seemed, no minister dared to use public prayers in a private family without such license."—*Ibid.* p. 483.

"PARKER died at the age of seventy-two, and that was the number of the poor men that attended his funeral."—*Ibid.* p. 494.

"He would admit none to live under him, but such as truly and sincerely feared God; and beside their daily attendance, employed themselves at their leisure hours in some kind of laudable exercise; as in reading, making collections, transcribing, composing, painting, drawing, or some other application in learning or art."—*Ibid.* p. 502.

"In their daily eating, this was the custom. The steward, with the servants that were gentlemen of the better rank, sat down at the tables in the hall on the right hand, and the almoner, with the clergy and other servants, sat on the other side. Where there was plenty of all sorts of wholesome provisions, both for eating and drinking. The daily fragments thereof did suffice to fill the bellies of a great number of poor hungry people, that waited at the gate. And so constant and unfailing was this large provision at my lord's table, that whosoever came in either at dinner or supper, being not above the degree of a knight, might here be entertained worthy of his quality, either at the steward's or at the almoner's table. And moreover it was the Archbishop's command to his servants, that all strangers should be received and treated with all manner of civility and respect, and that places at the table should be assigned them according to their dignity and quality, which redounded much to the praise and commendation of the Archbishop. The discourse and conversation at meals was void of all brawling and loud talking; and for the most part consisted in framing men's manners

to religion, or in some such honest and becoming subject. There was a monitor of the hall. And if it happened that any spoke too loud, or concerning things less decent, it was presently hushed by one that cried silence."—*Ibid.* 503.

"DAY the printer, envied by the rest of his fraternity, who hindered what they could the sale of his books, and he had in the year 1572 upon his hands to the value of £2000 or £3000 worth, a great sum in those days. But living under Aldersgate, an obscure corner of the city, he wanted a good vent for them. Whereupon his friends, who were the learned, procured him from the Dean and Chapter of St. Paul's a lease of a little shop to be set up in St. Paul's Churchyard. Whereupon he got framed a neat handsome shop. It was but little and low, and flat roofed, and leaded like a terrace, railed and posted, fit for men to stand upon in any triumph or shew, but could not in any wise either hurt or deface the same. This cost him £40 or £50. But *ᾠδοῦναι δὲ τέκτονι τέκτων*, his brethren the booksellers enlisted him, and by their interest got the Mayor and Aldermen to forbid him setting it up, though they had nothing to do there, but by power. Archbishop Parker interfered, and obtained the Queen's interference."—*Ibid.* p. 541.

THE Archbishop employed "Day to print Dr. Clerk's answer to Sanders, whereby he put him to a more than ordinary charge, viz. to cast a new set of Italian letters, which cost him forty marks; for our Black English letter was not proper for the printing of a Latin book. And neither he, nor any else, as yet, had printed any Latin books: because in those days they would not be uttered here; but, to be sure, not abroad, the books printed here being in such suspicion in the Roman Catholic countries, as being supposed to be infected with heresy, and so not to be read."—*Ibid.* p. 541.

In Trinity College, Cambridge, and in Christ's Church, Oxford, are at the least 400 scholars. And the like number well near is to be seen in certain other Colleges, as in King's, and St. John's, Cambridge, Magdalene, and Neville College, Oxford.—ARCHBISHOP PARKER.—*Ibid.* App. 62.

ORDERS in Apparel at Oxford :—

"No Head, or other Graduate or Scholar, having any living in any College, or any other spiritual living, shall wear any shirt with a ruff at the sleeve, neither with any ruff at the collar above the breadth of one finger, and that without any work of silk.

"No Scholar, Graduate, Fellow of any College, or having any other spiritual living, shall in any of his hose wear above a yard and three

quarters in the outside of the same; and without slip, out, pownee, welt, or silk, saving the stitching of the stocks, or the clocks of the same; neither line them with any other stuff to make them swell or puff out, more than one lining."—*Ibid.* No. 40.

"In the 11th of Elizabeth, one Cartwright brought a slave from Russia, and would scourge him, for which he was questioned; and it was resolved that England was too pure an air for slaves to breathe in."—RURKWOETH, vol. 2, p. 468.

36TH ELIZABETH.—"A defendant sentenced in the Star Chamber, for beating his grandfather, to be whipt before the picture of his grandfather, he being unable to come to the place where it was to be executed. Owen was the culprit's name."—*Ibid.* vol. 2, p. 479.

MEN wore their heads covered in the church. For in the Queen's Injunctions, it is ordered, that whenever the name of Jesus is pronounced in the service "due reverence be made of all persons, young and old, with lowliness of countenance, and uncovering of the heads of the men-kind, as thereunto doth necessarily belong, and heretofore hath been accustomed."—*Ibid.* vol. 2, p. 2, App. 123.

Quoted by LAUD contra Prynn, Bastwick, &c.

1595. "PAID for 6 cabishes, and some caret roots, bought at Hull, 2s.

"For bringing two ropes of onions from Hull, 6d."

"From these accounts it is evident that the commonest garden vegetables were, in 1595, brought from Holland."—WHITAKER'S *Craven*, p. 321.

"HEATED irons, for the purpose of giving a gloss to clean linen, are rather a late invention. About the reign of Elizabeth and James I., large stones, inscribed with texts of Scripture, were used for that purpose. The late Sir Asheton Lever had one, and another was remaining in an old house in the neighbourhood when I was a boy."—*Ibid.* p. 468.

Johnson tells a story of the "great" somebody, who invented iron boxes with a door to lift up, like a sluice.

"By the injunctions of Queen Elizabeth, 1559, the rate of the allowance required by Edward VI. is specified. Every person, &c. having yearly £100, shall give £3. 6s. 8d. in exhibition to one scholar, in either of the Universities."—KENNETT'S *Par. Antiq.* vol. 1, p. 304.

"THE memory of Sir Thomas Smith is highly to be honoured, for promoting the act in 18 Elizabeth, whereby it was provided that a third part of the rent upon leases made by Colleges should be reserved in corn, payable either in kind or money, after the rate of the best prices in Oxford or Cambridge markets, on the next market day before Michaelmas and Lady Day. This worthy knight is said to have been engaged in this service by the advice of Mr. Henry Robinson, soon after Provost of Queen's College, Oxon, and from that station advanced to the See of Carlisle. And tradition goes, that this bill passed the Houses before they were sensible of the good consequences of it."—*Ibid.* vol. 2, p. 295.

LAW concerning Wednesday fast, which was so contrived as to be no law.—J. TAYLOR, vol. 13, p. 239.

"IN the memory of the father of an old man lately deceased," says THORNTON (p. 184, which carries the fact to this or the succeeding reign), "there was so thick a wood, that a person was employed for directing travellers over that very place where now is the full road betwixt Leeds and Wakefield."

"BRETTON, in the parish of Leeds, is the chief place within the prescribed limits for the manufactures of bone lace and straw hats. 'Twas called bone lace, because first made with bone (since wooden) bobbins.—The use of this sort of lace in England is modern, not exceeding the middle of the reign of Queen Elizabeth. But though English lace be brought to great perfection, yet it is less esteemed by some since that of Flanders, and Points de Venise, in Italy, came into fashion."—THORNTON, p. 210.

"SLEEVES of black velvet, which Stow tells us were first made by Mr. John Tyce, an Englishman, near Shoreditch, in Queen Elizabeth's time.—Cuffs of cambric and lawn, which in Queen Elizabeth's time were so rare that all the merchants in London had not so much as may be had now in one linen-draper's shop, (Stow, p. 86,) when Mrs. Dinghen Van der Pass, a Flemish knight's daughter, was the first professed starcher in London."—MUS. THORNTON, p. 42.

WHITAKER says, the Exercises were "a species of Lectures, which, in the hands of judicious clergymen, well affected to Church and State, needed not to have excited the jealousy which they did."—*Loidis and Elmete*, p. 31.

But they were likely, or rather sure, to fall into other hands, and in any hands must have had the effect of debating clubs, or speculative

societies. They generated controversy instead of increasing piety.

The Registers of Almonbury Church contain some curious and affecting particulars says WHITAKER. They begin Nov. 1, 1557.

"The plague began at Woodsome Mill, in the hotte of Thomas Seamonden, whereby, in some few days, the said Thomas, with Robert, Ralph, Elizabeth, and Dorothy, his sons and daughters, died, and were buried as follow: Robert buried 28th, at ten o'clock at night, by William and Beatrix, his brother and sister. Ralph, buried 27th, at nine at night, by the said William and Beatrix. Thomas, and Elizabeth, his daughter, buried together, the 30th, at nine at night, by his wife, and the said William and Beatrix. Dorothy buried 10th August, at seven at night, by her mother, and her brother William!"

"BEAUMONT, HENRY DE LOCKWOOD, sepultus erat 7 Aug. sub occasu solis, peste seu plagâ mortuus, ideoque per uxorem et puellulam sepultus est, quæ eum super equi dorsum adferebant."—*Ibid.* p. 330.

"TOUTES les sciencés sur-humaines s'accourent du style poetique. Tout ainsi que les femmes employent des dents d'ivoire, ou les leurs naturelles leur manquent; et au lieu de leur vray teint, en forgent un de quelque matiere estrangere; comme elles font des cuisses de drap et de feutre, et de l'embonpoint de coton; et au vu et sçeu d'un chascun s'embellissent d'une beauté fausse et empruntée."—MONTAIGNE, l. 2, c. 12. Tom. 5, p. 139.

"I CAN liken them to nothing but great men's great horses upon great days, whose tails are trussed up in silk and silver."—MARSTON'S *What you Will*, p. 266.

"Herod.—WILT eat any of a young spring salad?"

"Hercules.—Where did the herbs grow, my gallant? Where did they grow?"

"Herod.—Hard by, in the city here.

"Hercules.—No; I'll none. I'll eat no city herbs, no city roots; for here in the city a man shall have his excrements in his teeth again within four and twenty hours."

MARSTON'S *Fawn*, p. 319.

"ABOUT the sixth hour, when beasts must graze, birds best peck, and met sit down to that nourishment which is called supper."—*Love's Labour Lost*. BOSWELL'S *Sh.* vol. 4, p. 293.

THE stage was strewn with rushes. See "How a Gallant should behave himself in a

play-house," extracted from the Gull's Horn-book.—Ibid. vol. 1, p. 182.

Is the Persian lock there mentioned the Love-lock?

MONTAIGNE says (tom. 6, p. 100, liv. 2, ch. 17, "je ne seay conter ny à get ny à plume." Upon this word *jet*, (as afterwards spelt) Richeliet says, "le jet (calculus—calcul) a-la plume est plus sur que celui des jettons." And jetton, (calculus, nummulus), he explains, precede "cuivre ou d'argent doré en forme de piece de quinze sous, dont on se sert pour jetter." Our word *counter* seems to imply some such means of counting before writing and arithmetic were in common use.

DIVISION of labour in the different branches of tailoring and cookery. "Nous avons des Pourpointiers, des Chaussetieres, pour nous vestir, et en sommes d'autant mieux servis, que chacun ne se mesle que de son subject, et a sa science plus restreinte et plus courte, que n'a un Tailleur qui embrasse tout. Et a nous nourrir, les Grands, pour plus de commodité, ont des offices distinguez, de potagers et de rotisseurs, dequoy un Cuisinier, qui prend la charge universelle, ne peut si exquisement venir a bout."—MONTAIGNE, tom. 7, liv. 2, ch. 37, p. 71.

"QUE vouloit dire cette ridicule prece de la chaussure de nos peres, qui se veoid encores en nos Souysces? A quoy faire, la montre que nous faisons a cette heure de nos pieces en forme, sous nos grecques; et souvent, qui pis est, outre leur grandeur naturelle, par fausseté et imposture?"—Ibid. tom. 7, p. 307, l. 3, c. 5.

THE Council of Trent "took upon it incidentally to enact, that any Prince should be excommunicate, and deprived of the dominion of any city, or place, where he should permit a duel to be fought:" the prelates of France, in the Convention of Orders, anno 1595, did declare against that decree, as infringing their king's authority.—BARROW on the Pope's Supremacy, vol. 6, p. 3.

HARD beds were fashionable in France at this time. MONTAIGNE says, speaking of Seneca, "il print quant et quant des preceptes d'Attalus, de ne se coucher plus sur des loudiers, qui enfondrent; et employa jusqu'à la vieillesse ceux qui ne cedent point au corps. (Laudare solebat Attalus culcitram, quæ resisteret corpori. Tali utor etiam senex; in quâ vestigium apparere non possit. Ep. 108.) Ce que l'usage de son temps luy faict compter à rudesse, le nostre nous le faict tenir a mollesse."—L. 3, c. 13, tom. 9, p. 163.

"Je dinerois sans nappe: mais à l'Allemande, sans serviette blanche tres incommodément. Je les souille plus qu'eux et les Italiens ne font, et m'ayde peu de coullier et de fourchette. Je plains qu'on n'aye suyvi un train, que j'ay veu commencer a l'exemple des Roys, qu'on nous changeast de serviette selon les services, comme d'assiette."—MONTAIGNE, l. 3, c. 13, tom. 9, p. 167.

MONTAIGNE boasts of his teeth, which served him well as long as he lived. "J'ay appris des l'enfance a les frotter de ma serviette et le matin, et à l'entrée et issue de la table."—L. 3, c. 13, tom. 9, p. 221.

HAMLET says—

I once did hold it, as our statists do,
A baseness to write fair, and laboured much
How to forget that learning.

In the note on the passage Fletcher is quoted (Woman Hater) to the same purport, and Montaigne, showing that this folly prevailed also in France.—BOSWELL'S *SA*. vol. 7, p. 489.

FASHION of hard drinking learnt from the Netherlanders.—Ibid. vol. 8, p. 56.

ROWLAND YORK, who betrayed Deventer, the person who introduced the rapier in England instead of the sword and buckler.—Ibid. p. 71.

THE usual furniture of chambers was a standing bed, under which was the truckle or running bed. This latter from its name, as well as in common sense should seem to have been drawn out when it was used,—but the passages quoted, imply that the tutor or servant slept in it, under the master's bed.—Ibid. p. 167.

"PATRONS now-a-days search not the Universities for a most fit pastor, but they post up and down the country for a most gainful chapman. He that hath the biggest purse to pay largely, not he that hath the best gifts to preach learnedly, is presented."—Preface to the *Trans. of Bullinger's Decads*. 1584. STYFFE'S *Whitgift*, p. 186.

1584. WHITGIFT complains to the Queen that the House of Commons have passed a Bill, giving liberty to marry at all times of the year without restraint, contrary to the old canons continually observed among us, and containing matter which tendeth to the slander of this church, as having hitherto maintained in error.—STYFFE'S *Whitgift*, p. 206.

1585. No presses to be allowed in private places, nor any where but in London, except one in Cambridge and another in Oxford. No more presses to be set up until the excessive number of them already set up be abated. See the other regulations.—*Ibid.* p. 223.

1589. STATE of Oxford.—*Ibid.* p. 318-9.

STOCKINGS.—*BOSWELL'S Shakespeare*, vol. 10, p. 87. *Ibid.* vol. 11, p. 425.

LEAPING into a mustard at the City feast.—*Ibid.* p. 397.

HOURS of eating during this century in France.—*MEM.* tom. 22, pp. 435-6.

WATCHES must have been common among the great in Montluc's time, for he says (*Mem.* vol. 25, p. 14) "Ces M. M. les courtisanes, qui ne manierent jamais autre fer que leurs horloges et monstres, parlent comme bon leur semble."—Was horloge the standing time-piece, and monstres the portable watch?

1569. "UNE chose voi-je que nous perdrons fort l'usage de nos lances, soit à faute de bon chevaux, dont il semble que la race se perde, ou pour n'y estre pas si propres que nos predecesseurs; et voi bien que nous les laissons pour prendre les pistoles des Allemans, aussi avec ces armes peut-on mieux combattre en host, que avec les lances; car si on ne combat en haye, les lanciers s'embarrassent plus; et le combat en haye, n'est pas si assure qu'en host."—*MONTLUC. Mem.* vol. 26, p. 40.

"— proprement disent les Medecens l'heure canonique estre

Lever à cinq, disner à neuf,
Souper à cinq, coucher à neuf."

RABELAIS, vol. 7, p. 291.

The note says these were the hours in his days, but that Louis XII. before his marriage with the Princess Mary of England, dined at 8 in the morning, and went to bed at 6.

"A RETAINER was a servant, not menial (that is, continually dwelling in the house of his lord and master), but only wearing his livery, and attending sometimes upon special occasions upon him. The livery was wont to consist of hats or hoods, badges, and other suits of one garment by the year."—*STEELE'S Memorials*, vol. 5, p. 302.

1575. TRAVELLING with daggers or pistols, or fire arms of any kind forbidden, robbers having taken advantage of the fashion.—*STEELE'S Smith*, p. 143.

DISORDERS at rich funerals, the mob stopping the hearses.—*STEELE'S Aylmer*, p. 45.

TRIAL by jury grossly abused by the great.—*Ibid.* p. 191.

1582. ELIZABETH'S ambassador writes to her, "the French King hath commanded to be made for your Majesty an exceeding marvellous princely coach, and to be provided four of the fairest moiles which are to be had, for to carry your Highness's litter. The King hath been moved to shew himself in this sort grateful to your Majesty on the receiving those dogs and other singularities you were lately pleased to send unto him for his falconer."—*STEELE'S Annals*, vol. 3, p. 78, 2nd Edition.

1582. "LONDON was daily increasing by new buildings. By means whereof as the inhabitants greatly multiplied, so they were for the most part of the more ordinary and poorer sort, which among other inconveniences brought in this, that cheats and thieves and pickpockets increased much. Fleetwood the Recorder writes thus to Burleigh, 'Here are forty brabbles and pickeries done about this town more in any one day, than when I first came to serve, was done in a month. The reason thereof is these multitudes of buildings, being stuffed with poor, needy, and of the worst sort of people. Truly, my singular good Lord, I have not leisure to eat my meat, I am so called upon. I am at the least, the best part of an hundred nights in a year abroad in searches.'"—*Ibid.* p. 148.

1583. "THE Stationers' Company, upon pretence of their privilege of printing, would not allow a printing press at Cambridge, though it were a privilege granted formerly to the University, and long enjoyed by them. They seized the Cambridge press,—their pretence was in respect of schismatical books in danger to be published hence; and indeed there was such an one printed the next year. Burleigh decided in favour of Cambridge."—*Ibid.* pp. 194-6.

1584. "COLLARD, the son of a rich brewer at Canterbury, killed a poor man there in the open street. Manwood, the Lord Chief Baron threatened to hang him, but by means of £240, paid by the father, the son had his pardon by the Chief Baron's means, and ever after wore the Chief Baron's livery, and walks the streets

of Canterbury to the disparagement of justice and the great grief of all the honest inhabitants there.—*Ibid.* p. 270.

1586. "THE Lords of the Council ordered that no book should be printed in London, or in either of the Universities, without having been first reviewed and allowed by the Archbishop of Canterbury, or the Bishop of London."—*Ibid.* p. 442.

MR. HERT, writing from Somersetshire, 1596, observes that Houses of Correction "are put down in most parts of England, the more pity."

"The wandering people in general (he says) are receivers of all stolen things that are portable. As namely, the tinker in his budget, the pedlar in his hamper, the glassman in his basket, and the lewd proctors which carry the broad seal, and green seal in their bags, (?) cover infraits numbers of felonies, in such sort that the tenth felony cometh not to light. For he hath his receiver at hand; in every alehouse, in every bush. And these last rabbles are the very nurseries of rogues."

The lewd wandering people—"it is most certain that if they light upon an alehouse that hath strong drink, they will not depart until they have drunk him dry. And it falleth out by experience that the alehouses of this land consume the greatest part of the barley. For upon a survey taken of the alehouses only of the town of Wells, leaving out the taverns and inns, it appeareth by their own confession that they spent this last year twelve thousand bushels of barley malt; which would have afforded to every market in this shire ten bushels weekly, and would have satisfied a great part of the poor."

The Egyptians—"the execution of that godly law upon that wicked sect of rogues the Egyptians had clean out them off, but they seeing the liberties of others do begin to spring up again. I avow it, they were never so dangerous as the wandering soldiers, or other street rogues of England. For they went visibly in one company, and were not above thirty or forty of them in a shire. But of this sort of wandering idle people there are three or four hundred in a shire. And though they go by two or three in a company, yet all, or the most part of a shire do meet, either at fairs or markets, or in some alehouse, once a week. And in a great hay-house in a remote place, there did resort weekly forty, sometimes sixty, where they did waste all kind of good meat."—*STRYPE'S Annals*, vol. 4, p. 293-5.

The letter is dated from my poor-house at Netherham, in Somersetshire.

"THE English who, of all the northern nations, had been till now the moderate drinkers, and most commended for their sobriety,

learned in these Netherland wars first to drown themselves with immoderate drinking, and by drinking others' healths to impair their own. And ever since the vice of drunkenness hath so diffused itself over the whole nation, that in out days first it was fain to be restrained by severe laws."—*CAMDEN'S Elizabeth*, p. 263.

1587. "INDEED now (says FULLER) began beautiful buildings in England, as to the generality thereof, whose homes were but homely before, as small and ill contrived, much timber being needlessly lavished upon them. But now many most regular pieces of architecture were erected, so that (as one saith) they began to dwell *latius* and *lucius*, but I suspect not *lucius*, hospitality much declining."—*Church History*, b. 9, p. 188.

"ONCE William Boonen, a Dutchman, brought first the use of coaches hither; and the said Boonen was Queen Elizabeth's coachman; for indeed a coach was a strange monster in those days, and the sight of them put both horse and man into amazement."—*TAYLOR (the W. Poet)*, p. 240.

DRYDEN seems to speak with some contempt of "the breeding of the old Elizabeth way, which was for maids to be seen and not to be heard."—*Essay of Dramatic Poesy*. That was the true education when their minds were highly cultivated, and their manners modest and retiring.

HIGGINS despises the old armour when compared with that of his days.

His complete harness not so brave in sight
Nor sure as ours, made now-a-days by skill,
But clampt together, joints but joined ill;
Unfit, unhandsome, heavy, huge, and plain,
Unwieldy wearing, rattling like a chain.

M. for Magistrate, vol. 1, p. 139

"But how many men the sight of beauty shun
In England, at this present dismal day?
All void of veils (like *lazes*) where ladies run
And roam about at every feast and play.
They wandering walk in every street and way,
With lofty luring looks they bouncing brave
The highest place in all men's sight must have.

"With pride they prank to please the wandering eye
With garish grace they smile, they jet, they jest:

O English dames, your lightness verily
The courtizans of Rome do much deteste."

M. for Magistrates, vol. 1, p. 415.

¹ Qy. Jayes.

CARDINAL BANCINI wants a nephew who was page to the Queen in France, and was just outgrowing his situation, to be retained in her service afterwards. "Je lui ai dit," (says CARD. D'OSSAT, vol. 5, p. 243,) "qu'entre la qualité de page et de gentilhomme servant, ou autre telle, on avoit acoustumé, pour le mieux, d'interposer quelque espace de temps; et que c'étoit le meilleur pour ceux mêmes, qui sortoient de page, de n'être vus en une même maison, aujourd'hui pages, et demain gentilhommes servans."

1562. "FORASMUCH as it is doubtful, whether by the laws of this realm there be any punishment for such as kill or slay any person or persons attainted in or upon a præmunire"—it was now declared not to be lawful.—GIBSON'S *Codex*, vol. 1, p. 55.

"RENT-CORN whoso payeth, as worldlings would have,
So much for an acre, must live like a slave;
Rent-corn to be paid for a reasonable rent
At reasonable prices is not to lament."
TUSSEN, p. xxiv.

"MAKE bandog thy scoutwatch to bark at a thief.
Make courage for life to be capitain chief:
Make trap door thy bulwark, make bell to be gin,
Make gun, stone, and arrow, show who is within."
Ibid. p. xxv.

"HAVE weights, I advise thee, for silver and gold,
For some be in knavery now-a-days bold."
Ibid. p. xxx.

BIRD-BOWS.—Ibid. p. 13. Mole-spears.—Ibid. p. 15.

"SAVE saw dust and brick dust, and ashes so fine,
For alley to walk in with neighbour of thine."
Ibid. p. 23.

A TENTH of the corn harvest allowed for rent.—Ibid. p. 195. Mayor observes "that if an industrious farmer can make his whole produce clear four rents, he would have no cause to complain; and that if he can quintuple his rent, he has a very good bargain."

"Good ploughmen look weekly of custom and right
For roast meet on Sundays, and Thursdays at night."
Ibid. p. 273.

1563. LAWRENCE NOWELL, tutor to the young Earl of Oxford, writes to Cecil, complaining that the maps of England are inaccurate, and stating his design of constructing maps of all the counties, if he should meet with his encouragement.—*Lansdowne MSS.* No. 6. 54. *Catal.* p. 11.

1563. NEW method of treating distempers by Carichterius, Physician to the King of the Romans, described in a letter.—Ibid. No. 7. 42. p. 13.

1563. THE Bishop of London writes to Cecil, exclaiming vehemently against plays, interludes, &c. as likely to renew the plague.—Ibid. No. 7. 62. Fanatically? or from a reasonable fear of contagion?

1567. PETER DE CROIX has offered to set up "the art of dyeing and dressing clothes in the Flemish manner."—Ibid. No. 9. 62. p. 18.

1570. THE petition of certain Flemings to the Queen for the sole making and monopoly of galley-paving (?) tiles and vessels for apothecaries.—Ibid. No. 12. 58. p. 24.

1571. "THE information and complaint of Thomas Gylles (himself a leader of apparel) against the Yeoman of the Queen's Revels, that he lends out the dresses to low persons and others, by which means they become tarnished and otherwise injured; with twenty-one instances of this abuse."—Ibid. No. 13. 3. p. 25.

1573. THE weight of the silver and gilt spangles ripped off 137 rich coats; the weight of each from thirty-two to thirty-three ounces.—Ibid. No. 16. 53. p. 32.

1574. PROPOSALS to the Lord Treasurer for amending and enforcing an act of Henry VII. against butchers killing beasts in the city.—Ibid. No. 18. 60. p. 37.

1576. COMPLAINTS, causes, and remedies for the great expenses of the Queen's household, which had recently increased.—Ibid. No. 21. 62-3-4-5. p. 43.

1576. A PROPOSAL for coining small money to obviate the inconveniences arising from the passing of tradesmen's leaden tokens.—Ibid. No. 22. 4. p. 44.

It appears that hops were imported from

Flanders (1576), and there adulterated.—Ibid. No. 22. 19. p. 44.

1576. A PETITION of the Companies of Bowyers, Fletchers, Stringers, and Arrow-head makers throughout the realm, to the Council, for recovery of their decayed trade, and recommending certain articles to support the same.—Ibid. No. 22. 40. p. 45.

1577. THE testimony of some merchants and dyers of a profitable introducing of Aneel in dyeing by Pero Vaz Devora, a Portuguese.—Ibid. No. 24. 66. p. 49.

1578. SOME rough notes of Lord Burghley, of the profits of making different oils from flax, rape, cole, radish, and poppy seeds, and to what uses these several oils, as well as train and olive oil, are best applied, and how many bushels of each kind of seed sow one acre, &c.—Ibid. No. 26. 47. p. 53.

THE charges of the Revel Office, for the years 1578–9, when Edmond Tylney was Master, are among the *Lansdowne* MSS. No. 27. 86.

1579. A PRESCRIPTION to ease the gout by medicated slippers, for Lord Burghley's use, by Dr. Henry Landwer.—Ibid. No. 29. 7. p. 58.

1583. THE dinner hour prescribed in Dr. Bale's regimen of diet for either Lord or Lady Burghley in their illness, is nine or ten o'clock, —the supper hour six or seven.—Ibid. No. 40. 28. p. 77.

1590. SIR JOHN SMITH's book of "warlike weapons" ordered to be suppressed—his letters concerning it, with an answer to a libel against it, and a challenge to the libeller, are among the *Lansdowne* MSS. No. 64. 45. 52. 57. p. 120.

1590. THE Queen's commands to inquire after those at Bristol who send lead to Spain to make bullets.—Ibid. No. 64. 71. p. 121.

JEFFERY DUFFA's proposal to furnish the Queen with wholesomer drink, and save her £300 yearly. 1592.—Ibid. No. 71. 25. p. 135.

THE daily and ordinary service of trenchers, and white or wooden cups served to the Queen and her officers, 1592. Expense of bottles, jugs, &c., for the Queen's drink. Request of the Queen's Master Cook for an allowance of spices.

Bill of such demands as were daily served out of the buttery, pantry, cellars, and larder for the Queen. Spices served by the Queen's command from the spicery, and to whom.—Ibid. No. 69. 61–5. p. 121.

INCONVENIENCES of allowing one man to brew all the foreign beer for the Low Countries; with Mr. Burr's answer to the same.—Ibid. p. 26. Are then the breweries of the Low Countries of a later date than Elizabeth? I think they must have been earlier than our own.

1593. GILBERT, earl of Shrewsbury, to Burghley, recommending oil of stags' blood to him to ease his gout.—Ibid. No. 75. 80. p. 143.

1597. PROPOSALS of an unnamed person, apparently in the handwriting of Secretary Maynard, to exhibit a scheme whereby to know every subject's estate.—Ibid. No. 85. 45. p. 164.

SIR HUMPHREY GILBERT's scheme for a London Academy, for education of the Queen's wards, and others of the young nobility and gentry. Ibid. No. 98. 1. p. 189.

ELIZABETH, it seems, was as much pestered with crazy people as George III. was. Royalty perhaps attracts them. One case is a very curious one. A certain Miles Fry, who called himself Emanuel Plantagenet, wrote to Lord Burghley, saying he had an embassy from God to Queen Elizabeth his mother: he being the son of God and of Queen Elizabeth, who had been taken miraculously from his royal mother by the angel Gabriel, and carried to one Mrs. Fry, to be kept by her for a time. 1587. Ibid. No. 99. 6. p. 190.

WILLIAM HOBBY desires Lord Burghley's leave to drive the Devil and his Dam from treasure hid in the castle of Skemfroth, Most gomeryshire. 1589. Ibid. p. 11.

JOHN GREW's trade of cap-making at Coventry being decayed by the now common wearing of hats (1591), he hopes Burghley will let him rent some of the Queen's waste lands at Follyshull.

RALPH BARBARD's notes, delivered to the Queen, of his various inventions—very much in the manner of the Marquis of Worcester's Scantlings of Inventions.

MARINE Insurances. Lord Keeper Bacon's speech on opening Elizabeth's first Parliament

1558. "Doth not the wise merchant in every adventure of danger, give part to have the rest assured?"—*Parl. Hist.* vol. 1, p. 541.

1561. JOHN SMITH procured himself to be elected for Camelford, for the purpose of defrauding his creditors—privilege, however, and the continuance of his seat were voted by 112 to 107.—*Ibid.* p. 677.

DIMINUTION of schools in England.—*Ibid.* p. 682.

1562. THE Universities—what with the one side and the other hath been so shaken for religion, that learning is almost quite decayed in them.—*Ibid.* p. 694.

INUTILITY of fiscal oaths—"Of this hath this house full experience. For in the bill of conveying over of horses, there was a clause that whosoever would swear that it was for his necessary travel, it was lawful. And because men sticked not at such trifle to forswear themselves, that clause was repealed."—*Ibid.* p. 694.

THE same feeling is shown concerning Informers, or as they were then called Promoters.—*Ibid.* pp. 734-5.

1571. MR. TREASURER talked to this effect, "that he would have a Bridewell in every town, and every tipler in the county to yeeld twelve pence yearly to the maintenance thereof."—*Ib.* p. 746.

MR. WILSON, a Master of the Requests, who had had experience in the greatest part of Christendom, said that "such looseness and lewdness was no where as here."—*Ibid.* p. 746.

1569. A FLEET of pirates destroyed by the Danes.—*Westphalia*, vol. 1, p. 1915.

"LICENCE to William Tresorer, a musical instrument maker to buy and export ashes and old shoes." 1560.—*Cotton. MSS. GALBA*, c. 2, p. 71.

1574. PIERRO SPINELLI about a secret to make cuirasses ball proof.—*Ibid.* *GALBA*, c. 5, p. 3.

CHIAFFINO VITELLI, to the Earl of Leicester, sent by Captain Roca, who possesses the secret of tempering steel so as to make it ball proof.—*Ibid.* *GALBA*, c. 2, p. 39.

ORDER for return of all inns, ale houses, and taverns.—TITUS, b. 3, pp. 2-6.

MEMBERS of Parliament. Mr. Norton, 1571, speaks of the imperfection of choice, too often seen, by sending of unfit men, and he notices as one cause "the choice made by boroughs for the most part of strangers."—*Parl. Hist.* vol. 1, p. 749.

INTEMPERANCE in Elections. "A penalty of 40*l.* proposed upon every borough that should elect at the nomination of a nobleman, one great disorder, that many young men, not experienced, for learning sake, were often chosen. Proposed that none under thirty years of age should be returned."—*Ibid.* p. 750.

1571. The members cautioned from the Queen "to spend less time in motions, and to avoid long speeches."—*Ibid.* p. 765. See also p. 909.

1571. ABUSES in the administration of justice, by Justices being maintainers, and triennial or biennial visitation of all temporal.—*Ibid.* p. 740. Officers proposed, to remedy this.—*Ibid.* p. 771.

ELIZABETH compelled by the ill state of her means to make peace at the beginning of her reign, on conditions to which she would not otherwise have submitted.—*Ibid.* p. 777.

ELIZABETH pays off the debt contracted four years before her father's death, 1575.—*Ibid.* p. 800.

It was four millions.—*Ibid.* p. 874.

AN intimation that Informers must be employed, if they whose duty it was to enforce the laws should continue to neglect them.—*Ibid.* vol. 1, p. 807.

PAUL WENTWORTH, Peter's brother, moved for a sermon every morning before the house should sit, 1581, and it was carried by 115 against 100,—as well as to fast,—but the Queen set it aside.—*Ibid.* pp. 811-2-3

1586. AN admirable speech of Elizabeth, upon her religious duties towards the kingdom.—*Ibid.* pp. 833-4. It must have its place in the B. and the Church.

1592-3. ACT for the relief of sick and hurt

and maimed soldiers and mariners, by a weekly sum from every parish The first of the kind.—Ibid. p. 865

"SHE did find in her navy all iron pieces, but she hath furnished it with artillery of brass; so that one of her ships is not a subject's, but rather a petty king's wealth."—Ibid. p. 874. Her economy, and a promise to free the subjects from that trouble which hath come by the means of Purveyors.—Ibid.

1592. RALEIGH says the King of Spain was determined to get some of our havens that year, "and Plymouth is a place of most danger, for no ordnance can be carried thither to remove him; the passages will not give leave."—Ibid. p. 883.

TAXATION far less in this reign than from Edward I. to Henry VI. inclusive.—Ibid. p. 895.

SERGEANT YELVERTON's prayer as Speaker—and his description of himself as compared with what a Speaker ought to be.—Ibid. p. 898.

OLD LAWS to be repealed and amended and abridged, rather than new ones made—this was the Queen's advice.—Ibid. p. 909.

CECIL's speech upon the danger to this country, if the Spaniards should take Ostend.—Ibid. p. 912.

1601. THE revenue of the greatest Bishopric in England is but £2,200, whereof he payeth for annual subsidies to the Queen £500.—Ibid. p. 913.

1601. "THIS fault of using false weights and measures, is grown so intolerable and common, that if you would build Churches, you shall not need for battlements and bells other than false weights of lead and brass."—Ibid. p. 914. BACON.

1601. In England there are above 8800 and odd parish churches, 600 of which do but afford competent living for a minister: what then shall become of the multitude of our learned men?—Ibid. p. 922.

Commonly the most ignorant divines of this land be double beneficed.—Ibid. p. 922.

MONOPOLIES.—Ibid. pp. 924-6-9-30-4-5-6.

Cecil, odd enumeration of the benefits which

the people were to obtain by their abolition.—Ibid. p. 935: p. 942, fine speech of the Queen.

VILLANY and meanness of the Justices of Peace.—Ibid. p. 944-7-53.

GREAT mischief sustained from Dunkirk and Nieuport.—Ibid. p. 948.

AGLIONBY in his account of the Earl of Cumberland's last voyage, lets us know in a simile what was the hire for a hack horse in his days, "how lean he be his master useth not to care much, so that he be able to bring him home two shillings at night."

PETITION of the Clergy that they may be eligible to the House of Commons.—*Parl. Hist.* p. 35. 1360.

WOMEN appear to have played on the Bass Viol.—*Old Plays*, vol. 5, p. 136.

"THERE's more true honesty in such a country servingman, than in a hundred of our cloak companions! I may well call 'em companions, for since blue coats have been turned into cloaks, we can scarce know the man from the master."—MIDDLETON. *A Trick to catch the Old One.* *Old Plays*, vol. 5, p. 151.

"I HAVE heard of cunning footmen that have worn Shoes made of lead, some ten days 'fore a race, To give them nimble and more active feet."

WEBSTER. *Appius and Virginia.* Ibid. p. 357.

Madame Genlis made the children of the Duc d'Orleans practise in this manner.

FALSE hair it seems was suited not to the natural complexion but the fashion—

"Cælia, when she was young and sweet,
Adorn'd her head with golden borrowed hair;
And now in age, when outward things decay,
In spite of age, she throws that hair away;
And now again her own black hair puts on
To mourn for thoughts by her worth's? over-
thrown."

LORD BROOKE, p. 202.

GARLIC appears by the Dramatists to have been very much in use among the lower orders.

"SAINT VALENTINE's day is fortunate to

choose lovers, Saint Luke's to choose husbands."—*CHAPMAN: Monsieur D'Olive*, p. 409.

FANS OF FEATHERS.—*Dr. Faustus. MARLOW. Old Plays*, vol. 1, p. 37.

"FIE (says *Pride*) what a smell is here! I'll not speak another word for a king's ransom, unless the ground is perfumed, and covered with cloth of arras."—*Ibid.* p. 37.

"MY parents are all dead, and the devil a penny they have left me but a small pension."—*Gluttony* says this in *Dr. Faustus. Old Plays*, vol. 1, p. 38.

"THESE old huddles have such strong purses with locks, when they shut them they go off like a snapshance.

"The old fashion is best: a purse with a ring round about it, is a circle to course a knave's hand from it."—*LYLY. Mother Bombsie. Ibid.* p. 220.

"THE old time was a good time: Ale was an ancient drink, and accounted of our ancestors authentical. Gascoign wine was a liquor for a lord; sack a medicine for the sick: and I may tell you, he that had a cup of red wine to his oysters, was hoisted in the Queen's subsidy book."—*Ibid.* p. 234.

"WE must needs spur scholars, for we take them for hacknies. I knew two hired for ten groats a piece to say service on Sunday, and that's no more than a post horse from here (Rochester) to Canterbury."—*Ibid.* p. 254.

"COME to the tailor, he is gone to the painter's to learn how more cunning may lurk in the fashion, than can be expressed in the making.

"Inquire at ordinaries, there must be salads for the Italian; picktooths for the Spaniards; pots for the German; porridge for the Englishman."—*Prologue to LYLY'S Midas. Ibid.* p. 294.

"GIVE me beard-brush and scissors."—*LYLY'S Endymion. Old Plays*, vol. 2, p. 42.

"I feel a contention within me, whether I shall frame the bodkin beard, or the bush."—*Ibid.*

"As sweet and neat as a barber's casting bottle."—*MARSTON. Introduction to Antonio and Mellida. Ibid.* p. 113.

In the same play Castilio enters "with a cast-

ing-bottle of sweet water in his hand, sprinkling himself."

THERE was a hand-gun called a petronel. Some of the personages in MARSTON'S Antonio and Mellida, enter armed with them,—but not their duke, who is in armour.—*Ibid.* p. 116.

"GEORGE BLAKESWORTH, of Farnton Hall, dying at the seat of a relation in Cleveland, made his will there, in which is this item 'I give and bequest to the maids of Skuterskelfe (the house where he died) for their pains taken with me, every one a shilling; and to my nurse at Hutton Rudbye, two shillings. 1571.'"—*SUTHERS' Durham*, vol. 1, p. 246.

"I HAD on a gold cable hat-band, then new come up, of massy goldsmith's work.—*Every Man out of his Humour.*

"MOSS cable, till he had as much as my cable hat-band to fence him."—*Antonio and Mellida. Ibid.* p. 129.

"O you shall know me. I have bought me a new green feather with a red sprig. You shall see my wrought shirt hang out at my breeches, you shall know me."—*Ibid.* p. 178.

TRUNK HOSE were worn early in this reign of such a size, that STUART gives a MS. note from the Harl. Library, "from which it would appear that temporary seats were erected in the House of Commons, for the convenience of the wearers."—*Old Plays*, vol. 2, p. 182, note. See a note there from Bulwer, describing the use of these trunk hose, in which things were carried.

"AM I not as well known by my art, as an ale house by a red lattice?"—*Antonio and Mellida. Ibid.* p. 185.

"AH sweet, honey. Barbary sugar, sweet master."—*MARSTON'S What you Will. Ibid.* p. 231.

Upon which the editor observes that sugar was at that time commonly, if not generally, brought from Barbary, and quotes B. and F., and Beggar's Bush.

Merchant. "Or if you want fine sugar, 'tis but sending."

Gos. "No I can send to Barbary." That sugar was sold by that name is plain from these passages;—but that Barbary should have supplied it—considering the state of Barbary then and its relation to Christian powers, I think impossible.

"Now are my valance up
Imboist with orient pearl, my grandsire's gift.
Now are the lawn sheets fumed with violets
To fresh the pall'd lascivious appetite."—
Ibid. p. 245.

"Within these few years (I to mind do call)
The Yeomen of the Guard were Archers all.
A hundred at a time I oft have seen
With bows and arrows ride before the Queen,
Their bows in hand, their quivers on their
shoulders,
Was a most stately sight to the beholders."
TAYLOR'S *GOOS* (W. P.) p. 108.

In the year 1564, "one William Boonen, a
Dutchman, brought first the use of coaches
hither, and the said Boonen was Queen Eliza-
beth's coachman,—for indeed a coach was a
strange monster in those days, and the sight of
them put both horse and man into amazement.
Some said it was a great crab shell brought out
of China; and some imagined it to be one of
the pagan temples in which the cannibals adored
the devil."—TAYLOR, *The World runs on Wheels*.
Ibid. p. 240.¹

"Coerly attire of the new out, the Dutch
hat, the French hose, the Spanish rapier, the
Italian hilt, and I know not what—the Spanish
felt, the French ruff."—EUPHRES.

Dissolute state of our Universities.—Ibid.
sheets O and P.

"Art thou not one of those which seekest
to win credit with thy superiors by flattery,
and wring out wealth from thy inferiors by
force, and undermine thy equals by fraud?
Dost thou not make the court, not only a cover
to defend thyself from wrong, but a colour also
to commit injury? Art thou not one of those
which having gotten on their sleeve the cogniz-
ance of a courtier, have shaken from their skirts
the regard of courtesy."—Ibid.

LADIES of the Court.—Ibid. U 2.

SHE that wanteth a sleek-stone to smooth her
linen will take a pebble.—Ded. to EUPHRES' *His
England*.

"THEY ask their first host in England, if he
can give them any instruction touching the
Court, and he is offended, saying, 'Gentlemen,
if because I entertain you, you seek to under-

mine me, you offer me great discourtesy. You
must either think me very simple, or yourselves
very subtle, if upon so small acquaintance, I
should answer to such demands, as are neither
for me to utter, being a subject, nor for you to
know, being strangers. Know this, that an
Englishman learneth to speak of men, and to
hold his peace of the Gods!'—Ibid.

"THE posies in your rings are always next
to the finger, not to be seen of him that holdeth
you by the hands."—Ibid.

"If a taylor make your gown too little, you
cover his fault with a broad stomacher; if too
great, with a number of plaits; if too short,
with a fair guard; if too long, with a false
gathering."—Ibid.

"THIS should be their order, to understand
there is a King; but what he doth, is for the
Gods to examine, whose ordinance he is, not for
men, whose overseer he is."—Ibid.

"THEY were served all in earthen dishes, all
things so neat and cleanly, that they perceived
a kind of courtly majesty in the mind of their
host."—Ibid.

"THEN the old man commanded the board to
be uncovered, grace being said; called for stools,
and sitting by the fire, uttered the whole dis-
course of his love, &c."—Ibid.

Benches therefore at the table.

"To ride well (this old man says) is lauda-
ble, to run at the tilt, not amiss; to revell, much
to be praised: which things as I know them all
to be courtly, so for my part I account them
necessary. For where greatest assemblies are
of noble gentlemen, there should be the greatest
exercise of true nobility. And I am not so pre-
cise, but that I esteem it as expedient in feats
of arms and activity to employ the body, as in
study to waste the mind. Yet so should the
one be tempered with the other, as it might
seem as great a shame to be valiant and courtly
without learning, as to be studious and bookish
without valour."—Ibid.

"SUCH was the time then that it was as
strange to love, as it is now common, and then
less used in the court than it is now in the coun-
try. But having respect to the time past, I
trust you will not condemn my present time,
who am enforced to sing after their plain song
that was then used, and will follow hereafter
the crotchets that are in these days so cunningly
handled. For the minds of lovers alter with the

¹ The former part of this extract is quoted *supra*, p.
246. J. W. W.

mad moods of the musicians; and so much are they within few years changed, that we account their old wooing and singing to have so little meaning that we esteem it barbarous; and were they living to hear our new quoyings (?) they would judge it to have so much curiosity, that they would term it foolish."—*Ibid.*

"In times past they used to woo in plain terms, now in pickled sentences."

"I AM SORRY, Euphnes, that we have no green rushes, considering you have been so great a stranger." He answers, "Fair Lady, it were unseemly to strew green rushes for his coming, whose company is not worth a straw."

"Use thy book in the morning; thy bow after dinner, or what other exercise shall please thee."—*Ibid.*

"GENTLEMEN and merchants feed very finely; and a poor man it is that dineth with one dish; and yet so content with a little, that having half dined, they say as it were in a proverb, that they are as well satisfied as the Lord Mayor of London, whom they think to fare best, though he eat not must."—*Ibid.*

"THE attire they use is rather led by the imitation of others than their own invention, so that there is nothing in England more constant than the inconstancy of attire; now using the French fashion, now the Spanish, then the Moroccan gowns, then one thing, then another."—*Ibid.*

"STRANGERS have green rushes, when daily guests are not worth a rush."—LILLY'S *School and Phao*.

"In the 2d of Elizabeth Lord Berkeley began to present her majesty with 10*l.* per annum yearly in gold, at New Year's tide, and his wife with 5*l.*, which course she held during her life, and this Lord the rest of the Queen's days; and were never unmindful of sending lamprey-pies, salmon, venison, red and fallow, and other small tokens, to Judges, great Officers of State, Privy Counsellor, and Lawyers, whereof he reaped both honour and profit, and one hundred times more than the charge."—FOSBROOK'S *Berkeley*, p. 189.

"His Christmas he kept at Yate with great port and solemnity, as the extraordinary gilded dishes and vanities of cooks' arts (having none other guests but the gentlemen and rarity of

the country) served to the table do well declare: whereof one was a whole boar, enclosed in a pale workmanly gilt, by a cook hired from Bristol."—*Ibid.* p. 189.

RESERVATION of 1000 oaks for mast and shadow, where there was a privilege of common.—*Ibid.* p. 191.

"THIS Lord sojourned and boarded at various times with Sir Thomas Russell of Strensham, and Sir John Savage of Barasser."—*Ibid.* p. 196

"He used to board our popish servants who might otherwise have occasioned some trouble to him, with the old Duke of Norfolk, and afterwards with the Countess of Surrey."—*Ibid.* p. 203.

"1584, Smyth, then seventeen years old, came from the Free School of Derby to attend Sir Thomas Berkeley (then nine years old) in his chamber; that time also came William Lison for the same intent, with hopes that one of us might benefit the other at our books. Here we all continued for two years more as servants and scholars with him. From thence he with his tutor, William Rygon and myself went to Magdalene College, Oxford, 1589."—*Ibid.* p. 213/

GAMBLING with servants, as now in Portugal.—*Ibid.* p. 197.

"HAVE weights, I advise thee, for silver and gold,
For some be in knavery now-a-days bold.
And for to be sure good money to pay,
Receive that is current as near as ye may."
TUSSEN'S *Good Husbandry Lessons*.

When was the turnspit dog introduced?
Not in Tusser's time.

"Good diligent turnbroche, and trusty withall,
Is sometime as needful as some in the hall."—*Ibid.* p. 255.

Trunk hose.

"Who invented these monsters first, did it to a ghostly end,
To have a male ready to put on other folk's stuff."—DANSON and PRITCHARD *Old Plays*, vol. 1, p. 233.

WEARING a mistress's colours was as much from a superstition concerning sympathy as for

¹ The former part of this extract is also quoted, p. 347.

compliment."—BOUCHET's *Les Serres*, tom. 2, p. 337.

KIRTLE is used sometimes for the jacket merely, and sometimes for the train, or upper petticoat attached to it. A full kirtle was always both, a *half-kirtle* (which term frequently occurs) either one or the other. A man's jacket was also called a kirtle.—GIFFORD. *N. B. Jonson*, vol. 2, p. 260.

BOTH sexes wore looking-glasses, publicly: the men as brooches, or ornaments in their hats; and the women at their girdles, or on their breasts, or sometimes in the centre of their fans, which were then made of feathers inserted into silver, or ivory tubes.—*Ibid.* p. 263.

PRODIGALITY in perfumes.—B. JONSON, vol. 2, pp. 246–7. *CYNTHIA's Revels*. See the passage, p. 350.

DRESS, points, girdles, &c.—*Ibid.* vol. 2, p. 448.

TOBACCO, modes of preparing it for sale, and of luxurious smoking at the druggists.—*Ibid.* vol. 4, p. 38.

JACKS were in use.—*Ibid.* p. 41. N.

UPSEE (opsee) Dutch or Freeze, a strong malt liquor then in vogue, made in imitation of Friesland beer.—B. J. vol. 4, 154.

EYEBRIGHT—was the malt liquor so called from its colour, as G. supposes from an infusion of the herb?—*Ibid.* p. 165.

"THOU knave, but for thee ere this time of day
My lady's fair pew had been strewed full gay
With primroses, cowslips, and violets sweet,
With mints and with marigolds and marjoram
meet,
Which now lyeth uncleanly, and all long of thee."
Appius and Virginia, Old Plays, vol. 12, p. 321.

"Mr lady in church was set full devout,
And hearing my coming she turned about.
But as soon as I heard her snappishly sound,
In this sort I crouched me down to the ground,
And mannerly made as though I were sad.
As soon as the pew then strawed I had.
She gave me a wink and frowardly frown,
Whereby I do judge she wont cudgel my gown."
Ibid. p. 363.

TRUNK hose.

"Adam. Search me! take heed what you

do! my hose are my castles; 'tis burglary if
you break ope a slop.

"1 Search. O villain! see how he hath
gotten bread, beef and beer, when the king
commanded upon pain of death none should eat
for so many days."—R. GREENE, *Looking
Glass for London and England*, vol. 1, p. 136.

"BEWARE, ye western cities, where the word
Is daily preached both at church and board."
Ibid. p. 108.

"—THE breeding of the old Elizabeth way,
was for maids to be seen, and not to be heard."
—DRYDEN, *Essay of Dram. Poesy*. p. xiv.¹

WHEN it was the custom for every guest to
bring his own knife, a whetstone for their use
hung behind the door. Ritson, in a note on
Timon of Athens, says, one of those whetstones
might then have been seen in Parkinson's Mu-
seum.

James the First.

IT is to be noted that London was not inferior
in point of clean atmosphere and fresh air to the
great cities of the continent, before the general
introduction of sea-coal fires.—Moreover, in
these days, London was not larger than Bristol
and Liverpool are now, probably not containing
above one hundred thousand inhabitants. The
houses of the better class had gardens.

I have heard the freedom of London from
plague and other contagions ascribed to the
sea-coal smoke. But surely the smoke of wood
fires is more anti-septic.

JOHN COTTON, the Puritan, preached at St.
Mary's Oxford, "such a sermon as in his own
conscience he thought would be most pleasing
unto the Lord Jesus Christ, and he discoursed
practically and powerfully, but very solidly,
upon the plain doctrine of repentance. The
vain wits of the University, disappointed thus
with a more excellent sermon that shot some
troublesome admonitions into their consciences,
discovered their vexation at this disappointment
by their not *humming*, as according to their
sinful and absurd custom they had formerly
done."—COTTON MATHER, book 3, p. 16.

Curious that this practice should have begun
in the University, and died in the Conventicle

WHILE rents were received in kind, they
must have been chiefly consumed in kind, at
least there could be no accumulation of dispo-
sable wealth. I suppose this fell generally
into disuse during this reign.

¹ Quoted, with remarks, *supra*, p. 346.

"De opt. Rege Jacobo. It was a great accumulation to his Majesty's deserved praise, that men might openly visit and pity those whom his greatest prisons had at any time received, or his laws condemned."—B. JONSON, vol. 9, p. 187.

ORNAMENTAL cookery.—Ibid. vol. 8, p. 25.

"AT his accession, exclusive companies, though arbitrarily elected, had carried their privileges so far, that almost all the commerce of England was centred in London; and it appears that the customs of that port amounted to £110,000 a year, while those of all the kingdom beside yielded only £17,000. Nay, the whole trade of London was confined to about two hundred citizens, who were easily enabled, by combining among themselves, to fix whatever price they pleased both to the exports and imports of the nation."—HUME, vol. 6, p. 23.

"ELIZABETH alienated many of the crown lands, and thereby extremely increased the necessities of her successor."—Ibid. page 46. "Besides this, the fee farm rents never increased, and the other lands were let on long leases, at a great undervalue."—Ibid. page 47.

HUME (vol. 6, p. 159) speaks of the Ecclesiastical Court of High Commission as "an inquisitorial tribunal, with all its terrors and iniquities." Granted that its powers were enormous, but the "terrors and iniquities" are wholly imaginary. Its severities amounted to this, that in the course of several years after James's accession, forty-five clergymen were deprived.

"ELIZABETH's commission for the inspection of prisons was of doubtful legality. James therefore forebore renewing it till the fifteenth of his reign, when complaints of the abuses practised in prisons arose so high, that he thought himself obliged to overcome his scruples, and grant the same powers."—HUME, vol. 6, p. 162.

"BACON has remarked that the English nobility in his time maintained a larger retinue of servants than the nobility of any other nation, except perhaps the Poles."—Ibid. vol. 6, p. 168.

"THE fury of duels prevailed more than at any time before or since. As in France. The civil war and Puritanism checked it. Ireton(?) and Harrison both refused challenges."

"THE first sedan chair seen in England was used by Buckingham in this reign, to the great indignation of the people, who exclaimed that he was employing his fellow creatures to do the service of beasts."—Ibid. vol. 6, p. 169.

"JAMES frequently renewed the edicts against new buildings, to prevent the increase of London, though a strict execution seems still to have been wanting."—Ibid. vol. 6, p. 169.

HE also, like Elizabeth, issued reiterated proclamations containing severe menaces against the gentry who lived in town.—Ibid. Rymer, vol. 17, p. 693, quoted.

THE progress of arts and commerce began during this reign to ruin the small proprietors of land.—Ibid. p. 170. *Cabbala* quoted, p. 224, first ed.

PRICES. "Corn and other necessaries rather higher than in 1758, when Hume wrote his lives of the Stuart-Kings. Wool one-third dearer. Meat and bread both dearer. Prince Henry paid by contract near a groat per pound for all the beef and mutton used in his family. My father, after the American war, paid only 4½d."—Ibid. vol. 6, p. 176.

LONDON was almost entirely built of wood, and in every respect was certainly a very ugly city. The Earl of Arundel first introduced the general practice of brick buildings.—Ibid. p. 179. *Sir Edw. Walker's Political Disc.* p. 270, quoted.

ACCORDING to Sir William Petty, London doubled every forty years from 1600.—Ibid.

"SHIP-BUILDING and the founding of iron cannon were the only arts in which the English excelled. They seem indeed to have possessed alone the secret of the latter; and great complaints were made every Parliament against the exportation of English ordnance."—Ibid. vol. 6, p. 181.

"JAMES erected a Board of Trade in 1662, and recommended the Commissioners to enquire whether a greater freedom of trade, and an exemption from the restraint of exclusive companies, would not be beneficial.—The digesting of a navigation act, of a like nature with the famous one afterwards executed by the Republican Parliament, was likewise recommended to the Commissioners."—Ibid. vol. 6, p. 183. In every thing except in his notions of kingly power, James was beyond his age.

By James's direction mulberry trees were planted, and silk worms introduced.—Ibid. vol. 6, p. 183.

THE planting of hops increased much during this reign.—Ibid.

"It appears that copper half-pence and farthings began to be coined in this reign. Tradesmen had commonly carried on their retail business chiefly by means of leaden tokens. The small silver penny was soon lost, and at this time was nowhere to be found."—*Ibid.* p. 186.

THE Dutch, "They sit not there as we in England, men together and women first; but ever intermingled with a man between: and instead of march-panes and such junctates, it is good manners (if any be there) to carry away a piece of apple-pie in your pocket."—OWEN FELTHAM'S *Character of the Low Countries*.

1623. THE King said to the Commons, "they grieve at the reformation of building about London with brick, which he intended only for the heanty and more safety of the city, therefore he will go through with it; and if the Commissioners offend herein, let the party aggrieved complain, and he will redress it.

"—Touching their complaint against the apothecaries, his Majesty protesteth his care therein to be only for his people's health. It is dangerous for every one to meddle with apothecary's ware; and moreover the grocers have a trade besides."—RUSHWORTH, vol. 1, p. 147.

JAMES constituted "the office of the Post-master of England for foreign parts, who should have the sole taking up, sending and conveying of all packets and letters into those parts, with power to take moderate salaries, and did appoint first Matthew de Quester to execute that employment; afterwards William Frizel and Thomas Withering and their deputies to do all things appertaining to the same.—The merchants of the English nation praying his then Majesty to continue them in that office; his most Excellent Majesty that now is (1632) affecting the welfare of his people, and considering how much it imports his state and this realm, that the secrets thereof be not disclosed to foreign nations by a promiscuous use of transmitting or taking up of foreign letters, was pleased to appropriate the said office to Frizel and Withering aforesaid, with prohibition to all others to intermeddle therewith."—RUSHWORTH, vol. 2, p. 145.

1618. "PAID for a pair of carnation silk stockings, and a pair of ashe-coloured taffata garters and roses, edged with silver lace, given by my Lord to Mrs. Douglas Shiefeld, she drawing my Lord for her Valentine, £3. 10s."—*Skipton's Account*, WHITAKER'S *Craven*, p. 321.

"In 1609 the floors of Skipton Castle were strowed with rushes for the judges and other

guests. In 1614 inoculation of trees was beginning to be practised; and my lord, at least, thought and read about planting. Nearly at the same time, I find a person sent for out of Nottinghamshire to teach the people of Craven to lay and pleach hedges."—*Ibid.*

1614. A LEASE of hawks £16.

"To D. Toulser, for taking sixty dozen of pigeons for hawks meat, 20s."—*Ibid.*

"MRS. ISABEL DENTON, of Beeston, in the parish of Leeds, having a bad husband and many children, first invented straw hats and baskets, by which employ she comfortably maintained herself and her numerous family till her death, *temp. Car. I.*"—THORESBY, p. 210.

"ENGLISH Caps—One of red velvet, with sixteen rows of silver lace. Another of tissue cloth of silver. A third, so lately used as my grandfather Thoresby's time, richly embroidered with gold and silver, thick set with spangles, the fleaked lace clear gold."—MRS. THOMAS, p. 42.

"A PAIR of King James I.'s gloves, embroidered upon common silk, and lined with the same coloured silks, the seams covered with gold edging. In the next reign such were worn by private gentleman, witness a pair of my wife's grandfather's richly embroidered upon black silk, and a deeper gold fringe, the embroidering reaches above the elbow."—MRS. THOMAS, p. 43.

"Two Christian names," says CAMDEN (*Remains*, p. 42), are rare in England; and I only remember his Majesty and the Prince, with two more."

"THE mode of conversion prescribed by the court rendered the situation of the teacher and the taught almost equally pitiable. They were brought by force into York Cathedral (many of them men of birth and education) to be preached by the Archbishop out of the errors of popery; and when some of them expressed their abhorrence of what they heard by groans, they were gagged."—WHITAKER'S *Loidis and Elmete*, p. 26.

"ONE of the articles exhibited against Robert Clay, vicar of Halifax, who died 1628, was that 'when he had divers presents sent him, as by some flesh, by others fish, and by others ale, he did not spend it in the invitation of his friends or neighbours, or give it to the poor, but sold the flesh to butchers, and the ale to ale wives.'"—WATSON'S *Hist. of Halifax*, p. 369.

"SEE that the powder that I used about me
Be rich in Cassia."

MIDDLETON, *More Discombers besides Witches*.

MONTAIGNE (l. 3, c. 12, vol. 9, pp. 65-7) has
an account of the plague, and its moral effects,
—which should be compared with G. Withers.

1621. CURRENT price of lead was twelve
years' purchase.—BOSWELL'S *Shakespeare*, vol.
11, p. 469, N.

1619. WILLIAMS preached a sermon before
the King, "very stiff against the simplicity of
vain attire, wherein wanton *Quakers* in those
days came to that excess, that they delighted
altogether in the garb and habit and rioterly
fashions of men." James ordered it to be printed.—HACKETT'S *Life of Abp. Williams*, p. 35.

THAT king's table was a trial of wits. See
the passage.—*Ibid.* p. 38.

THE prices of provisions in less than fifteen
years were doubled in all markets.—*Ibid.* p. 47.

ON Shrove Tuesday the youngers of the City
used to exceed in horrid liberties.—*Ibid.* p. 173.

THE fees paid to the two masters of the
Ceremonies, Sir Lewis Luyckener, and Sir John
Fenett by the Dutch Embassadors, between the
20th of November, 1621, and February 16, 1623,
were 1100 gulden.—ACZEMA, vol. 1, p. 191.

1623. CAVALRY weapons.—*Ibid.* vol. 1, p. 263.

"MOST country women in the time of my
first remembrance, and long after, made their
obeyance toward the East, before they betook
themselves to their seats. This was then taken,
or mistaken rather, for a courtesy made unto
the ministers."—But it was the old practice of
adoration toward the East.—HEYLYN'S *Life of
Leland*, p. 16.

BUCKINGHAM, according to Dr. Percy, was
the first person who used six horses to a coach.
He also introduced the sedan chair.

"THE baiting of the bear, and cock-fights,
are no meet recreations. The baiting of the
Bull hath its use, and therefore it is commended
by civil authority."—PERKINS'S *Cases of Con-
science*.

"THE apothecaries make singular use in
divers confections even of the dust of gold."—
FEATLEY'S *Clavis Mystica*, p. 41.

NICCOLS, *M. for Mag.* vol. 3, p. 334, reminds
his generation of their fathers—

"Who thought it not true honor's glorious prize
By nimbly capering in a dainty dance
To win the affects of womens wanton eyes.
Ne yet did seek their glory to advance
By only tilting with a rush-like lance,
But did in dreadful death themselves oppose
To win renown against Eliza's foes."

I suppose tilting lances were made slender, that
they might break easily.

A PASSAGE of England's Eliza (*M. Mag.* vol.
3, p. 917) shows that it had ceased to be the
fashion for women to be fond of study. So
too amongst Proverbs which George Herbert
selected.

"—MANY there be that will not usually lay
out a penny but upon very fair ground of some
gain or saving thrift, who yet will be well con-
tent to venture a crown or an angel in a lottery,
where there may be some possibility, though
not probability of obtaining twenty or thirty
pounds."—JACKSON, vol. 1, p. 9.

"THE Prophets of the Old Testament and
the Historiographers of the same, though differ-
ing infinitely in degrees of style and invention,
yet agree as well in the substance or essential
quality of their writings, as the same *Pomander*
chafed and unchafed. There is the same odour
of life and goodness in both, but more fragrant
and piercing in the one than in the other. And
no man that likes the one can mistake the other:
he may like it less, but dislike it he cannot if he
like the other—

Omnibus est illis vigor est celestis origo."

Ibid. vol. 1, p. 19.

"MANY inventions, which in succession cease
to be of like use and consequence as they were
in former times, become yet matters of delight
and sport unto posterity, as shooting continues
still an exercise of good recreation to us of this
land, because it hath been a practise of admira-
ble use and consequence unto our worthy an-
cestors."—*Ibid.* p. 39.

"YOUNGLINGS will be at any cost or pains
they can devise, to deck up a lord of the parish,
and orator in a grammar school. Merry fellows
will be ready to spend more than their incomes
will defray, to have a gallant lord of misrule of
their own making."—*Ibid.* p. 474.

"SWAGGER with him as sternly as if he had spoken against Tobacco, given him the lie, or called him coward."—*Ibid.* p. 699.

THERE was a law against duels. "Blessed be the Lord our God whose hand hath led our Sovereign's pen to dash the bloody lines of desperate challenges."—*Ibid.* p. 705. Or does this only mean that James had *written* against them?

"MANY people in this land are afraid to begin a good work upon the same day that Innocents' day fell on the year before."—*Ibid.* vol. 1, p. 888.

A FASHION of Popery among the Dames of that age. See the passage.—*Ibid.* vol. 2, p. 554.

DISCIPLINE with regard to Readers, and state of preaching, before Liberty of prophecy opened the flood gates.—*Ibid.* vol. 3, p. 273.

JACKSON (vol. 3, p. 320) speaks of "the factions of rank good fellows, and nice precisians in Colleges or Corporations; the one sort always provoking the other to be more profane, and then taking occasion by the increase of their profaneness to be more irregularly precise; both parties being by their daily bandings far worse than, being sundered they would have been; whilst in the meantime true religion and sober devotion suffers on both hands betwixt them."

"WITHOUT all doubt He (the Lord) absolutely forbids us (the Clergy) to seek after great matters in this age, in that he hath cut off all hopes of attaining them by means lawful and honest."—*JACKSON*, vol. 3, p. 671.

THERE is very strong language in this sermon, concerning those who made a prey of the Church. This evil was greatly corrected I think by Land's influence, in the following reign.

1609. WM. LABORER proposes to Lord Salisbury to mend all the highways in the kingdom, with half the workmen then employed.—*Lansdowne MSS.* p. 178, No. 91, p. 35.

THERE are strong indications of corruption on the part of the men in authority at this time among the Lansdowne MSS. p. 178. No. 91. 45. The king's Chaplain Dr. Wyatt, through Sir Charles Morryson, offers Sir Michael Hicks £1,000 if he will procure for him the Deanery of Sarum: 1609. Nos. 43 and 49 afford similar proofs of venality, and it seems that the

Lord Treasurer was implicated, and the Lord Chancellor Egerton. Judge Coke is here called 'a turbulent and idle broken-brained fellow,' and treated with great asperity for being troublesome to Egerton.—*Ibid.* p. 41.

1611. "LORD SHREWSBURY sends a striking clock to Sir Michael Hicks, which he desires he would present to Lord Salisbury, directing how it is to be managed."—*Ibid.* p. 182. No. 92, p. 80.

1611. "SIR FRANCIS BACON tells Sir M. Hicks he has sent to his Lady and daughter a new year's gift of carnation stockings, to wear for his sake."—*Ibid.* p. 81.

"CAVALOANTI's proposal for introducing anil, or cochineal, to be used by dyers instead of woad."—*Ibid.* p. 206. No. 107, p. 69.

"A BRIEF discovery of the great purpature of new buildings near to the city, with the means how to restrain the same, and to diminish those that are already increased, and to remove many lewd and bad people who harbour themselves near to the city, as desirous only of the spoil thereof."—*Ibid.* No. 160, pp. 23. 45

"LETTERS from Dudley Carleton concerning a plot of the Jesuits against the king's person, written from Venice, 1612-13."—*Cotton's MS. Nero, B. vii.* pp. 76. 81.

COMPLAINT of the House of Commons against "the matter of Wards," as "a burthen under which their children were born," and its ill consequences in forced and ill suited marriages.—*Parl. Hist.* vol. 1, p. 1041.

JAMES says, A. D. 1607, "You know that I am careful to preserve the woods and game throughout all England, nay, through all the isle."—*Ibid.* p. 1108.

IBID. 1119. "Now the sickness increasing, the heat of the year, yea, your own hay-harvest, do persuade you to make haste into the country."—*JAMES*, 1607.

This implies more superintendence of their own affairs than I should have expected to find in such matters.

KNIGHT service complained of.—1126-7.

1620. PATENT for Inns. "Those that have

the execution abuse it, by setting up Inns in forests and bye-villages, only to harbour rogues and thieves, and such as the Justices of Peace of the shire, who best know where Inns are fittest to be, and who best deserve to have licenses for them, have suppressed from keeping of ale-houses, for none is now refused that will make a good composition."—*Nov. Ibid.* 1192. See also 1194.

1620. DECAY of trade. "The looms are laid down almost every where, and every loom maintains in work forty men; and so many men are now, for want of money in this kingdom, as it were, turned out of the inheritance of their hands."—*SIR EDWIN SANDYS. Mem. for Pontefract. Parl. Hist.* vol. 1, p. 1194.

1620. "THERE was wont to be coined £300,000 per annum for twenty years together, and since the East India Company was set up, there hath not been coined above £20,000 in any year. The goldsmiths' trade, having been incorporated these 400 years, is now, for want of bullion and outlandish coin, clean decayed. The shew of the goldsmiths' shops in Cheapside is the greatest in Christendom. There are now above twenty shops shut up."—*Ibid.* p. 1194.

1620. 100,000 head of cattle brought every year out of Ireland, and sold some for 40s. others for £3 a piece; and they that sell them will have no payment but in money.—*Ibid.* p. 1195.

THERE was wont to come out of Spain a great mass of money, to the value of £100,000 per annum, for our cloths and other merchandises; and now we have from thence for all our cloths and merchandises nothing but tobacco: nay that will not pay for all the tobacco we have from thence, but they have more from us in money every year, £20,000; so there goes out of this kingdom as good as £120,000 for tobacco every year.—*SIR EDWIN SANDYS, p.* 1195.

SIR WILLIAM HERRICK, who was once a goldsmith, says that there is most years carried into Poland £50,000.—*Ibid.* p. 1196.—For what? wheat—the importation of foreign corn "to the great hindrance of the sale of that which is grown here amongst us" is complained of by *SIR EDWIN SANDYS, p.* 1195.

1620. *BUCKINGHAM's* motion for an academy for youth of quality, it "was generally liked and commended." Such youth then at that time neither went to schools or University. This seems the inference, the object "being to

provide that such persons, in their tender years, do not spend their time fruitlessly, about the town or elsewhere, his lordship wished that some good and fit course might be taken for the erection and maintenance of an Academy, for the breeding and bringing up of the nobility and gentry of this kingdom, in their younger and tender age; and for a free and voluntary contribution, from persons of honour and quality, for that purpose."—*Ibid.* p. 1200.

1620. MOVED by the Lord Spencer, and agreed to, "that no Lords of this house are to be called Great Lords, because they are all Peers."—*Ibid.* 1202.

1621. *SIR D. DICERS*—"now every merchant comes here to London, like lean kine, to grow fat by devouring the trade and merchants of the outports: but when they grow rich, they purchase lands, and go live in the country; or else give over their trade, and turn usurers, as most of the aldermen of the city do. It is manifest how the trade of our outports is decayed, by the decay of the port towns and havens."—*Ibid.* p. 1290.

1621. *SIR JAMES PERROTT*. He would have "all the nobility and gentry of this town, who have no important business or employment here, to be compelled by a law to go and live in the country: and though many say their wives draw them hither, yet laws will rule their wives, though their husbands cannot."—*Ibid.* p. 1305.

"THE complaint was that the country was poor, all the best part of the wealth of the kingdom being in London. £100,000 a-year was spent there in tobacco; the East India Company had in bank one and a-half million; the usurers of London a million at least."—*Ibid.*

1624. COMPLAINT of the Grocers against the Apothecaries for separating from them (with whom they were one company before) without the Grocers' consent, and appropriating to themselves the whole buying and selling of all drugs, and the whole distillation and selling of all waters within the city of London, and seven miles thereabout, to the impoverishing of many persons and their families.—*Part. Hist.* vol. 1, p. 1491.

JAMES's answer to this.—*Ibid.* p. 1503.

1624. THE Proclamations concerning buildings, presented by the House of Commons in their petition, among other grievances,—“that they cannot repair or amend their houses in London, or within five miles of any of the gates, without the license of certain Commissioners,

under danger of the censure of the Star-Chamber."—*Ib.* p. 1496.

"THE first Lottery to any amount in this country, under public authority, was in this reign, and principally directed to defray the expenses of establishing our settlements in America."—*Ibid.* p. 1511.

"THE sport of whipping the blind bear, (not that of Sir Arthur Inghram's, but the other of Parish Garden) where they lash, and that soundly, on all hands, and yet the smart and blows given so distract the poor creature as she knows not where to take her revenge."—STRAFFORD'S *Letters*, vol. 1, p. 22.

"Is it a small matter, trow you, for poor swains to unwid so dexterously your courtly true-love-knots?"—*Ibid.* vol. 1, p. 24.

JAMES. "In the time of his sickness, certain plaisters and posset-drinks were applied and given to him, such as are ordinarily given by women in the country; for that in England men seldom apply themselves to physicians in ordinary agues, but to such received and known medicines as are commonly used."—CLARENDOON'S *Papers*, vol. 2, p. 392.

LESABOT'S account of the mignons and mignones of his own country will apply to the contemporary persons of fashion here: "à qui il faut faire des habits et corselets durs comme bois, où le corps est si misérablement gehenné, qu'ils sont dans leurs vêtements inhabiles à toutes bonnes choses. Et s'il fait trop chaud, ils souffrent dans leur grox culs à mille replis des chaleurs insupportables, qui surpassent les douleurs que l'on fait quelquefois sentir aux criminels."—*Hist. de la N. France*, p. 602.

"Hiz that's a good housekeeper keeps a good table; a good table is never without good stools: good stools seldom without good guests."—HEYWOOD. *English Traveller, Old Plays*, vol. 8, p. 119.

"His stools that welcomed none but civil guests
Now only free for panders, whores, and bawds,
Strumpets and such." *Ibid.* p. 120.

"WHERE shall we dine to-day?
Dal. At the ordinary.
I see, sir, you are but a stranger here.
This Barnet is a place of great resort;
And commonly upon the market days,
Here all the country gentlemen appoint

A friendly meeting; some about affairs
Of consequence and profit; bargain, sale,
And to confer with chapmen; some for pleasure,
To match their huzzes, wager on their dogs,
Or try their hawks; some to me other end
But only meet good company, discourse,
Dice, drink, and spend their money."

Ibid. p. 168.

"It appears from many of our old writers that it was the custom for the Sheriff to have poets in front of his house, ornamented in some particular way, probably for the purpose of pointing out his residence; or, as Warburton conjectures, 'that the king's proclamations, and other public acts, might be affixed thereto, by way of publication.'"—*Old Plays*, vol. 6, N. p. 180

The passage in the text is:

"*Ray.* See what a goodly gate!

Old Lev. It likes me well.

Ray. What brave carved posts! who knows but here,

In time, sir, you may keep your chivalry,
And I be one o' the sergeants."

Old Lie. They are well carved.

McC. And cost me a good price, sir."

HEYWOOD. *English Traveller*, p. 180.

THE girdler seems to have been a trade.—HEYWOOD. *Royal King and Loyal Subject*, *Ibid.* p. 274.

"*Alibius.* WHAT hour is't, Lollio?

Lollio. Towards belly-hour, sir.

Alib. Dinner-time: thou mean'st twelve o'clock!

Lol. Yes, sir, for every part has his hour: we wake at six and look about us, that's eye-hour; at seven we should pray, that's knee-hour; at eight, walk, that's leg-hour; at nine gather flowers, and pluck a rose, that's nose-hour; at ten we drink, that's mouth-hour; at eleven lay about us for victuals, that's hand-hour; at twelve go to dinner, that's belly-hour."—MIDDLETON AND ROWLEY'S *Changeings*, *Old Plays*, vol. 4, p. 238.

It seems by this as if there were no breakfast before the morning-drink at ten.

"If lovers should mark every thing a fault,
Affection would be like an ill-set book,
Whose faults might prove as big as half the volume." *Ibid.* p. 250.

Books were often as ill printed as this represents them. The demand for them must have been very certain, when printers and publishers could venture to send them forth in so disreputable and scandalous a state of incorrectness.

¹ There was a Girdler's Company, and Girdler's Hall is mentioned by Stowe.—See NARR'S *Glossary*, *iv.*—J. W. W.

DONDELO (in Middleton's *More Dissemblers besides Women*) says, when threatening the page, "you shall brush cloaks, make clean spurs, nay, pull off straight boots, although in the tugging you chance to fall, and hazard the breaking of your little buttocks."—*Ibid.* p. 352.

"I know many young gentlemen wear longer hair than their mistresses."—*Ibid.* p. 354.

I HAVE wrong'd my time
To go so long in black, like a petitioner.
See that the powder that I use about me
Be rich in Cassia." *Ibid.* p. 356.
The Duchess speaks.

"As if they were puffing and blowing at a straight boot."—DEKKER, *Wonder of a Kingdom*, *Ibid.* vol. 3, p. 19.

"CAN you write and read then?
Buz. As most of your gentlemen do: my bond
has been taken with my mark at it."—*Ibid.* p. 33.

"OH here's trim stuff,
A goodman's state in garters, strings, and ruff!
Hast not a saffron shirt on too?"—*Ibid.* p. 70.

"ON the backs
Of mules and asses I make asses ride,
Only for sport to see the apish world
Worship such beasts with sound (round?) idol-
atry." *Old Fortunatus*, *Ibid.* p. 112.

"THE broad-brim fashion" of the Paritans is
noticed in this play.—*Ibid.* p. 122.

"FANTASTIC compliment stalks up and down,
Triok'd in outlandish feathers; all his words
His looks, his oaths, are all ridiculous,
All apish, childless, and Italianati."
Ibid. p. 150.

"I SAW a fellow take a white loaf's pith,
And rub his master's white shoes clean therewith;
And I did know that fellow (for his pride)
To want both bread and meat before he died."
TAYLOR, *Superbia Flagellum*, p. 34.

"THERE was a tradesman's wife, (which I could
name,
But that I'll not divulge abroad her shame,)
Which a strong legion of good garments wore;
As gowns and petticoats, and kirtles store.
Smocks, headtires, aprons, shadows, shaparoons,
(Whimwhams and whirligigs to please baboons,)

Jewels, rings, coohes, brooches, bracelets, chains,
(More than too much to fit her idle brains)
Besides she paid, not counting muffs and ruffs,
Four pounds six shillings, for two pair of cuffs."
Ibid. p. 34.

"SOME every day do powder so their hair,
That they like ghosts or millers do appear;
But let them powder all that e'er they can,
Their pride will stink before both God and man."
Ibid. p. 34.

"BLACKBERRIES that grow on every brier,
Because they are plenty, few men do desire,
Spanish potatoes¹ are accounted dainty,
And English parsnips are coarse meat, tho' plenty,
But if these berries, or those roots were scant,
They would be thought as rare, thro' little want,
That we should eat them, and a price allow
As much as strawberries and potatoes now."
TAYLOR's *Goose*. *Ibid.* p. 111

"AND you, brave Dames, adorned with gems
and jewels,
That must have cawdles, cullisses, and gruels,
Conserves and Marchpanes, made in sundry
shapes,
As Castles, Towers, Horses, Bears, and Apes;
You whom no Cherries like your hickorish tooth
But they must be a pound; a pound, forsooth!
Think on Jerusalem amid your glory,
And then you'll be less dainty and more sorry."
TAYLOR, the *W. P. Siege and Sacking
of Jerusalem*, p. 15.

A SORT of carnival or saturnalia on Shrove
Tuesday, described by the Water Poet in his
Jack-a-Lant.—*Works*, p. 115.
The rabble attacked brothels and playhouses,
by a sort of license on that day.

IBID. T.'s *Bawd*, p. 99. Where it appears
that they committed the very worst outrages
upon the women in these brothels with impunity.

"A BOOK sometimes doth prove a thief's true
friend,
And doth preserve him from a hanging end:
For let a man at any sessions look,
And still some thieves are saved by their book."
TAYLOR.—*W. P.'s Thief*, p. 115

"I HAVE seen many in the Taylor's jails,
Have laboured till they sweat, with tooth and nails,
(The whilst a man might ride five miles at least)
To get their clothes together on the breast.
And being then in prison buttoned up,
So close that scarcely they could bite or sup,

¹ "The Spanish potato." *Great Easter of Kent*. *Ibid.*
p. 146.

Yet I have heard their pride how loud it lied,
 Protesting that their clothes were made too wide,
 These men love bondage more than liberty :
 And 'tis a gallant kind of foolery,
 When thus among themselves they have a law,
 To deck and daub the back, and pinch the maw."

Ibid. *Virtue of a Jail*, p. 128.

"A SHOEMAKER's a kind of Jailor too,
 And very strange exploits he dares to do.
 For many times he hath the power and might
 To clasp into his stocks a Lord or Knight,
 The Madam and the Maid, he cares not whether
 He lays them all fast by the heels in leather."

Ibid.

SEE IN BERNARD's *Isle of Man*, a description of the sort of persons who commonly held the offices of Deputy Constable, Tything-men, Petty Constable, and Head Constable.

MONEY scattered at funerals, and consequent mischief.

"Tho' in his life he thousands hath undone
 To make wealth to his cursed coffers run,
 If at his burial groats a-piece be given,
 I'll warrant you his soul's in hell or heaven.
 And for this dole perhaps the beggars strives
 That in the throng seventeen do lose their lives.
 Let no man tax me here with writing lies,
 For what is writ I saw with mine own eyes."

TAYLOR.—W. P. p. 260, *Cataplasmi-
 call Satim*.

This money seems to have been given at the door, and thus to have occasioned the pressure.

"A SQUIRREL's tail hangs dangling at his ear,
 A badge which many a gull is known to wear."
 Ibid. *Brood of Cormorants*, p. 6.

"CARP in London are five shillings apiece."
 —Ibid. *Travels to Bohemia*, p. 97.

"THERE is a fellow come to town who undertakes to make a mill go without the mortal help of any water or wind, only with sand bags."—FORD, vol. 1, p. 27. *'Tis Pity*.

"He kept his countenance as demurely as a judge that pronounceth sentence of death on a poor rogue, for stealing as much bacon as would serve at a meal with a calf's head."—Ibid. vol. 1, p. 129. *Lovers' Melancholy*.

THE Citizen's Wife, in *The Knight of the Burning Pestle*, calls smokers "you make chimnies o' your faces."

KING JAMES in his *Art of Poetry*, lays down rules and castles for flying according to the *norma loquendi*.—Note on FORD, vol. 1, p. 133.

"EMPER Secco sprinkling his hat and face with a casting bottle, and carrying a little looking glass at his girdle, setting his countenance."
 —FORD. *The Fancies*, vol. 2, p. 127.

"How we waited
 For the huge play-day, when the pageants
 flutter'd

About the city; for we then were certain,
 The madam-courtiers would vouchsafe to visit us,
 And call us by our names, and eat our viands;
 Nay, give us leave to sit at the upper end
 Of our own tables, telling us how welcome
 They'd make us when we came to court."

Ibid. p. 140.

FRENCH cooks were part of a luxurious establishment.—FORD, vol. 2, p. 189.

LITTERS to convey hounds in.—Ibid. *Lady's Trial*, vol. 2, p. 243.

"I'LL—breathe as gently
 As a perfumed pair of sucking bellows
 In some sweet lady's chamber."

Ibid. p. 292.

FRENCH tailors.—FORD, vol. 2, p. 348. *Sun's Darling*.

SPANISH confectioners.—Ibid. p. 350.

"THE ASS was called Tom, as well as Jack and Neddy."—FORD, vol. 2, p. 447. *Witch of Edmonton*.

Dog.—My dame calls me Tom.

Cuddy.—'Tis well; and, she may call me ass; so there's a whole one betwixt us—Tom-Ass.

WEDDINGS.—

"Were the gloves bought and given, the licensee come;

Were the¹ rosemary-branches dipt, and all
 The Hippocras and cakes eat and drunk off."

B. and F. *Scornful Lady*, p. 286.

"If it be referred to him; if I be not found in carnation Jersey stockings, blue devil's

¹ Elder Brother, p. 132. "Pray take a piece of Rosemary,—I'll wear it." *Pilgrim* also—last line

breeches, with the gards down, and my pocket
I' the sleeves, I'll ne'er look you i' th' face
again."—*Ibid.* p. 287.

By this play (288-9) it seems serving-women might in apparel be mistaken for their mistresses, and a diamond ring was thought not unfit for them to wear. They were probably, some of them, in a condition like that of pages.

EVEN in this age it seems Londoners were ridiculed for their ignorance of every thing relating to the country.—See B. and F. vol. 1. *King and no King*, p. 207.

"THE court's a school indeed, in which some few Learn virtuous principles; but most forget
Whatever they brought thither good and honest,
Trifling is there in practice; serious actions
Are obsolete and out of use."

B. and F. *Custom of the Country*, p. 23.

INDOLENT habits of great women.—

B. and F. *Elder Brother*, first scene.

"I WILL not have a scholar in mine house
Above a gentle reader; they corrupt
The foolish women with their subtle problems."
Ibid. p. 121.

"We must have a masque, boys;
And of our own making—

Egremont. 'Tis not half an hour's work,
A cupid and a fiddle, and the thing's done,
But let us be handsome. Shall's be gods or
nymphs?

Eustace. What, nymphs with beards?

Covey. That's true. We will be knights
then,
Some wandering knights that light here on a
sudden." *Ibid.* p. 121.

"WHY should he not be familiar—
And come into the kitchen, and there out his
breakfast?

And then retire to the buttry, and there eat it,
And drink a lusty bowl." *Ibid.* p. 123.

"MEATE, Sirs, for the kitchen,
And stinking fowls the tenants have sent in,
They'll ne'er be found out at a general eating."
Ibid. p. 130.

"DEER, that men fatten for their private pleasures,
And let their tenants starve upon the commons."
Ibid. p. 130.

VIZRAY libraries:—

"The remnant of the books lie where they did,
Half put away with the Churchwardens' piping,
Such smoky zeal they have against hard places."

Ibid. *Spanish Curate*, p. 213.

"SELLING rotten wood by the pound, like spices,
Which gentlemen do often burn by the ounces."

Ibid. *Wit without money*, p. 283.

SORT of news in which News-makers dealt
—B. and F. vol. 2, p. 297.

TAME pheasants and partridges.—*Ibid.* vol. 2, p. 368.

A brood of such called here an eye, and this practice seems to have been not uncommon.

"You must learn
To be handsomely in your bed a-mornings,
neatly drest

In a most curious waistcoat, to set ye off well."

Ibid. *Loyal Subject*, p. 354.

"AND day-beds in all chambers?"

Ibid. *R. and have a Wife*, p. 432.

THE Wild Goose chase of Beaumont and Fletcher opens with De Gard saying to his foot-boy, "Sirrah, you know I have rid hard! Stir my horse well, and let him want no litter." The footboy answers, "I am sure I have run hard! Would somebody would walk me and see me littered! For I think my fellow horse cannot in reason desire more rest, nor take up his chamber before me. But we are the beasts now, and the beasts are our masters."

"WHAT paper's that?
Podramo. A letter,
But tis a woman's, sir, I know by the hand
And the false orthography: they write old Saxon."
B. and F. *Wife for a Month*, p. 279.

DANIEL, versus tobacco.—*Ibid.* vol. 1, pp. 185-6. *Queen's Arcadia*.

"Lod. ARE the Englishmen
Such stubborn drinkers?
Piso. Not a loak at sea
Can suck more liquor: you shall have their
children

Christen'd in mull'd sack, and at five years old
Able to knock a Dane down. Take an Englishman,
And cry St. George, and give him but a rasher,
And you shall have him upon even terms
Defy a hogshead." *Ibid.* *Captain*, p. 44.

CONDITION of younger brothers.—*Queen of Corinth*, p. 195. B. and F. vol. 6.

"Fintner. Out with the plate, ye knaves!
bring the new cushions,
And wash those glasses I set by for high days:
Perfume the rooms along."

Ibid. *Queen of Corinth*, p. 215.

"His beard,
Which now he puts i' the posture of a T,
The Roman T; your T beard is the fashion
And twofold doth express the enamoured courtier,
As full as your fork-carving traveller."

Ibid. *Queen of Corinth*, p. 238.

This T must mean mustachies and the pointed
beard in the middle of the chin.

"For my part, friends,
Which is but twenty beans a day,
And those so clipt by master mouse, and rotten;
For understand 'em French beans, where the
fruits
Are ripened, like the people in old tubs."

Ibid. *Bonduca*, p. 280.

"I NEVER came into my dining room, but at
eleven and six o'clock I found excellent meat
and drink on the table."—*Ibid.* *Kt. of the B.*
Pettie, p. 377.

"THE way so sweet and even, that the oonoh
Would be a tumbling trouble to our pleasures."
Ibid. *Maid in the Mill*, p. 201.

"I DID ever mistrust I was a bastard, because
lapis is in the singular number with me."—*Ib.*
p. 217.

AN age this when "knighthood asked
— no other ornaments
Than ——— glittering show, poor pride,
A ginging spur, a feather, a white hand,
A frizzled hair, powder, perfumes and lust,
Drinking sweet wines, surfeits and ignorance."
Ibid. *Knt. of Malta*, p. 303.

A ROSE HEELER, a botcher, woollen-witted
he is called, "A man's a man that has but a
hose on his head; I must likewise answer that
man is a botcher that has a heel'd hose on his
head."—*Ibid.* *Martial Maid*, pp. 410-1.

"I do not believe that a patent for the intro-
duction of any art or invention, printing excepted,
was granted earlier than the monopolizing reign

of James VI. Tanning leather was not intro-
duced till 1620: and it is difficult to conjecture
what simpler art could be the subject of a lucra-
tive patent at a much earlier period."—*MAL-*
COLM LAING to *Pinkerton*. *Corr.* vol. 2, p. 25.

"THE chamber's nothing but a meer Ostend,
In every window pewter canons mounted,
You'll quickly find with what they are charged,
sir." *Ibid.* *Woman's Prize*, p. 187.

Crockery then, not in use. And not pewter
when the Romance of Merlin was written, nor
in times which Brastorne remembered. Yet
the Bishop at Liege had one.

"If I want Spanish gloves, or stockings,
A ten-pound waistcoat, or a sag to hunt on,
It may be I shall grace you to accept 'em."
Ibid. p. 196.

A LIVELY description of the interest which
women in low life took in favour of popular
sports and revelries.—*Ibid.* vol. 8, p. 207.

"HERE and there
A bottle of Metheglin, a stout Briton
That will stand to 'em." *Ibid.* p. 207.

"THEY've got Metheglin and audacious ale,
And talk like tyrants." *Ibid.* p. 209.

"THE Parson! oh, the Parson!
Twenty to one you find him at the Bush,
There's the best ale." *Ibid.* p. 227.

TAKING the delight, which the
"Portugals, or the Spaniards do in riding,
In managing a great horse, which is princely
The French in courtship, or the dancing En-
glish
In carrying a fair presence."
Ibid. *Island Princess*, p. 272

"TAKE care my house be handsome,
And the new stools set out, and boughs and
rushes,
And flowers for the window; and the Turkey
carpet.
And the great parcel salt."

"— Why
Should you so fondly venture on the strowing?
There's mighty matters in them, I'll assure
you.
And in the spreading of a bough-pot, you
May miss, if you were ten years older, if
You take not an especial care before you."
Ibid. *Coxcomb*, p. 210

"THEY put things called excosentships upon me, The charge of orphans, little senseless creatures, Whom in their childhoods I bound forth to felt-makers, To make 'em lose and work away their gentry, Disguise their tender nature with hard custom, So wrought 'em out in time."

Ibid. *W's at several Weapons*, p. 245.

BEN JONSON dedicates one of his Plays (*Every Man out of his Humour*) to the Inns of Court, as "the noblest nurseries of humanity and liberty in the kingdom."

"HE will swear to his patrons that he came in oars, when he was but wafted over in a skulker."—BEN JONSON. *Characters of the Persons in Every Man out of his Humour*, p. 6.

"HE doth sacrifice twopence in juniper to her every morning before she rises . . . to sweeten the room, by burning it."—Ibid.

"THEY put fresh water into both the bough pots, And burn a little juniper in the hall chimney." Ibid. *Mayor of Quinborough*.

"BUT that a rook, by wearing a pyed feather, The cable hatband, or the three-piled ruff, A yard of shoe-tye, or the Switzer's knot On his French garters, should affect a humour! O it is more than most ridiculous."

Ibid. *Every Man out, &c.*, p. 17.

THE price of the "best rooms" or boxes, was a shilling; of the lowest places twopence; and as Whalley says, in some play houses, only a penny.—Ibid. vol. 2, p. 25. N.

MEN who went to cathedrals in gingling spurs were fined, and this was called spur money. See the note.—Ibid. vol. 2, p. 49.

FAN-FEATHERS, and ribands in the 'ear.—Ibid. p. 70.

"Fast. You must have an especial care so to wear your hat, that it oppress not confusedly this your predominant, or fore-top; because when you come at the presence-door, you may with once or twice stroking up your forehead thus, enter with your predominant perfect; that is standing up stiff.

Mace. As if one were frightened?

Fast. Ay, sir.

Mace. Which indeed a true fear of your mistress should do, rather than gum-water, or white of eggs."—B. J. *Every Man out of, &c.*, vol. 2, p. 95.

"SUCH a wing! such a sleeve!"—Ibid. p. 103. "Their puff-wings."—Ibid. p. 466.

Whalley explains the wing to be "a lateral prominency, extending from each shoulder, which, as appears from the portraits of the age, was a fashionable part of the dress." Very much the fashion of 1830-1.

A VIOL de gambo, or bass viol, "was an indispensable piece of furniture in every fashionable house, where it hung up in the best chamber, much as the guitar does in Spain, and the violin in Italy, to be played on at will and to fill up the void of conversation."—Ibid. N. p. 126.

"THE tops of the boots turned down, and hung in loose folds over the leg, this was called the ruff or ruffle of the boot. They were probably of a finer leather, and seem to have had their edges fringed or scalloped." In some pictures, the edges of the ruffle were evidently laid with gold lace.—Ibid. p. 155. N.

"TIS scarce an hundred years since we first had cabbages out of Holland. Sir Arthur Ashley, of Wiburg S. Giles in Dorsetshire, being, as I am told, the first who planted them in England."—EVELYN, *of Salads*.

CABBAGES were sent as presents from Holland in B. J.'s time.—Fox, p. 205.

If you have a puritan wife, "you must feast all the silenced brethren, once in three days, salute the sisters, entertain the whole family or wood¹ of them, and hear long-winded exercises, singings and catechisings, which you are not given to, and yet must give for; to please the zealous matron your wife, who for the holy cause, will censure you over and above."—B. J. *Epicure*, p. 379.

"A DAMASK table cloth cost me eighteen pound."—Ibid. p. 398.

THE trumpeters and fiddlers, "they have intelligence of all feasts. There's good intelligence betwixt them and the London cooks."—Ibid. p. 402.

AURELIA in the case is altered—

"How motherly my mother's death hath made us!

I would I had some girls now to bring up, O, I could make a wench so virtuous,

¹ "By the whole family or wood of you."—*The Alchemist*, act. iii. sc. ii. So the *Siles of STATIUS*, and BEN JONSON's own *Underwoods*.—J. W. W.

She should say grace to every bit of meat,
And gape no wider than a wafer's thickness."

B. J. vol. 6, p. 352.

BUCKINGHAM introduced sedan-chairs from Spain, and was in consequence charged with degrading Englishmen into beasts of burthen.—
MASSINGER, vol. 2, p. 7.

THE Cook, in one of Massinger's Comedies, says he could

"Raise fortifications in the pastry
Such as might serve for models in the Low
Countries;
Which if they had been practised at Breda,
Spinola might have thrown his cap at it, and
ne'er took it.

— with six eggs, and a strike of rye meal
I had kept the town till doomsday; perhaps
longer."

New Way to Pay Old Debts,
No. 3, p. 504.

IBID. Twelve, the dinner hour.

"BERNARDUS BISANTINUS prefers the smoke
of Juniper to melancholy persons, which is in
great request with us at Oxford, to sweeten our
chambers."—BURTON's *Anat. Mel.* p. 261.

"SOME reclaim ravens, castrils, pies, &c. and
man them for their pleasures."—IBID. p. 265.

AMONG the sports much in use, as ringing,
hawling, shooting (i. e. with arrows), BURTON
enumerates keelpins (skittles?) tronkes? coits,
pitching bars, hurling, wrestling, leaping, run-
ning, fencing, musing, swimming, wasters,
foiles? football, balowae? quaintan, &c. and
many such, which are the common recreations
of the country folks.—IBID. p. 266.

CAR-MEN, boys, and prentices, when a new
song is published with us, go singing that new
tune still in the streets.—IBID. p. 481.

"A PAIR of calf-skin gloves of four pence a
pair were fitter."—IBID. p. 516.

WHEN GONDOMAR returned to Spain, he said
that all the citizens of London were booted, and
ready as he thought, to go out of town.

1663. EABIAN PHILIPS says, "for many years
since, all the men of the nation, as low as the
plowmen and meanest artisans, which walked
in their boots, are now with the fashion returned

again, as formerly, to shoes and stockings."—
Old Plays, vol. 10, p. 161. N.

"WHEN my master got
His wealth, his family fed on roots and livers,
And necks of beef on Sundays;
But now I fear it will be spent in poultry;
Butcher's meat will not go down."

MASSINGER. *City Madam*, p. 14

"I'LL have none
Shall touch what I shall eat—you grumbling our,
But Frenchmen and Italians: they wear satin,
And dish no meat but in silver." IBID

"MY caroch
Drawn by six Flanders mares." IBID

"THE private box ta'en up at a new play
For me and my retinue; a fresh habit
Of a fashion never seen before, to draw
The gallants' eyes, that sit on the stage, upon
me." IBID. p. 40

"MY young ladies
In buffin gowns, and green aprons! tear them
off." IBID. p. 91.

"THE demand for rabbit skins was so great,
that innumerable warrens were established in
the vicinity of the metropolis."—GIFFORD.
Mass. vol. 4, p. 94. N.

"No English workmen then could please your
fancy,
The French and Tuscan dress your whole dis-
course." IBID. p. 95

"THERE's much difference betwixt
A town lady and one of these,
As there is between a wild pheasant and a
tame." IBID. p. 138. SUCKLING's *Goblin*

One of many proofs that more birds were
domesticated then than in later times.

"MY chambermaid
Putting a little saffron in her starch,
I most unmercifully broke her head."

A lady's confession. This shows how com-
pletely Mrs. Turner's fate had put this fashion
out of fashion.—*City Night-Cap. Old P.* vol
11, p. 309.

1605. "WHEREAS the town of St. Giles in
the Fields, and that part thereof which leadeth

to Holborne, and the lane called Drury Lane, leading from St. Giles in the Fields towards the Strand and towards New Inn, is of late years by occasion of the continual rode there and often carriages become deep, foul and dangerous to all that pass those ways."—*An Act for Paving Drury Lane and the Town of St. Giles.* 3 Jac. 1, p. 1097.

1603. "THE cloths called Mildernix and Powle Davies, whereof sail cloths and other furniture for the navy and shipping are made, were heretofore brought altogether out of France and other parts beyond the seas, and the skill and art of making and weaving them never known in England till about the thirty-second year of Elizabeth, when the art was attained unto and since practised in this realm to the great benefit and commodity thereof. Of late many of the King's Majesty's subjects, not trained in the said art, nor any ways skilful therein, have upon desire of gain made or caused to be made, clothes in likeness and show of Mildernix and Powle Davies, but neither made of such stuff, nor so well driven or veared, nor yet of that length and breadth that the true cloths are or ought to be, insomuch that the said cloths do yearly and daily grow worse and worse, and are made more thinner, slighter, and meaner than heretofore they have been, to the great deceit and hurt of all that are to use the same about the sails and other furniture of their ships and sailing vessels, and to the great damage of the navy, the chiefest strength of this realm under God, and within short time like utterly to overthrow the art and trade of making cloth of that kind within this realm."—*Act prohibiting any to make such cloth unless they had been apprenticed or brought up to the trade, providing that it should be made only of hemp, and regulating the length and breadth.* 1 Jac. 1, p. 1049.

Charles the First.

THE Puritans always called Sunday the Sabbath,—and these names were known symbols, says Hume, of the different parties.

"CHARLES would have had felt Felton put to the question, to extort from him a discovery of his accomplices; but the judges declared that though that practise had formerly been very usual, it was altogether illegal."—HUME, vol. 6, p. 263.

1635. "A PROCLAMATION prohibiting hackney coaches from standing in the street. There were not above twenty of that kind in London.—Ibid. p. 386. He adds there are at present (1758) near 800.

1644. "AN ordinance commanding all the inhabitants of London and the neighbourhood to

retrench a meal a week, and to pay the value of it for the support of the public cause."—Ibid. vol. 7, p. 4.

"AFTER holidays had been abolished, the Parliament, upon application of the servants and apprentices, appointed the second Tuesday of every month for play and recreation."—Ibid. p. 33. RUSHWORTH, vol. 7, p. 460. WHITELOCKE, p. 247.

"THE Earl of Arundel retained a dress which was then antiquated. 'He wore and affected a habit very different from that of the time, such as men had only beheld in the pictures of the most considerable men; all which drew the eyes of most, and the reverence of many towards him, as the image and representative of the primitive nobility, and native gravity of the nobles, when they had been most venerable. But this was only his outside, his nature and true humour being much disposed to levity and delights which indeed were very despicable and childish.'"—CLARENDON, vol. 1, p. 87.

"THE Earl of Carlisle was surely a man of the greatest expence in his own person of any in the age he lived; and introduced more of that expence in the excess of clothes and diet than any other man, and was indeed the original of all those inventions, from which others did but transcribe copies. He had a great universal understanding, and could have taken as much delight in any other way, if he had thought any other as pleasant, and worth his care. But he found business was attended with more rivals and vexations; and he thought, with much less pleasure and not more innocence."—Ibid. p. 96.

THIS person spent "in a very jovial life above £400,000, and left not a house, nor acre of land to be remembered by."

THE House met always at 8 of the clock, and rose at 12, "which were the old parliament hours."—Ibid. p. 206.

"IN the last Parliament before the Long Parliament, a debate upon the King's proposition continued till 4 of the clock in the afternoon, which had been seldom used before, but afterward grew into custom"—Ibid. p. 212. It was a resumed debate, and perhaps the resumption is what is called unusual,—thus the hour also was so.

LONDON. "By the incredible increase of trade, which the distractions of other countries, and the peace of this, brought, and by the great licence of resort thither, it was, since the King's access to the crown, in riches, in people, in buildings, marvellously increased, insomuch as the suburbs were almost equal to the city a

reformation of which had been often in contemplation, never pursued, wise men foreseeing that such a fulness could not be then without an emptiness in other places; and whilst so many persons of honour and estates were so delighted with the city, the government of the country must be neglected; besides the excess and ill husbandry that would be introduced thereby. But such foresight was interpreted a morosity, and too great an oppression upon the common liberty: and so little was applied to prevent so growing a disease."—*Ibid.* vol. 1, pp. 2, 579.

THE House of Commons, in one of their addresses to the King, observe it seemed strange that Mr. Jermy "should begin his journey in apparel so unfit for travel as a black satin suit, and white boots, if his going away was designed the day before."—*Ibid.* p. 859.

At the siege of Newcastle, 1644. Lithgow describes the "Herculean clubs" used by the besieged. "This club hath a long iron-banded staff, with a round falling head (like to a pomegranate) and that is set with sharp iron pikes, to slay or strike with; the forehead whereof being set with a long-pointed pike of iron, it grimly looketh like to the pale face of murder." W. Scott's note upon this says, "This sort of club was called by the Germans, with whom it was in great use, a *morgen-sterne*, or morning star."

Lithgow says that at the breaches, "truly and too truly the enemy did more harm with hand-gaards, than either with musket, pike, or Herculean clubs." Somers's *Tracts*, vol. 5, p. 289.

"THE nickname of lobsters now misapplied to soldiers, seems to have been first applied to Sir A. Hazlrigg's regiment of cavalry, completely armed with corselets,—the first body of cavalry on that side which would be brought to stand the shock of the king's horse."—*Ibid.* p. 316. W. Scott's notes. CLARENDON, vol. 2, p. 422. So called by the other side, "because of their bright iron shells, with which they were covered, being perfect cuirassiers, and were the first seen so armed on either side, and the first that made any impression on the king's horse, who, being unarmed, were not able to bear a shock with them."

THE King's troops at first, "Among the horse the officers had their full desire, if they were able to procure old backs and breasts, and pots with pistols or carabines for their two or three first ranks, and swords for the rest; themselves (and some soldiers by their examples) having gotten, besides their pistols and swords, a short pole axe."—*Ibid.* p. 59.

WALLER's plot, as it was called, was discov-

ered by a servant concealing himself behind a hanging.—This fashion afforded great opportunities for treachery and concealment.—See *Letterer's Account of his Examination*.

WHEN the brave Cornish army were shut up in Devizes, "there was but one hundred and fifty weight of match left in the store; whereupon diligent officers were directed to search every house in the town, and to take all the bed cords they could find, and to cause them to be speedily beaten and boiled. By this sudden expedient, there was, by the next morning, provided fifteen hundred weight of such serviceable match, as very well endured that sharp service."—CLARENDON vol. 2, p. 431.

WHEN the Scotch borrowed for their army upon the strength of the Covenant, it was "the first time that ever land in Scotland had been offered for security of money borrowed in the city of London."—*Ibid.* p. 567.

—purging comfits, and an's eggs¹
Had almost brought him off his legs.

HUDIBRAS, P. 1, C. 3.

In the same canto Hudibras has his bruises
"by skilful midwife drest."

WHEN the rebels besieged Corfe Castle, which was so well defended by Lady Banks, "to make their approaches to the wall with more safety, they make two engines, one they call the Sow, and the other the Boar, being made with boards lined with wool to dead the shot. The first that moved forward was the Sow, but not being musquet proof, she cast nine of eleven of her farrow, for the musqueteers from the castle were so good marksmen at their legs, the only part of all their bodies left without defence, that nine ran away, as well as their broken and battered legs would give them leave; and of the two which neither knew how to run away, nor well to stay, for fear, one was slain. The Boar (of the two a man would think the valiant creature), seeing the ill success of the Sow, to cast her litter before her time, durst not advance."—*Mercurius Rusticus*, p. 104

THE rebels broke open Master Fowler's house at Minchin-Hampton. "Young Mr. Fowler, a practitioner it seems in physic, had in his study extract of pearl, aurum potable, confections of amber, a great quantity of compound waters, a good proportion of pearl in boxes, a box full of bezoar stone, with many other things of admirable use for the preservation of the life of man, and of very great value, all which they took and brake in pieces, and trampling them

¹ "The Russian soldiers' phrase."—See *SUVAROV's Catechism*.

under foot, made them utterly useless either for themselves or others."—*Ibid.* p. 158.

MASTER BARTLETT "clad in a fair scarlet gippo" (the word is twice thus written) "a shrewd temptation to a man not accustomed to wear good clothes. Captain Scriven demanded it off his back."—*Ibid.* p. 161.

Among other things valuable both for rarity and use of which this Mr. Bartlett was plundered. They "took a cock-eagle's stone, for which thirty pieces had been offered by a physician."—*Ibid.* 162.

1629. "At this time the city of London was in great splendour, and full of wealth; and it was then a most glorious sight to behold the goldsmith's shops, all of one row in Cheapside, from the end of the street called the Old Change near Pater-Noster Row, unto the open place, over against Mercer's Chapel, at the lower end of Cheap: there being at that time but three or four shops of other trades that interposed in the row." Whereupon the Privy Council made an order "forasmuch as his Majesty had received information of the unseemliness and deformity appearing in Cheapside, by reason that divers men of mean trades had shops there amongst the goldsmiths, it was his express pleasure to have that disorder removed."—RUSHWORTH, vol. 2, p. 28. See *Lamb's History of his Troubles*, p. 247.

1631. "After several debates before the King and Council, it was ordered that the Company of Goldsmiths should take order that, within a short time limited, Goldsmith's Row in Cheapside and Lombard Street should be supplied with Goldsmiths; and that those who keep shops soterly in other parts of the city, should have shops procured for them in Cheapside or Lombard Street, upon penalty that those of the Assistants and Livery, that did not take care herein, should lose their places. And it was further ordered, for the time to come, that all such who should serve their apprentices to goldsmiths, and thereupon were made free, should enter into bond, not to keep a goldsmith's shop in any other part of the city than in Cheapside or Lombard Street; and that the Lord Mayor should take care that shops be provided for them at moderate and indifferent rates."—RUSHWORTH, vol. 2, p. 111.

1636. This proclamation renewed. "All shops, but Goldsmiths in those streets, to be shut up, and suffered there no longer."—*Ibid.* p. 411.

"The King being informed (1632) that of late years a great number of the nobility, gentry,

and abler sort of his subjects, with their families, resorted to the cities of London and Westminster, and places adjoining, and there made their residence, more than in former times; contrary to the ancient usage of the English nation, which had occasioned divers inconveniences; for whilst their residence was in the country, they served the King according to their degrees and ranks, in aid of the government, whereby, and by their housekeeping in those parts, the realm was defended, and the meaner sort of people were guided, directed and relieved; but by their residence in London, Westminster, and parts adjoining, they had not employment, but lived without doing any service to prince or people: a great part of their money drawn out of their several respective counties, and spent in the city, in excess of apparel provided from foreign nations, to the enriching of other nations, and consumed their time in other vain delights and expence, even to the wasting of their estates. The King therefore ordered all such persons who were not of the privy council, nor bound to daily attendance at court, to return to their country homes within forty days, and there keep their habitations and hospitality; and he declared his firm resolution to withstand this great and growing evil by a constant severity towards the offenders."—*Ibid.* p. 144.

Hence loss of influence of the gentry,—felt lamentably in the ensuing civil war. Hence too growth of puritanism, which is of city growth; and in broken fortunes a cause of mischievous designs.

1632. PRICE of wine by proclamation. Canary wines, Muscadel and Alicant, £16 the pipe, 12d. the quart. Sacks and Malagas, £13 the butt, 9d. the quart. The best Gascoigne and French wine £18 the tun, 6d. the quart. The Rochel and other small and thin wines £15 the tun, 6d. the quart.—*Ibid.* p. 157.

1633. WILLIAM NEAD, an ancient archer, presented to the King and Council a warlike invention, with the use of the bow and the pike together. The King authorized him to instruct the Trained Bands, reminded the people that the statutes enjoining the use of the bow and arrow were still in force, and required them to conform themselves thereunto.—*Ibid.* vol. 2, p. 191.

1634. "The union flag, that is, St. George's cross and St. Andrew's joined together, was still to be reserved as an ornament proper to the King's own ships, and ships in his immediate service and pay, and none others. English ships were to bear the Red Cross, Scotch, the White."—*Ibid.* vol. 2, p. 247.

1635. EVIL of town residences still com-

plained of. "By this occasion also, and of the great number of loose and idle people that follow them, and live in and about the said cities, the disorders grew so great, and the delinquents there became so numerous, as those places were not so easily governed by their ordinary magistrates as at former times; and the said cities were not only at excessive charge in relieving a great number of those loose and idle people, that grew to beggary, and became diseased and infirm, but also were made more subject to contagion and infection; and the prices of all kinds of victuals, both in the said cities, and in divers other places from whence those cities were served, were exceedingly increased, and the several countries undefended: the poorer sort of your majesty's people were unrelieved, and not guided and governed as they might be, in case those persons of quality and respect resided among them." Then followed a presentation to the Star Chamber against a great number of persons for residing in town, contrary to the proclamation.—*Ibid.* vol. 2, p. 288.

1635. OFFICE erected for receiving the forfeitures incurred by profane cursers and swearers; one to be in every parish, and the money paid to the bishops for the use of the poor.—*Ibid.* vol. 2, p. 299.

1635. TILL this time there had been no certain and constant intercourse between England and Scotland. Thomas Witherings, Esq., his majesty's postmaster of England for foreign parts, was now commanded "to settle one running-post, or two, to run day and night between Edinburgh and London, to go thither and come back again in six days; and to take with them all such letters as shall be directed to any post town in the said road; and the posts to be placed in several places out of the road, to run and bring and carry out of the said roads the letters, as there shall be occasion, and to pay twopence for every single letter under fourscore miles; and if one hundred and forty miles, four pence; and, if above, then sixpence. The like rule the king is pleased to order to be observed to West Chester, Holyhead, and from thence to Ireland; and also to observe the like rule from London to Plymouth, Exeter, and other places in that road; the like for Oxford, Bristol, Colchester, Norwich, and other places. And the king doth command that no other messenger, foot-post, or foot-posts, shall take up, carry, receive, or deliver any letter or letters whatsoever, other than the messengers appointed by the said Thomas Witherings: except common known carriers, or a particular messenger to be sent on purpose with a letter to a friend."—*Ibid.* vol. 2, p. 299. II. Caroli.

1635. In the preceding reign and this, several proclamations "for the restraint of excessive car-

riages, to the destruction of the highways. Yet this great abuse increased, to the public nuisance, and likely to hinder the general commerce of people, and became unrepairable without excessive charge and burden to the country." Ordered, therefore, "that no common carriers or other persons, do, upon the common highway, go or travel with any waggon, cart, &c., whereon is more than 2000 weight, nor to use above five horses, or four oxen and two horses, or six oxen without horses, at any one time."—*Ibid.* p. 301.

1635. "THE king's majesty took into consideration the restraint of the multitude, and promiscuous use of coaches about London and Westminster. The great number of hackney coaches were grown of late a great disturbance to the king, queen, and nobility, through the streets of the said cities, so as the common passage thereby was hindered, and made dangerous, and the rates and prices of hay and provender, and other provisions of the stable thereby made exceedingly dear. Therefore, no hackney or hired coach was to be used or suffered in London, Westminster, or the suburbs or liberties thereof, except the same be to travel at the least three miles out of town. And no person shall go in a coach in the streets of London and Westminster, except the owner of the same coach shall and do constantly keep within the said cities and suburbs thereof four sufficient able horses or geldings fit for his majesty's service, whomsoever his majesty's occasions shall require them, upon great penalties contained in the said proclamation."—*Ibid.* p. 316.

"It is worth observation, that in the first year of the reign of King Charles, no hackney coaches did stand in the streets, but at their stables, and they were sent unto to come abroad by those who had occasion to use them; and there were not above twenty coaches at that time to be had for hire in and about London. The grave judges of the law constantly rid on horseback, in all weathers, to Westminster."—*Ibid.* p. 317.

ALL lawyers in those days pleaded in ruff; falling bands came afterwards in fashion.—*Ibid.* p. 317.

1636. "TAKING into consideration the great quantity of money exhausted from his subjects, and exported out of his dominions into foreign parts, for counterfeit jewels of pearl, pendants, chains and false stones, carrying only a show and semblance of precious stones, pearls and jewels, the king commanded that from thenceforth no person should wear, or use any counterfeit jewels, pearls, pendants, chains, or false stones, upon pain of forfeiture of the same, and

such other pains as shall be inflicted upon them."—*Ibid.* p. 321.

1636. THE Lord Keeper charges the judges "to proceed roundly against capital and felonious offenders, especially robbers in the highway, who now march in troops after a high hand."—*Ibid.* vol. 2, p. 358.

COURT OF Honour, or Lord Marshal's Court, held in the Painted Chamber.

"A man took the name and arms of West, Lord De la Ware's family, and his son took place, upon that ground, of some of the gentry, his neighbours in Hampshire; and they being thus disoblged, and knowing his real history, acquainted Lord De la Ware's family, and the lord being an infant, his guardian brought the case to a hearing. The said pretended West had been a hustler, and being a famous wrestler in Lincoln's Inn Fields, went there by the name of Jack of the West. He knew enough of the family to make out a descent in his patent from one who went beyond sea, and was thought to be dead; but this very person was produced in court, from whom the descent was assumed. So the court was fully satisfied of the abuse by the said West the hustler done to the family of West, Lord De la Ware, whereupon he was ordered to be degraded, and never to write himself gentleman any more, and to pay £500 fine. Some other circumstances did attend his degradation, which cannot now be called to mind."—*Ibid.* vol. 2, pt. 2, p. 1055.

"ONE Brown set forth in libel his descent; that another person in way of defamation, said, he was no gentleman, but descended from Brown, the great pudding-eater, in Kent; but it appearing he was not so descended, but from an ancient family, he that spoke the words underwent the sentence of the court, and decreed to give satisfaction to the party complaining."—*Ibid.*

"A CITIZEN of London was complained of, who going unto a gentleman well descended for some money that was due unto him, the gentleman not only refused to pay him the money, but gave him hard words; then said the citizen, Surely you are no gentleman, that would not pay your debts, with some other reflecting language: and the citizen underwent the censure of the court."—*Ibid.*

1630. STEWARDS to lords and gentlemen, in keeping their leets twice a-year, were to enquire, among other things, especially "of common thieves and their receivers; haunters of taverns or alehouses, those that go in good clothes and fare well, and none knows whereof they live; those that be night-walkers; builders of cottages, and takers-in of inmates; offences

of victuallers, artificers, workmen, and labourers."—*Ibid.* app. p. 88.

1630. DIRECTIONS "that no man harbour rogues in their barns or outhouses. And the wandering persons with women and children to give account to the constable or justice of peace, where they were married, and where their children were christened; for these people live like savages, neither marry, nor bury, nor christen, which licentious liberty makes so many delight to be rogues and wanderers."—*Ibid.* p. 89.

THE gaoler in every county to be made governor of the house of correction, "that so he may employ to work prisoners committed for small causes, and so they may learn to live honestly by labour, and not live idly and miserably long in prison, whereby they are made worse when they come out than they were when they went in."—*Ibid.*

1630. "THE highways in all counties of England in great decay, partly so grown, for that men think there is no course by the common law, or order from the state to amend the same; and the work-days appointed by the statute are so omitted or idly performed that there comes little good by them."—*Ibid.*

1640. COMPLAINT in the London Petition, of "the swarming of lascivious, idle and unprofitable books and pamphlets, play-books and ballads, as namely, Ovid's *Fits of Love*, the *Parliament of Women*, which came out at the dissolving of the last Parliament, *Barnes's Poems*, *Parker's Ballads*, in disgrace of religion, to the increase of all vice, and withdrawing people from reading, studying, and hearing the Word of God and other good books."—*Ibid.* 3, vol. 1, p. 94.

"WHATEVER games were stirring, at places where he retired, as gammon, glee, piquet, or even the merry main (?) he made one."—*Life of Lord Keeper Guildford*, vol. 1, p. 17.

THE exhibition allowed to Francis North by his father (a nobleman), while studying the law, was £60 a-year, and his grandfather, £20; and the father then cut off £10.—*Ibid.* p. 49.

FRANCIS NORTH "being solicitous about his health, wore a broad stomacher on his breast; and commonly a little leather cap, which sort was then called *scalp*."—*Ibid.* vol. 1, p. 57.

"As his practice increased, these scalpings were destined to be in a drawer to receive the

money that came in by fees. One had the gold, another the crowns and half-crowns, and another the smaller money."—*Ibid.* vol. 1, p. 170.

His sister Mary, "besides the advantage of her person, had a superior wit, prodigious memory, and was most agreeable in conversation. I do just remember so much of her (for I was very young when she married), that for hours and hours together, she diverted her sisters, and all the female society at work together (as the use of that family was), with rehearsing by heart prolix romances, with the substance of speeches and letters, as well as passages; and this with little or no hesitation, but in a continual series of discourse; the very memory of which is to me, at this day, very wonderful. She instituted a sort of order of the wits of her time and acquaintance, whereof the symbol was, a sun with a circle touching the rays, and upon that, in a blue ground, were wrote *στροφες*, in the proper Greek character, which her father suggested. Diverse of these were made in silver and enamel, but in embroidery plenty, which were dispersed to those wittified ladies who were willing to come into the order, and for a while they were formally worn, till the foundress fell under the government of another, and then it was left off."—*Ibid.* p. 58.

PUBLIC readings at the Inns of Court, and riotous feasting.—*Ibid.* p. 140.

"THE poor herdsman that dwells upon his own acre, and feeds the little yokes and couples of sheep on highways and mountains, and looks not ambitiously on his neighbour's farm, nor covets the next cottage, (which yet he likes well, and thinks it excellent, *because it hath a chimney*) nor would do an act of falsehood to get his own tenement rent-free. This man shall have a reward in proportion great as that just prince who refuses to oppress his brother, when his state is broken by rebellion and disadvantages."—J. TAYLOR, vol. 14, p. 289.

"IN the county of Hereford was an old custom at funerals to hire poor people, who were to take upon them all the sins of the party deceased, and were called sin-eaters. One of them, I remember, lived in a cottage on Roes high-way. The manner was thus: when the corpse was brought out of the house, and laid on the bier, a loaf of bread was delivered to the sin-eater over the corpse, as also a masar-bowl (a gossip's bowl of maple) full of beer, which he was to drink up, and sumpence in money; in consequence whereof, he took upon him, ipso facto, all the sins of the defunct, and freed him or her from walking after they were dead. In North Wales, the sin-eaters are frequently made use of; but there, instead of a bowl of

beer, they have a bowl of milk. This custom was by some people observed, even in the strictest time of the Presbyterian government. And at Dyndar, volens nolens the parson of the parish, the relations of a woman deceased there had this ceremony punctually performed, according to her will. The like was done in the city of Hereford in those times, where a woman kept many years before her death, a masar-bowl for the sin-eater, and in other places in this county, as also at Brecon, at Llangore, where Mr. Gwin, the minister, about 1640, could not hinder this superstition."—*Sibbey of Gentilisme*, M.S. quoted in KENNETT's *Par. Ant.* vol. 2, p. 276.

DOLLS at funerals were continued at gentlemen's funerals in the West of England till the Civil Wars.—*Ibid.*

1645. "THE plague in a few months swept away above 1300 souls in Leeds, and so infected the air that the birds fell down dead in their flight over the town."—THOMAS, p. 104. *Whitaker's edit.*

"THE high narrow windows, the diamond quarrels, the stone floors (I am now speaking of the best houses in the town, Leeds), together with the absence of shutters and curtains, afford but a melancholy picture of the dwellings of Hirwing manufacturers down to the reign of Charles I. In the beginning of that reign the first house" at Leeds "and it bears to this day by way of eminence, the name of Red House) was constructed of brick; and here, as affording probably the best accommodation in the town, that unhappy monarch was lodged while in the hands of the Scots."—WHITAKER's *Leeds and Elmete*, p. 79.

1647, 13 April. "THE Establishment agreed on by the Commons this day,
Officers of Horse.

A Colonel shall have 12s. per diem, and for four horses 6s. per diem.

A Captain 10s. and two horses 4s.

A Ltnt. 5s. 4d. and two horses 4s.

A Quarter Master 4s. and one horse 2s.

A Provost Master 3s. 4d. and two men 4s.

Corporals and Trumpeters each 2s. 6d. per diem.

Foot Officers.

A Captain 8s. per diem.

A Ltnt. 4s.

An Ensign 2s. 6d.

Serjeants, Drummers and Corporals, each 1s.
—RUSHWORTH, vol. 6, p. 454.

"PRIVATE persons, especially those in trade, found themselves under a necessity of assuming

the power of coinage, owing to the want of copper money coined by authority. They first made their appearance about 1648, and kept gradually increasing till 1672, when they were cried down by proclamation."—*Watson's Hist. of Halifax*, p. 72.

1648. "THERE is invented an instrument of small bigness and price, easily made and very durable; whereby with an hour's practice one may write two copies of the same thing at once, on a book of parchment, as well as on paper, and in any character whatsoever; of great advantage to lawyers, scriveners, merchants, scholars, registers, clerks, &c. it saving the labour of examination, discovering or preventing falsification, and performing the whole business of writing, as with ease and speed, so with privacy also. Approved in its use and feasibility by an ordinance of both houses of parliament. The farther nature whereof, and the latter conditions whereupon it shall be discovered, (the former for not doing it till the 1st of April, 1649, being declined) may be fully known at the inventor's lodging, next door to the White Bear in Lothbury. Where note, that for hastening the discovery, the price thereof will be greater or less, according as men come in soon or late for the same."—*Rushworth*, vol. 7, p. 1112.

1648. "AMID these times of killing and destroying, it is a work of charity to save such as may be saved. To this end a medicing is offered, by which many lives have been saved, and in so dangerous a case, that it hath been often left by physicians as desperate; and by one of the greatest of physicians in this kingdom, hath been thought remediless, but only by cutting a hole in the breast; so that both pain and danger is here prevented by an easy remedy. When the pleurisy is past the time of blood-letting, take an apple, and cut away the top of it to make a cover, then pick out the core, and fill the empty room with the white of frankincense; then lay on the cover and roast it; and when it is soft, bruise and mix it all together, then put so much sugar to it as will make it savoury; let the sick person eat it, and it fails not to cure. If need be, it may be taken more than once."—*Ibid.* vol. 7, p. 1205.

22 Sept. 1648. "DOCTOR CHAMBERLAIN this day offered to the House, that he might have the benefit of improving all baths for fourteen years together, for the good of the people, and an ordinance for this purpose was read the second time and committed."—*Ibid.* vol. 7, p. 1270.

8 Sept. 1641. ORDERS made to prevent the spreading of infection. "That the bill (Lord have mercy upon us) with a large red cross, be set upon the door of every house infected with

the plague. The house visited with the plague to be shut up, whether any persons therein do die or not, and the persons so shut up to bear their own charges, if they be of ability. No person to be removed out of any infected house, but by leave of the magistrate. If any person shall fly out of any house infected with the plague, at or before the death of any in the house, such person so flying to be pursued by hue and cry, and the house where they shall be found to be, shut up, and they returned back to the place from whence they fled."—*NALSON*, vol. 2, p. 478.

I very much doubt whether a greater proportion would not suffer under, and in consequence of these restrictions, than if all as in Turkey had been left to their own will. These very restrictions would tend to create that desire in the sufferers of spreading the infection, of which Lord Falkland speaks; for I think he is more likely to have spoken from experience of the fact also, than in mere imitation of Thucydides.

It was ordered also, "that the pavements in the streets be made sufficient, and so continued, the kennels kept sweet and clean, the soil of the said streets to be carried away, and all annoyances to be removed."—*Ibid.*

"THOSE fat-bellied priests that have livings great store,
If bishops go down they shall never have more;
Their journeyman-readers likewise are afraid,
That they must be forced to give over their trade,
And wear leather-garments instead of black cloth,
Which makes them love bishops and lukewarm broth."

The sectaries called the Liturgy Broth, in derision.—*Vox Populi in Plain English*. *Ibid.* vol. 2, p. 807.

FOULIS speaks of "the Rotterdam-ship which would kill the English under water."—*Plots of our Pretended Saints*, p. 141.

Was this of the torpedo kind? or a diving vessel?

CUSTOM at taverns of sending presents of wine from one room to another.—*BOSWELL'S SHAKESPEARE*, vol. 8, p. 85.

CALLIGRAPHY neglected in this age.—See *FULLER'S Ded. to the Thirteenth Century of his Church History*, p. 57.

• WILLIAMS, then Lord Keeper, in Charles's first parliament, replied thus to the address of the house: "What you recommended to the king concerning the laws of the land, the king hath already in private, and doth now in public recommend to his judges, and by them to the

professors and students of the laws, to wit, that they would spend their time, as their forefathers did, in the ancient common laws of the kingdom, and not altogether, as the complaint hath been of late, in statutes, new cases and modern abridgements. In the former studies you meet with reason created by God, in the latter with opinion only, invented by men."—HACKETT'S *Life of Williams*, pt. 2, p. 12.

BISHOP WILLIAMS when living in disgrace at Buckden "was the worse thought of by some strict censurers, because he admitted in his public hall a comedy once or twice to be presented before him, exhibited by his own servants for an evening recreation."—*Ibid.* p. 37.

"No man more wise, or more serious than Archbishop Bancroft, the atlas of our clergy in his time, and he that writes this hath seen an entourage well presented before him at Lambeth, by his own gentlemen, when I was one of the youngest spectators."—*Ibid.*

1655. HAIR powder seems to have been a military fashion. See the description of John Owen in his campaign against Penruddock.—ORMER'S *Life*, p. 158, *ext. in Red Book*, p. 272.

1627. "THAT Christmas the Temple Sparks had entailed a Lieutenant, a thing we country folk call a Lord of Misrule. This Lieutenant had on Twelfth Eve late in the night sent out to collect his rents in Ram Alley, and Fleet Street, limiting five shillings to every house. At every door they winded their temple-horn, and if it procured not entrance at the second blast or summons, the word of command was then, Give fire, gunner! This gunner was a robustious Vulcan, and his engine a mighty smith's hammer." The people complained to the mayor, who went in person the next night, a fight took place and the Lieutenant was laid in the Counter, till on the attorney general's mediation, and his own submission, he was released.—H. LESTRANGE'S *Reign of K. Charles*, p. 72.

1632. "THE king having granted leave to the Earl of Bedford to edify at pleasure upon the Convent Garden, it being of a very ample and spacious area and content, the Earl plied his design with such celerity and quick dispatch, as he soon reared such numerous rows of stately and ambitious buildings, as made old London envy the magnificence of her suburbieary city."—*Ibid.* p. 124

1635. "ON the birth of Charles's second daughter, the Dutch presented their Majesties with a massive piece of Ambre-gris, two huge basons of China earth, a noble clock, the work-

manship of Rodolphus the Emperor, and four rare tables of painture."—*Ibid.* p. 136.

LE Charles was address in French, he used to answer himself, but briefly. If he were spoken to in Latin, he answered by his secretary.—AITZEMA, vol. 2, p. 297.

1635. AITZEMA speaks of the bow as a common exercise in England. He is speaking of Abbot's accident, and erroneously supposes that it happened when he was exercising himself with bow and arrow in the field "*ghetijck de Engelseke veel doen*."—Vol. 2, p. 298.

1636. GOING to court on New Year's day, AITZEMA past through one or two rooms so *opgeproeven* with plate, that they looked like a *lettery* or a silversmith's shop. They were new year's gifts to the King, he was told, from the lords and courtiers, such being the custom in England.—*Ibid.* vol. 2, p. 362.

1637. THE confectionery for a banquet given by the Earl of Holland, was brought from Paris.—AITZEMA, vol. 2, p. 491.

1637. THE excise upon tobacco was at this time one of Charles's best sources of revenue.—*Ibid.* vol. 2, p. 492.

AITZEMA observes that short-hand writing was very generally used in England.—*Ibid.* vol. 3, p. 74.

CHARLES wore pearl ear-rings, and the day before his execution took one of great value from his ear, and gave it to Juxon in charge for his daughter the Princess Royal.—*Ibid.* vol. 3, p. 327.

HAMPTON COURT is called "*het grootste en manijfijckste Conings huys det in Engelandt is*."—*Ibid.* vol. 3, p. 196.

1649. CHARLES II. writes from Jersey to Progers for a plain riding-suit with an innocent coat: by which the editor of *Grammont's Memoirs* understands mourning.

NATHANIEL CANOPIUS, a Cretan, who had been Primore (?) to the Patriarch Cyril, and, after that remarkable person was put to death, fled to England, was the first man who made and drank coffee in Oxford. Laud patronized him,—placed him at Balliol: he was afterwards

chaplain of Christ Church."—Weon, *quoted in Walker's Sufferings*.

THE Star Chamber limited the number of printing-offices in and about London to twenty. When that court was abolished they soon exceeded sixty.—*Harl. Misc.* vol. 7, p. 107.

"I THINK I may truly say that there were few good cobblers in London but had a silver beaker, so rife were silver vessels among all conditions."—SIR P. H. WARWICK'S *Memoirs*, p. 63.

DRUNKENNESS in the Dutch Universities.—JACOBUS CRUCIUS, p. 3.

LICENTIOUS MANNERS of the women in Holland.—*Ibid.* p. 9.

HECTORING MANNERS of the men.—*Ibid.* p. 66.

COLLECTORS of rare books: costly bindings, &c.—*Ibid.* p. 85.

PRINCE BUTLER'S tale representing the state of the wool case, or the East India case, truly stated—1691 (*State Poems*, vol. 4, p. 422), speaking of the time when the English imported raw silk in exchange for wrought woolen, says,

"Then scarce a child was to be seen
Without say-frock which was of green."

It appears by SIR KENNEL DIXIE (*Disc. on the Power of Sympathy*, p. 38), that pitocoe was the common fuel in London,—from Newcastle or Scotland.

AND that consumptive patients went usually from London to Paris, where they generally recovered; "the remedy for that malady being in the beginning very easy."—*Ibid.* p. 40.

A STONE EATER exhibited in London. Ant. de Sousa de Macedo saw him and heard the stones rattle in his inside when he struck it.—ANCOURT A PADILHA, p. 56.

It must be in this reign that Sir Simonds D'Ewes contracted with John Maddie of Bury St. Edmunds to build him a coach for £27. The agreement is said to be very curious.—*Lansdowne MSS.* No. 846, p. 5.

SCHOOLBOY pranks and tyranny at College.—ANTHONY WOOD'S *Life*, pp. 45-6.

1650. THIS year Jacobs, a Jew, opened a coffee-house at the Angel in the Parish of Saint Peter in the East, Oxon, and there it was by some, who delighted in novelty, drank.—*Ib.* p. 65.

ONE of the enormities of Clayton, the intrusive warden of Merton, was "burning in one year threescore pounds' worth of the choicest billet that could be had, not only in all his rooms, but in the kitchen among his servants; without any regard had to coal, which usually (to save charges) is burnt in kitchens, and sometimes also in parlours."—*Ibid.* p. 169.

PROGRESS of a young gallant.—BRATTEWATTS, *English Gentleman*, p. 42.

FREQUENT perjuries in courts of justice.—JACKSON, vol. 2, p. 982.

JACKSON (vol. 3, p. 191) says that the great aim and endeavour of the Jesuits had long been to draw the English Church into Calvinism. The passage is very curious and important.

"THEY who thought it fit for the meanest of the clergy to read prayers, and for themselves only to preach, though they might innocently intend it, yet did not in that action consult the honour of our liturgy, except where charity or necessity did interpose."—J. TAYLOR, vol. 7, p. 312.

"YOU now
Wash every day your best handkerchief
With yellow starch, and your laced quioiff
Till it now hangs as if the devil
Had frightened you thro' quicksalts. Not a pest
But must be beaten for the rotten powder
To make your hair sit well."

SIR ROBERT HOWARD, *The Blind Lady*.

BROWNELL, high sheriff for the County of Bedford in 1650, was greatly instrumental in saving the Cotton library, when all documents of a constitutional and legal nature were industriously sought after, in order to be destroyed.—*Preface to the Cat. of MSS.*

THE puritanical tax of the value of a meal to be retrenched every week, is said to have produced during the six years that it lasted, £608,400. For this I have only newspaper authority, but it is likely to be stated upon authentic grounds.

WHEN the right of the saints to govern the

earth was "once upon an occasion earnestly pressed in Cromwell's little parliament, it was answered by the president of his council that the saints deserved all things; but that public employment was such a drudgery that it would be unjust to condemn the saints to it; and that the securest way to make the commonwealth happy was to leave them in a pious retirement, interceding for the nation at the throne of grace."—SIR GEORGE MACKENZIE'S *Essays*, p. 431.

1627. LORD HAUGHTON to Wentworth. "My father may be hunted from about London by a Christmas proclamation, now that the term and pretence of business is past."—STRAFFORD'S *Letters*, vol. 1, p. 42.

I suppose the civil wars put an end to hawking; the old establishments were broken up; and it never seems to have been in fashion afterwards.

1631-2. DUTCH forbidden to export butter and cheese from the West of England: Wentworth was advised to make the same prohibition in Ireland, "for if Ireland could send away twenty ships laden with corn and butter, they would be sold in a day after their arrival, and it is the best commodity can be sent to Spain. The English butter is most esteemed in Spain, and therefore our merchants have of late caused the Irish to be barrelled up with hoops bound about with twigs, after the English fashion, and two letters B. C. the mark of Bristol, to be set upon them."—STRAFFORD'S *Letters*, vol. 1, p. 95.

1634. "We have very plausible things done of late. The book called the Declaration of the king for rectifying of Taverns, Ordinaries, Bakers, Osteries, is newly come forth.—All back-doors to taverns on the Thames are commanded to be shut up; only the Bear at the bridge-foot is exempted, by reason of the passage to Greenwich."—GARRARD, in *Strafford's Letters*, vol. 1, p. 176.

IBID. To encourage gentleman to live more willingly in the country, all game-fowl, as pheasants, partridges, ducks, as also hares, are by proclamation forbidden to be dressed or eaten in any inns; and butchers are forbidden to be graziers.

"IBID. Here is a much ado about the soap business; it is very doubtful whether in the end it will stand or no. For the present it is strongly backed, and I hear a proclamation shall come forth to stop all mouths that speak against it.

Commissioners have been appointed; the Lieutenant of the Tower, Sir William Beecher, Sir Abraham Williams, Spiller, joined to the Lord Mayor and some Aldermen; they have had two general washing days at Guildhall; most of them have given their verdict for the new soap to be the better. Yet continual complaints rise up, that it burns linen, scalds the laundresses' fingers, wastes infinitely in keeping, being full of lime and tallow. Which if true, it is of that use in this kingdom, that it will not last."

1633. "THE dicing night, the King carried away in James Palmer's hat, £1850. The Queen was his half, and brought him that good luck: she shared presently £900."—GARRARD, *Strafford's Letters*, vol. 1, p. 177.

IBID. "There are two masques in hand; the first of the Inns of Court, which is to be presented on Candlemas Day; the other the king presents the queen with on Shrove Tuesday at night: high expenses,—they talk of £20,000 that it will cost the men of the law. Oh that they would once give over these things or lay them aside for a time, and bend all their endeavours to make the king rich! For it gives me no satisfaction, who am but a looker-on, to see a rich commonwealth, a rich people, and the crown poor."

1633. LIFE-LEASES for selling tobacco; £15 fine, and as much rent by the year. "Some towns have yielded twenty marks, £10, £5, and £6 fine and rent, none goes under; and three or four allowed in great market-towns and thoroughfares. I hear Plymouth hath yielded £100, and as much yearly rent."—GARRARD, *Ib.* vol. 1, p. 206.

1633. "A COMMISSION for buildings in and about London since a proclamation in the 13th of King James. Divers have been called *ore tenes*; this last term, amongst whom the most notorious was Winwood's Little Moor one of the clerks of the Signet, who was fined for his buildings near St. Martin's Church in the fields £1000, and to pull them all down, being forty-two dwelling houses, stables, and coach houses by Easter, or else to pay £1000 more. They have sate diligently this month, yet have not done with St. Giles's Parish. The rate they go is three years' fine, according as the rents of the houses are presented by the Churchwardens and chief of every parish, with some little rent to the king, to keep them from fining hereafter. How far this will spread I know not; but it is confidently spoken that there are above £100,000 rents upon this string about London. I speak much within compass; for Tuttle, St. Giles's, St. Martin's Lane, Drury Lane, Covent Garden, Lincoln's Inn Fields, Holborn, and

beyond the Tower, from Wapping to Blackwall—all come in, and are liable to fining for annoyances, or being built contrary to proclamation; though they have had licences granted to do so. My Lord of Bedford's licence in this case it is said will not avail him."—*Ibid.* vol. 1, p. 206.

1634. June 3. "THE Sheriffs of London are now busy in demolishing all Moor's houses, stables, coach houses, and twelve or fourteen dwelling houses are pulled down to the ground."—*Ibid.* vol. 1, p. 262.

1633. "ON Shrove Tuesday at night, the King and the Lords performed their masque. The Templars were all invited and well placed; and they have found a new way of letting them in by a turning chair; besides, they let in none but such as have tickets sent home beforehand, so that now the keeping of the door is no trouble."—*Ibid.* p. 207.

1634. "HERE is one Captain Bailly, he hath been a sea captain, but now lives on the land, about this city, where he tries experiments. He hath erected according to his ability some four hackney coaches, put his men in a livery, and appointed them to stand at the maypole in the Strand, giving them instructions at what rates to carry men into several parts of the town, where all day they may be had. Other hackney men seeing this way, they flocked to the same place, and perform their journeys at the same rate. So that sometimes there is twenty of them together, which disperse up and down, that they and others are to be had everywhere, as watermen are to be had by the water-side. Everybody is much pleased with it. For whereas before coaches could not be had but at great rates, now a man may have one much cheaper."—*Ibid.* vol. 1, p. 227.

1634. "HERE are two rich women who bid hard for the Earl of Huntington; he is next to Sussex, the eleventh earl. The one, the day she is married, will lay him down upon a table £20,000, which she will freely give him. The other offers £500 a year during his life, and £6000 in money, to go to church and marry her, and then at the church door to take their leaves, and never see each the other after."—*Ibid.* vol. 1, p. 261.

1634. "THE bowling in the Spring Garden was by the king's command put down for one day, but by the intercession of the Queen it was reprieved for this year; but hereafter it shall be no common bowling place. There was kept in it an ordinary of six shillings a meal, when the king's proclamation allows but two elsewhere: continual bibbing and drinking wine all day long

under the trees, two or three quarrels every week. It was grown scandalous and unsufferable; besides my Lord Digby being reprehended for striking in the King's garden, he answered that he took it for a common bowling-place, where all paid money for their coming in."—*Ibid.* p. 262.

1634. "THE proclamations which have come out for rating of all aohatres have done little good. They will not bring them to London as heretofore; so that housekeeping in London is grown much more chargeable than it was before these proclamations were published."—*Ibid.* p. 263.

1634. "THE tobacco licensers go on apace, they yield a good fine, and a constant yearly rent. But the buildings yield not that profit that was expected as yet. My Lord Maynard compounded for £500 for some twenty houses built in Tuttle Street."—*Ibid.* p. 263.

1634. SIR HENRY WOTTON intended his parallel of Buckingham and Essex for the press, "that is not done, but copies in written hand pass up and down the town."—*Ibid.* vol. 1, p. 265.

1634. "THE ministers of London are in a fair way for increasing their means; within the walls the livings are very small; they let their houses for great fines, reserving small rents, out of which the parson is paid 2s. 9d. in the pound, according to the statute, which yields small profits to the parson. It is referred to his majesty by a committee of some four or five of his council, who have taken such pains in it as will produce sudden and good effects. They are like to have the better success in it, because they are not over greedy of wealth, for should they have that rate upon every house, really let as it is worth, some of their livings would be worth £2000, £3000, or £4000 a year; but they desire their livings to be made up but £200 by the year, all not so much, where there is a small parish."—*Ibid.* vol. 1, p. 265

1634. "HERE is a proclamation coming forth about the reformation of hackney coaches, and ordering of other coaches about London. 1900 was the number of hackney coaches of London, base lean jades, unworthy to be seen in so brave a city, or to stand about a King's court."—*Ibid.* vol. 1, p. 266.

1634. "DR. CHAMBERLAYNE, the man midwife, endeavoured to erect a lecture of midwifery, which he would have read in his house to the licensed midwives of London, for which he was to have one shilling for every child born in

the city and suburbs of London; other conditions for his advantage he subjoined to this, as bargaining beforehand for his fee in a case of necessity, where he was called; but it would receive no passage from the Bishop of London, who licenses all the midwives of London, nor yet from the College of Physicians."—*Ibid.* vol. 1, p. 336.

1634. "HERE is also another project for carrying people up and down in close chairs, for the sole doing whereof, Sir Sauder Duncombe, a traveller, now a pensioner, hath obtained a patent from the King, and hath forty or fifty making ready for use."—*Ibid.* vol. 1, p. 336.

1634. SHARP proceedings against such as live in towns, and out of their countries without leave.—*Ibid.* vol. 1, p. 337.

1634. Much noise here is of the depopulations that are come into the Star Chamber; it will bring in great sums of money.—*Ibid.*

"SIR GILES ALLINGTON's wife, that he was fined so horribly for in the High Commission, being his niece, is dead of the pestilence; of which disease there hath died in London this year (1634) flux and pox, above 1300."—*Ibid.* vol. 1, p. 359.

1634. UPON the death of Lord Treasurer Warton, the King "commanded all at court to mourn for him one day."—*Ibid.* vol. 1, p. 389.

1635. "The frequent transportation of the wools of Ireland into foreign parts, is as notorious as prejudicial unto both kingdoms, carrying away the manufactures with the materials: especially at this time, when we are able to convert into cloth all the wools we can get, and vend in foreign parts all that we can make, the Turkey trade alone now vending at least 20,000 cloths a year."—SECRETARY COKE.—*Ibid.* vol. 1, p. 423.

1635. "THERE is a Lottery a-foot for bringing in fresh water by aqueducts into the Covent Garden (where the new town is almost finished) and Whitehall."—HOWELL. *Ibid.* vol. 1, p. 489.

1635. "A DOVER-MAN passing to Calais was taken, and the men put to the torture, by the violence whereof a confession was wrung out of them that they were bound for Dunkirk; a barbarism equal to that of Ambosyna."—HOWELL.—*Ibid.* vol. 1, p. 461.

—"THE French put live matches to the fingers' ends of some English sailors, to make them confess, being loaded with timber, and tell to what place they were bound."—GARRARD. *Ibid.* vol. 1, p. 462.

* 1635. "A LOTTERY set up in Smithfield for the advancement of a water work undertaken by Mr. Gage, in twelve days it was drawn dry, every prize gotten by some one or other; the people were so mad of it, no lotteries having been in London for these many years past, that they flocked from all parts of the city. A broker in Long Lane had in those twelve days it stood there, 360 cloaks pawned to him, all which money was thrown into that lottery. They have gained £4000 clear by it: and now having provided new prizes, they have set it up in the borough of Southwark."—*Ibid.* vol. 1, p. 468.

1635. "MONIES come in apace for depopulations; the trespassers in that kind come in apace and compound at the council table, some for £1000, some for £500, some £300, and to set up so many farms again. My Lord of Canterbury hath great care of the church in this business, for by turning arable into pasture, churchmen have had great loss. I hear of 700 trespassers in this kind, great and small."—GARRARD. *Ibid.* vol. 1, p. 491.

GARRARD transmits this letter of Viscount Wimbledon's to the Mayor of Portsmouth as "a rare piece."

"Mr. Mayor, and the rest of your brethren,

"Whereas at my last being at Portsmouth, I did recommend the beautifying of our streets by setting in the signs of your inns to the houses, as they are in all civil towns, so now I must recommend it to you more earnestly in regard of his majesty's figure or statue, that it hath pleased his majesty to honour your town with more than any other: so that these signs of your inns do not only obscure his majesty's figure, but outface it, as you yourselves may well perceive. Therefore I desire you all, that you will see that such an inconvenience be not suffered; but that you will cause against the next spring, that it be redressed, for that any disgrace offered his majesty's figure, is as much as to himself. To which end, I will and command all the officers and soldiers not to pass by it without putting off their hats. I hope I shall need no other authority to make you do it, for that it concerneth your obedience to have it done, especially now you are told of it by myself. Therefore I will say no more, but wish health to you all, and so rest,

"Your assured loving friend,

"WIMBLEDON.

"Oct. 22, 1635."

PRINCE at the Middle Temple—his court and state—a folly this which cost the chief performer £2000.—*Ibid.* vol. 1, p. 567.

1635. "HERE is a proclamation coming forth to prohibit all hackney coaches to pass up and down in London streets; out of town they may go at pleasure as heretofore."—*Ibid.* vol. 1, p. 507.

1635. "THE Prince of the Temple invited the Prince Elector and his brother to a masque at the Temple, which was very compleatly fitted for the variety of the scenes, and exceedingly well-performed. Thither came the Queen with three of her ladies disguised, all clad in the attire of citizens. Mrs. Bassett, the great lace-woman of Cheapside went foremost, and led the Queen by the hand. My lords of Holland and Goring with Henry Percy and Mr. Henry Jermya waited on them, somewhat disguised also. This done, the Prince was deposed; but since the King knighted him at Whitehall.—*Ibid.* vol. 1, p. 525."

STAFFORD sends to Brussels for hangings; which the Spanish Ambassador procures for him from thence.—*Ibid.* vol. 2, p. 43.

1636. "HERE are abundance of new projects on foot upon sea coal, salt, malt, marking of iron (?) cutting of rivers, setting up a new corporation in the suburbs of London, much opposed by the Londoners; many others. Where profit may come to the King let them pass; but to enrich private men, they have not my wishes. Discontinuance of parliaments brings up this kind of grain, which commonly is blasted when they come."—*Ibid.* vol. 2, p. 55.

They indicate also store of capitals.

"UPON a little abatement of the plague, even in the first week of Lent, the players set up their bills, and began to play in the Black Fryars and other houses. But my Lord of Canterbury quickly reduced them to a better order; for at the next meeting of council his grace complained of it to the King, declared the solemnity of Lent, the unsuitableness of that liberty to be given, both in respect of the time and the sickness which was not extinguished in the city, concluding that if his majesty did not command him to the contrary, he would lay them by the heels if they played again. My lord chamberlain stood up and said that my lord's grace and he served one God and one King; that he hoped his grace would not meddle in his place no more than he did in his; that players were under his command. My lord's grace said that what he had spoken no ways touched upon his place, &c., still concluding as he had done before, which he

did with some vehemency reiterate once or twice. So the King put an end to the business by commanding the lord chamberlain that they should play no more."—*Ibid.* vol. 2, p. 56.

1636. "MY Lord of Southampton moved the king by petition, that he might have leave to pull down his house in Holborn and build it into tenements, which would have been much advantage to him, and his fortune hath need of some helps. His majesty brought his petition with him to the council table and recommended it to the lords, telling their lordships that my Lord of Southampton was a person whom he much respected, &c., but upon debate it was dashed."—*Ibid.* vol. 2, p. 57.

1637. "HERE hath been lately so much favour and countenance shewed to projectors, that there are few in court that have not at this time a suit either granted or referred, but the king, as it is said by my Lord of Canterbury's means, had the other day divers of them taken into consideration at the committee of trade, his majesty being present, when fifty of them were damned. Now that the king hath fallen upon a right understanding of this abuse, I hope he will absolutely suppress it. They went about laying great impositions as well upon him as all foreign commodities, and the profits thereof to accrue only to private persons, which gave a general discontentment through the whole kingdom."—*Ibid.* vol. 2, p. 71.

"I AM glad," says Wentworth to Northumberland, "to hear the court purged of such a company of projectors, and wish some of them were hanged to boot, as in very truth the very scandal of his majesty's affairs, and the reproach of all his upright and well-meaning ministers, whose chief care it is to whip forth this vermin as spoilers, indeed, robbers both of king and people."—*Ibid.* vol. 2, p. 77.

1637. "HERE is at this present a commission in execution against cottagers, who have not four acres of ground land to their houses, upon a statute made 31 Elizabeth, which vexeth the poor people mightily, is far more burdensome to them than the ship money, all for the benefit of the Lord Morton and the secretary of Scotland, the Lord Sterling. Much crying out there is against it; especially because mean, needy and men of no good fame, prisoners in the Fleet, are used as principal commissioners to call the people before them, to fine and compound with them."—*Ibid.* vol. 2, p. 117.

1637. SIR WILLIAM SAVILE writes to Stafford. "For the inhabitants of Halifax and there away. I confess I have so much interest among

them (I mean in point of estate) that I shall ever wish them and their trade well. But I will be so far from opposing any thing that your lordship shall at all wish well to, that I will desist from my intended purpose, which was to have petitioned the lords of the council, that the merchant might have had all false cloth found with them seized; for the clothier will be able to make it appear, that when they make any good and true cloth, the merchant will not take it off their hands, but the bad and false cloth they readily buy. And my lord, unless I be infinitely misinformed, the making of good and true cloth would be of much more advantage to the clothier than the making of bad, if the good were at all marketable for the merchants."—*Ibid.* vol. 2, p. 127.

1637. MR. FULWOOD for "stealing a young wench from school, aged 14, an orphan of the city of London, and marrying her against her will, was arraigned at the King's Bench bar and condemned, but Mr. Henry Jermyn hath got his pardon, for which, 'tis said, he had £500."—*Ibid.* vol. 2, p. 140.

"HERE are two masks intended this winter, the king is now in practising his, which shall be presented at Twelfthtide; most of the young lords about the town who are good dancers, attend his majesty in this business. The other, the queen makes at Shrovetide, a new house being erected in the first court at Whitehall, which cost the king £2500 only of deal boards, because the king will not have his pictures in the banqueting hall hurt with lights."—*Ibid.* vol. 2, p. 140.

"HERE is a committee a-foot, which they set on every Tuesday: My lord's grace and all the court lords and officers are of it, for regulating all things in court, both above stairs, beneath, and in the stables, all which are out of order, and need great reformation. They look back to Henry VII., Henry VIII., and Queen Elizabeth's time. The court is now filled with the families of every mean courtier. Dwelling houses are daily erected in every corner of the Mews, proper only for stables. The king's servants wait pell-mell without any order, lodge still in court, and feed there, though they be out of their month or quarter. Places are sold at strange rates all the court over, which makes men prey upon the king in the execution of the lowest places."—*Ibid.* vol. 2, p. 141.

1637. "THERE was a proposition made at the council board which would do much good, were it put in execution over all England; which was to take away the eldest sons of all who were popishly affected, and breed them up in the religion established in the Church of En-

gland. My lord chamberlain fired at it, and moved the king, and since my lord grace of Canterbury, to have Percy Herbert's son, who is heir to his estate should his son fail, taken from his father, and bred up in the Protestant religion. My lord Powis was not pleased much with this motion, gets access to the king, pleads hard for his son, humbly desires that his son may not be held the most jesuited papist of England, and made the only example in this kind: he must submit to his majesty's pleasure, but he should do it much more willingly if it were generally done. Nothing is done of this kind yet, but my lord chamberlain presseth my lord of Canterbury often in this particular."—*Ibid.* vol. 2, p. 247.

1637. "Two of the king's servants, privy-chamber men both, have writ each of them a play: Sir John Suttin (Suckling), and William Barclay, which have been acted in court and at the Black-friars with much applause. Suttin's play cost £300 or £400 setting out; eight or ten suits of new clothes he gave the players; an unheard of prodigality."—*Ibid.* p. 150.

"A SENTENCE in the Star Chamber this term hath demolished all the houses about Piccadilly, by midsummer they must be pulled down, which have stood since the 13th of king James; they are found to be great nuisances, and much foul the springs of water which pass by those houses to Whitehall and to the city."—*Ibid.*

1638. "TIS true notwithstanding all the care and vigilancy the king and prelates take for the suppressing of popery, yet it much increaseth about London, and these pompous shows of the Sepulchre contribute much to it, for they grow common. They are not only set up now in the queen's chapel, for which there is some reason, but also in the ambassador's house, in Con's lodgings, nay, at York house, and in my lord of Worcester's house, if they be not lyars who tell it. Our great women fall away every day."—*Ibid.* vol. 2, p. 165.

Bowls must have been a very favourite diversion in that age, and especially of Mr. Garrard's. Writing to Strafford of Northumberland's dangerous illness he says, "I never had so long a time of sorrow; for seven weeks I did nothing heartily but pray, nor sleep nor eat; in all that time I never bowled."—*Ibid.* vol. 2, p. 180.

It was probably used more for exercise than amusement.

1628. "SIR WILLIAM SAVILE hearing the marquis (Hamilton) was lighted there (Doncaster) went and presented his service to him, who

took him by the hand very nobly; this compliment being out of fashion at court ever since blue coats and swords and bucklers were laid by, might have made the rest suspicious."—SIR EDWARD STANHOPE, *Strafford Letters*, vol. 2, p. 237.

LAUD says to Strafford "I have heard of them that have gone up and down in the dew in their shoes to cure themselves of the gout. Methinks you should try this experiment, rather than lie bedridden as you do."—*Ibid.* vol. 2, p. 264.

Writing from Dublin to his deputy lieutenant general, in Yorkshire, Strafford says "this goes the way of London, but by the *foot post* which shall but follow not long after, you shall secure a full answer."—*Ibid.* vol. 2, p. 282.

1630-1. FEBRUARY 20. "This Sunday morning Westminster Hall was found on fire, by the burning of the little shops or stalls kept therein: it is thought by some pan of coals left there over night. It was taken in time."—LAUD'S *Diary*, p. 45.

1640. OXFORD Carriers not to travel with above six horses in a waggon. "The use of carts with four wheels cannot make such a spoil of the highway as is made usually, if they do not overload them; and the extreme overloading of them is ventured on, because they may use as many horses as they please."—LAUD'S *Hist. of his Chancellorship*, p. 197.

ALE-HOUSES in Oxford reduced from 300 to 100.—*Ibid.* p. 203.

"THE Extraordinary Ambassador from Holland brought a present of horses, pictures, linen, and other curiosities to both their majesties."—CLARENDON'S *Papers*, vol. 1, p. 510.

WHEN Charles advanced with the Scotch into England, they had sixteen leather guns, and apparently no other.—*Ibid.* vol. 2, p. 160.

1646. At Henley upon Thames, a woman speaking against the taxation imposed by parliament, was by the committee then ordered "to have her tongue fastened by a nail to the body of a tree by the highway side, on a market day; which was accordingly done, and a paper in great letters, setting forth the heinousness of her fault, fixed to her back."—*Ibid.* vol. 2, app. xxxvi.

This is hardly to be believed.

"It is observed by the most learned physicians, that the casting off of Lent and other fish days, hath doubtless been the chief cause of those many putrid, shaking, intermitting agues, unto which this nation of ours is now more subject than those wiser countries that feed on herbs, sallads, and plenty of fish."—Iz. WALTON'S *Comp. Angler*, p. 18, *Major's Edition*.

An otter-skin was worth ten shillings to make gloves. "The gloves of an otter are the best fortification for your hands that can be thought on against wet weather."—*Ibid.* p. 48.

Iz. complains of the want of otter-killers, p. 51, as, with not keeping the Fence months, likely to prove the destruction of all rivers.

"A SYLLABUS of new verjuice."—*Ib.* p. 77.

"A TROUT for breakfast."—*Ibid.* p. 83.

"COME give my scholar and me a morning drink, and a bit of meat to breakfast."—*Ib.* p. 91.

MR. THOMAS BARKER had "been admitted into the most ambassadors' kitchens that had come to England for forty years, and drest fish for them."

Cromwell only paid him for this service.—*Note to Major's Walton*, p. 395.

"AN instance of blasphemous impiety in Oliver's days, too bad to be repeated, and only thus to be referred to as an example of what such times produce. It passed in Bunyan's own hearing, and therefore cannot be doubted."—*Life, &c., of Mr. Badman*, p. 750.

"HIS hilt's round pommel he did then unscrew,
And thence (which he from ancient precept wore)

In a small chrystal he a cordial drew,
That weary life could to her walks restore."
GONDISERT, p. 87.

"To wounds well search'd, he cleansing wines applied,
And so prepared his ripening balsom's way.

"BALM of the warrior's herb, hypericon,
To warriors as in use, in form decreed,
For through the leaves transparent wounds are shown.

And rudely touched, the golden flower does bleed." *Ibid.* p. 99.

"— her father's a precepts gave her skill
Which with incessant business fill'd the hours;

In spring she gathered blossoms for the still;
In autumn, berries: and in summer, flowers.

Ibid. p. 200.

BIRTHA in healing Gondibert,

"Black melancholy mists that fed despair
Through wounds long rage, with sprinkled
vervain clear'd.

Strewed leaves of willow to refresh the air,
And with rich fumes his sullen senses cheer'd."

Ibid. p. 202.

"THE holiday-custom in great cities, where the shops of chaundry and slight wares are familiarly open, but those of staple merchandize are proudly locked up."—*Preface to Gondibert*, p. 35.

SHOPKEEPERS. "On sacred days they walk gravely and sadly from temples, as if they had newly buried their sinful fathers; at night sleep as if they never needed forgiveness; and rise with the next sun, to lie in wait for the noble and the studious" (in their common ambushes, their shops). "And these quiet couzeners are among the people esteemed their steady men."—Ibid. p. 46.

"WE in England know that glasses are but seconds which succeed on the cupboard, when plate, the principal, is otherwise disposed of." (Said in relation to drinking vessels.)—FULLER'S *Pieghat View*, p. 7.

"SOME English coins being quarter pieces, cannot be put away in payment without loss, except four of them be joined together."—Ibid. p. 38.

"ONLY this I will say, that eminency in English graves is not to be expected, till their art be more countenanced and encouraged."—Ib. p. 46.

OLD WENCESLAS HOLLAR observed "that when he first came into England (which was a serene time of peace) the people both poor and rich, did look cheerfully; but at his return he found the countenances of the people all changed, melancholy, spiteful, as if bewitched."—AUBREY'S *Lives*, vol. 2, p. 402. Quoted by SCHZTES, vol. 1, p. 105.

"THE russet plow-swain, and the leathern hind."
--TAYLOR. (W. F.) *Fearful Summer*, p. 59.

"IN London and within a mile, I ween,
There are of jails or prisons full eighteen;

And sixty whipping posts, and stocks, and cages."—*Id. Virtue of a Jail*.

One of these was Lord Wentworth's, in White-chapel, and the one called New Prison was "a jail for heretics, for Brownists, familists, and Schismatics."—Ibid.

"AT christening-banquets and at funerals,
At weddings (craft-makers' festivals),
A handkerchief doth filch most manifold,
And shark and steal as much as it can hold.
'Tis soft and gentle; yet this I admire at,
At sweet meats 'tis a tyrant and a pirate."

Ibid. *The Praise of Clean Linen*, p. 168.

"HIS shop is not dark, like a woollen draper's, on purpose, because the buyer shall not see the coarseness of the cloth, or the falseness of the colours."—Ibid. *The Waterman's Suit*, p. 174.

"THE Saddlers being an ancient, a worthy and a useful company, they have almost overthrown the whole trade, to the undoing of many honest families. For whereas, within our memories, our nobility and gentry would ride, well mounted (and sometimes walk on foot), gallantly attended with three or four score brave fellows in blue coats, which was a glory to our nation, and gave more content to the beholders than forty of your leather tumbrels. Then Saddlers were a good trade, and the name of a coach was heathen Greek."—Ibid. *The World runs on Wheels*, p. 237.

"A WHEELWRIGHT, or a maker of carts, is an ancient, a profitable, and a trade which by no means can be wanted; yet so poor it is, that scarce the best amongst them can hardly ever attain to better than a calves-skin suit, or a piece of neck beef and carrot roots to dinner on a Sunday; nor scarcely any of them is ever mounted to any office above the degree of a scavenger, or a tything man at the most.

"On the contrary, your coachmaker's trade is the most gainfullest about the town. They are apparelled in satins and velvets, are masters of their parish, vestrymen, who fare like the Emperors Heliogabalus or Sardanapalus, seldom without their mackroones, parmisanis, jellies and kickshaws, with baked swans, pasties hot, or cold red deer pies, which they have from their debtor's workshops in the country."—Ibid. p. 238.

"H. ELLIS, relation of the grand impostures acted in the county of Southampton, William Frankelm and Mary Gadbury asserting themselves to be Christ and his spouse."—1650.

"TREMELLIUS reads it the oak-place (quercetum) of Zahansim, where our translations ron-

der it the plain of Z. A difference not so great but that our age can accommodate, which being wasteful in woods, hath expounded into plains many places which formerly were dark with the thickest oak trees."—*FULLER, Pisgah Sight*, p. 114.

"As London watermen will tell you, an acre of reeds on the bankside is as beneficial as one of wheat."—*Ibid.* p. 173.

"FLAX was a staple commodity of Egypt, much whereof at this day is imported and used in England."—*Ibid.* p. 78 (second paging).

"We say *mourning shirts*,—it being customary for men in sadness to spare the pains of their laundresses."—*Ibid.* p. 98.

HATS—a mere modern invention, since round flat caps were disused.—*Ibid.* p. 107.

BADGER skins, fitter for gloves than shoes, were no doubt "of finer grain and dressing in those parts (Judea) perchance worn with their fur,—than in our land where the leather thereof is of no considerable value."—*Ibid.* p. 109.

CONDITION of the players during the commonwealth.—*Old Plays*, vol. 1. Dialogue, note, p. 151.

"LET not the multitude of mourners that attend my obsequy, be an argument of vain glory and unreasonable expense."—*WHITSON'S Farewell*, p. 25.

Was then the coffin trunk-shaped, as abroad?

BISHOP FELL in his life of Hammond, says that Hammond "being yet in his long coats which heretofore were usually worn beyond the years of infancy, was sent to Eton School." They were worn till twelve or thirteen years of age.—*EVELYN*, vol. 1, p. 381. *FOSBROOKE'S Berkeley*, p. 57.

The Christ Hospital dress was probably the usual dress of boys.

SMITH says "there were more than twenty married couples within the forbidden degrees, not more than five miles from Berkeley Castle."—*Ibid.* p. 161.

"AN you mean
To rise at court, practise to caper. Farewell
The noble science that makes work for cutlers!
It will be out of fashion to wear swords.

Masques and devices welcome, I salute you!
Is it not pity a division
Should be heard out of music? Oh 'twill be
An excellent age of crochets and of cansters."
SHIRLEY'S Coronation. B. & F. vol. 9, p. 36.

"ENTER LOVE
There's Cupid now! that little gentleman
Has troubled every masque at court this seven
years." *Ibid.* p. 56.

"FIRST, a strong oullis
In his bed; to heighten appetite: shuttlecock
To keep him in breath when he rises: tennis-
courts
Are chargeable, and the riding of great horses
Too boisterous for my young courtiers,—Let
the old ones
I think not of, use it
MASSINGER. E. of the East, p. 262.

"THE masters never prospered
Since gentlemen's sons grew prentices; when
we look
To have our business done at home, they are
Abroad in the tennis-court; or in Partridge alley,
In Lambeth marsh, or a cheating ordinary."
Ibid. City Madam, p. 107.

AMONG those whom Claudio in *MASSINGER'S Guardian*, enumerates as lawful prey for his banditti, are the

"Builders of iron mills, that grub up forests,
With timber trees for shipping."
Vol. 4, p. 165.

THE thriving rogues of trade were to be known,
"If they walk on foot, by their rat-coloured
stockings
And shining shoes, if horsemen by short boots,
And riding furniture of several countries."
Ibid. p. 166.

"IMITATING
The courteous English thieves, for so they call
them,
They have not done one murder."
Ibid. p. 221.

"TIS reported
There is a drink of forgetfulness, which once
tasted,
Few masters think of their servants, who grows
old
Are turned off like lame hounds, and hunting
horses
To starve on the commons."
Ibid. Bashful Lover, p. 439.

"THEIR pockets in their sleeves, as if they laid
Their ear to avarice, and heard the devil whisper.

Now our's lie downward, here, close to the flank,
Right spending pockets, as a son's should be
That lives in the fashion. Where our deceased
fathers

Brought up your paned hose first, which ladies
laughed at,—

They love a doublet that's three hours a buttoning,
And sits so close, makes a man groan again,
And his soul mutter half a day."

Ibid. *Old Law*, p. 486.

"BEFORE the general introduction of books, our ancestors were careful to dole out instruction in many ways; hangings, pictures, trenchers, knives, wearing apparel, everything in a word, that was capable of containing a short sentence was carried to account."—GIFFORD. *MASSINGER*, vol. 4, p. 489. See the plan for example.

A TAILOR appears as one of the domestics in a wealthy family.—*Old Law*, p. 509.

"THE butler before the cook, while you live; there's few that eat before they drink in a morning."—Ibid. p. 511.

"WHAT will that fan, tho' of the finest feather, Stand thee the brunt of winds and storms to bear?"

QUARLES. *School of the Heart*, p. 22.

CREDULOUS, in CARTWRIGHT'S *Ordinary*, says of his son when the sharpers are predicting splendid fortunes for him,

"The Turkish monarchy's a thing too big
For him to manage: he may make perhaps
The governor of some new little island,
And there plant faith and zeal."

Old Plays, vol. 10, p. 189.

"I SHALL live to see thee Stand in a play-house door with thy long box, Thy half-crown library, and cry small books, Buy a good godly sermon, gentlemen! A judgment shown upon a knot of drunkards;— A pill to purge out popery;—The life And death of Catharine Stubbs."

CARTWRIGHT'S *Ordinary*, O. P. vol. 10, p. 226.

LEATHERN cups, "small jacks we have in many ale-houses of the city and suburbs, tipt with silver; besides the great black jack and bombards at the court; which, when the Frenchmen first saw, they reported at their return into their country, that the Englishmen used to drink out of their boots."—*Philocolonista*, quoted, *Old Play*, vol. 10, p. 287.

"BEGGARS, that, being within reach of the lash for singing libellous songs in London, were fain to fly into" the country.—BROOME, *Jovial Crew*, Ibid. p. 292

"MADAME, said Whitelocke to Queen Christina, Monday next is the first day of May, a great day in England; we call it May-day, when the gentlemen use to wait upon their mistresses abroad, to bid the spring welcome, and to have some collation, or entertainment for them. Now, your majesty being my mistress if you will do me the honour, that, after the custom of England, I may wait on you on May-day, and have a little treatment for you after the manner of England; this I call going into England, and shall take it as a very great favour from your majesty.

"QUEEN. If this be your meaning of going into England, I shall be very willing, as your mistress, to go with you on Monday next, and to see the English mode."

He began this subject by asking—"Will your majesty be pleased on Monday next to go into England?"

"Q. Hardly so soon; yet perhaps I may one day see England. But what is your meaning in this?"

"W. Ut supra."

Journal, vol. 2, p. 118.

At this May-day collation, the queen, "among other frolics, commanded Whitelocke to teach her ladies the English salutation, which, after some pretty defences, their lips obeyed, and Whitelocke most readily."—Ibid. p. 126.

"To Grave Erio's lady, Whitelocke presented a clock of the new make, to hang by the wall, set in ebony, with rich studs of silver.

"To other ladies he presented English gloves, ribbons, silk stockings, and the like, which are of great account with them."—Ibid. p. 221.

"HOWIT, in noticing that curious philosophical traveller, Sir Henry Blount's 'Organon Salutis,' 1659," observed, that "this coffee drink hath caused a great sobriety among all nations. Formerly, apprentices, clerks, &c. used to take their morning draughts in ale, beer, or wine, which often made them unfit for business. Now they play the good fellows in this wakeful and civil drink, Sir James Muddiford, who introduced the practice hereof first in London, deserves much respect of the whole nation."—D'ISRAELI, *Curiosities*, vol. 4, p. 99.

LILITH, who kills children. The name by which the Jews call this she-devil "is taken from the night, for so the word signifieth first. And it will be something to you, when you remember yourself of that ordinary superstition of the old wives, who dare not entrust a child in the cradle by itself alone, without a candle. You must not think those people know what they do; and yet you may perceive their silly ways to be derived from an original much bet

ter and more considerable than can be guessed at from their *prone* and un instructed way of performance."—JOHN GREGORY, p. 97.

"It hath been a custom, and yet is elsewhere, to whip-up the children upon Innocents'-day morning, that the memory of the murder of the innocents might stick the closer; and in a moderate proportion to act over the cruelty again in kind."—Ibid. 113.

THE Duchess of Newcastle says, "teeth that are dirty and foul may be rubbed with china, and brick, or the like."—*Annual Parliament. Poems and Fancies*, p. 208.

"As foolish and unnecessary customs brought from foreign parts, she complains of boring the ears for pendants; pulling up the hedges of the eyebrows by the roots, leaving none but a narrow and thin row, that the eyes can receive no shade therefrom; and peeling the first skin off the face with oil of vitriol, that a new skin may come in its place, which is apt to shrivel the skin underneath."—Ibid. p. 209.

Charles the Second.

JOSELYN, speaking of the Moose Deer in North America, says, "the flesh of their fawns is an incomparable dish, beyond the flesh of an ass's foal, so highly esteemed by the Romans, or that of young spaniel puppies, so much cried up in our days in France and England."—*New England's Rarities*, p. 19. See *Green Book*, p. 12.

"If what I've said can't from the town affright,
Consider other dangers of the night,
When brick-bats are from upper stories thrown,
And emptied chamber-pots come pouring down
From garret windows." OLDHAM.

1663. "THE piety of the Christian church hath made some little provision towards an artificial immortality for brave and worthy persons; and the friendships which our dead contracted while they were alive, require us to continue a fair memory as long as we can, but they expire in monthly minds, or at most in a faint and declining anniversary."—JEREMY TAYLOR'S *Sermon at the Funeral of Abp. Bramhall*.

These ceremonies then appear not to have been abrogated by the Reformation, nor obsolete in his time.

No sewers in Chancery-lane.—*Life of Lord Keeper North*, vol. 1, p. 156.

LORD KEEPER GUILDFORD, "was extremely
B B

desirous that a register of titles to land should be settled, and he worked seriously upon it. Lord Chief-Justice Hales feared 'more holes might be made than mended by it:' but Lord Keeper Guildford thought it not only practicable, but absolutely necessary, and if it were not done, that forgery would soon be the best trade in England. That used to be his expression."—Ibid. vol. 1, p. 210.

FROM a story in this book, vol. 1, p. 226, of a dissenter who invited the judges to her house, near Exeter, and "had not the manners to engage the parish-minister to come and officiate with any part of the evening service before supper," this sort of family service seems to have been usual.

BRISTOL. "It is remarkable there, that all men that are dealers, even in shop trades, launch into adventures by sea, chiefly to the West India plantations and Spain. A poor shop-keeper that sells candles, will have a bale of stockings, or a piece of stuff for Nevis or Virginia, &c.; and, rather than fail, they trade in men, as when they sent small rogues taught to prey, and who accordingly received actual transportation, even before any indictment found against them, for which my Lord Jeffries scoured them. In a word, pride and ostentation are publicly professed. Christenings and burials pompous beyond imagination. A man who dies worth £300 will order £200 of it to be laid out in his funeral procession."—Ibid. vol. 1, p. 234.

As a judge, he was "never more puzzled than when a popular cry was at the heels of a business; for then he had his jury to deal with, and if he did not tread upon eggs, they would conclude sinistrously, and be apt to find against his opinion. And for this reason he dreaded the trying of a witch."—Ibid. vol. 1, p. 250. See the passage.

THE princely economy of the Duke of Beaufort at Badminton.—Ibid. vol. 1, p. 255.

YORK MINSTER. "The gentry affect much to walk there to see and be seen; and the like custom is used at Durham."—Ibid. vol. 1, p. 262.

"In these churches (York and Durham) wind music was used in the choir, which I apprehend might be introduced at first for want of voices, if not of organs; but as I hear, they are now disused. To say the truth, nothing comes so near, or rather imitates so much an excellent voice, as a cornet-pipe: but the labour of the lips is too great, and it is seldom well sounded."—Ibid. vol. 1, p. 263.

WOOLLEN railroads at Newcastle described.—*Ibid.* vol. 1, p. 265.

"FROM Newcastle his lordship's road lay to Carlisle. The Northumberland sheriff gave us all arms; that is, a dagger, knife, penknife and fork, all together. And because the hideous road along by the Tyne, for the many and sharp turnings and perpetual precipices, was, for a coach not sustained by main force, impassable, his lordship was forced to take horses, and to ride most part of the way to Hexham."—*Ibid.* vol. 1, p. 271.

KENDAL. "We could not without a chagrin, observe the common people walk barefoot, and the children leaping as if they had hoofs, and those shod with iron; but it is almost the same all over the north. This town so situated, and out of the way, is yet celebrated for much woollen manufacture sent from thence to most parts of England. They could write to most trading towns, and have answers by the packs (for all is horse carriage) with returns, (time being allowed) as certain as by the post."—*Ibid.* vol. 1, p. 277.

CORRIVERTON suppressed, because seditious discourses were held there.—*Ibid.* vol. 1, p. 298. See also NORTH'S *Excursion*, to which he refers.

JUDGES wore point bands. "At his table, a stupid servant spilt a glass of red wine upon his point band and cloaths."—*Ibid.* vol. 2, p. 55.

SIR GEORGE COOK is said to have been the first person who brought the plane-tree into England.—*Hist. of Chilton*, with KENNETT'S *Par. Ant.* vol. 2, p. 492.

"How cometh it that so many of your church members at this day continue this practice, of going to your public places and temples to say their private prayers?" One place is not better nor more holy than another to pray in, and so to go into any public place and pray privately smelleth strongly either of hypocrisy or else of superstition.—G. KEITH'S *Rector Corrected*, p. 126. 1680.

"THOSE called the commons had their kind of swearing, and those called the gentry had theirs; so that the ordinary way of swearing would not serve their turn; but, as they exceeded the commons in outward greatness, so they thought it a property to exceed them in swearing more great and terrible oaths, and these are called gentleman oaths."—G. KEITH'S *Way Cast Up*, p. 35. 1677.

THORNTON had in his museum a straw hat about two and a-half yards in circumference, and a cloth hat almost of the same dimensions. "These," he says, "are such as G. Fox, the Proto-Quaker, called skimming-dish hats, and bore his testimony against them; and, to confess the truth, they are almost as novel as his religion, brims being a modern invention, since round flat caps were disused."—*Ibid.* p. 42.

"WHITE gloves, with broad black lace ruffles, and heavy fringe, gloves pearl colour and gold; these were used in my own time. Women's at the same time (*ult. Car. II.*) had large rolls of ribands round the tops, and down to the hand, plain crimson satin, intermixed with stripes and flowers, edged with gold."—A. TH.'S *Wedding Gloves*.

To these gloves may be added the lady's sceptre, or useless busk, held in the hand.—*Mrs. Thorob.* p. 43.

A LACE cravat scarce four and a-half inches deep, temp. *Car. II.*; a point cravat a foot deep, in the same reign, its riband of gold and green.—*Ibid.* p. 42.

THE fashion of washing before meals was still used in France in La Bruyère's time. Speaking of the class of men whom he calls *effrontés*, he says, "s'ils savent un repas, déjà ils tiennent le milieu de la table, et les conviés sont encore au buffet pour laver."—*Ibid.* tom. 3, p. 117.

"IN the cathedral of York an indecent custom, not yet abolished in some other cathedrals, prevailed, of walking and talking loudly in the nave during prayers, so that the congregation were often interrupted in their devotions. Dr. Lake, however, was a resolute disciplinarian, and resolved to break so indecent and profane an usage; but the mob were so much exasperated by the attempt, that after breaking open the south door of the cathedral, they assaulted the residentiary in his own house, and having stripped it of part of the tiling, would probably have murdered him, had he not been seasonably rescued by Captain Honeywood, the deputy governor of the castle."—WHITTAKER'S *Leisies and Elmete*, p. 37.

"THE introduction of brick occasioned a very material step towards modern comfort. The walls were lighter, and therefore the window frames having so much less weight to sustain, expanded in proportion, and the transom window, gloomy as it is thought at present, in the reign of Charles II. conveyed an idea and a feeling of cheerfulness and gaiety."—*Ibid.* p. 79.

"THE penny post the invention of one Doowra, but taken from him by the crown, ungenerously, if not wrongfully."—*Life of Lord K. Guildford*, vol. 2, p. 99.

LORD KEEPER NORTH's intention of publishing the records, as "for the advantage of the monarchy."—*Ibid.* p. 221.

KNICKKNACKS of science.—*Ibid.* p. 251-2. Sir S. Moreland's house.—*Ibid.* p. 269.

THE Lord Keeper North the first person who put tradesmen upon making and selling barometers.—*Ibid.* p. 271.

BARROW alludes to hawking as still common in his days.—Vol. 3, p. 43. I should think it was just then falling into disuse;—partly, perhaps, because men had not been bred to it during the rebellion.

It appears that boys took their servants to Westminster.—*Spectator*, No. 96.

LOUIS XIV. dined at noon. Regnier, in his 12th Sat. says,

"qu'il est midi sonné
Et qu'au logis du roi tout le monde a diné."
Mém. tom. 21, p. 436.

"THE court used to take the water from the stairs at Whitehall Palace, in summer evenings, when the heat and dust prevented their walking in the Park. An infinite number of open boats, filled with the court and city beauties, attended the barges in which were the royal family; collations, music, and fireworks completed the scene."—GRAMMONT's *Mém.* vol. 1, p. 203.

HIS banquets, which "even in the midst of London surpassed the king's collations," came from Paris,—like his clothes.—*Ibid.* p. 203.

"COACHES with glasses were then a late invention. The ladies were afraid of being shut up in them. They greatly preferred the pleasure of shewing almost their whole persons to the convenience of modern coaches. That which was made for the king not being remarkable for its elegance, Grammont was of opinion that something might be invented which should partake of the ancient fashion, and yet prove preferable to the modern. He sent to Paris, and presented Charles with the most magnificent *calèche* that had ever been seen. The price which he had fixed to give was one thousand five hundred louis, but it cost two thousand."—*Ibid.* p. 207. See *Astizma*.

"You were as sure to see a guitar on a lady's toilet, as rouge and patches."—*Ibid.* vol. 2, p. 40.

An Italian musician, of whom Charles was proud, had brought this instrument into fashion.

ON one side of the walk at Tenbridge "the market was kept, and as it is the custom here for every person to buy their own provisions, care is taken that nothing offensive appears on the stalls."—*Ibid.* vol. 2, p. 209.

RULES for drinking these waters, which must have made Tunbridge the happiest place in the world.—*Harl. Mis.* vol. 9, p. 185.

"As soon as evening comes, every one quits his little palace to assemble on the bowling green, where in the open air, they choose a turf softer and smoother than the finest carpet in the world."—*Ibid.*

"THE game of bowls, which in France is the pastime of mechanics and servants only, is quite the contrary in England, where it is the exercise of gentlemen, and requires both art and address. The places where it is practised are charming delicious walks, called bowling-greens, which are little square grass plots, where the turf is almost as smooth and level as the cloth of a billiard table. As soon as the heat of the day is over, all the company assemble there. They play deep, and spectators are at liberty to make what bets they please."—*Ibid.* vol. 2, p. 269.

"MEAD was in those days commonly sold at inns."—*Ibid.* p. 270.

"Of all the diversions of the chase, Charles liked none but hawking, because it is the most convenient for the ladies."—*Ibid.* p. 280.

LUDOWICK ROWZZER, in his treatise upon the Queen's Will, implies that yellow tiffany was worn, I think. Speaking of brimstone, he says, "never so little of it, burning upon a few coals, when our women dry their tiffanies, filleth a whole room with the strong scent of it."—*Harl. Mis.* vol. 7, p. 451.

Or was it not to take out stains?

"HARES are grown infamous, and banished from most tables undeservedly, out of a conceit that they are melancholy meat."—LUDOWICK ROWZZER. *Harl. Mis.* vol. 7, p. 465-6.

See his reasons for controverting this opinion.

THE journalists of the Grand Duke Cosmo's travels, describing Plymouth, say, "the buildings are antique, according to the English fashion, lofty and narrow, with pointed roofs; and the fronts may be seen through, owing to the magnitude of the glass windows in each of the different stories."—P. 124.

A GARDEN of Lord Paulet's, at Hinton St.

George, is described in this volume as "very different from the common style of English gardens: these are usually walks of sand, made perfectly level, by rolling them with a stone cylinder, through the axis of which a lever of iron is passed, whose ends being brought forward and united together in form of a triangle, serve to move it backwards or forwards; and between the walks are smooth grass plats, covered with the greenest turf, without any other ornament. This of my Lord Paulet is a meadow divided into several compartments of brickwork, which are filled with flowers."—P. 141.

"THERE were several species of aquatic birds on the canal in St. James's Park."—Ibid. p. 168.

"WE went to see the New Exchange, which is not far from the place of the Common Garden (Convent Garden) in the great street called the Strand. The building has a façade of stone, built after the Gothic style, which has lost its color from age, and is become blackish. It contains two long and double galleries, one above the other, in which are distributed in several rows great numbers of very rich shops, of drapers and mercers, filled with goods of every kind, and with manufactures of the most beautiful description. These are for the most part under the care of well dressed women, who are busily employed in work, although many are served by young men called apprentices."—Ibid. p. 296.

"THE government of the city finds it necessary by a particular provision, to oblige the heads of the houses in every street to keep on foot a certain number of men armed with spears, at the head of the street, by way of preventing the insolence of the apprentices on the days in which freedom is allowed them."—Ibid. p. 296.

THE dancing schools of the metropolis "frequented both by unmarried and married ladies, who are instructed by the master, and practise with much gracefulness and agility various dances after the English fashion."—Ibid. p. 314.

THE prize fighters were armed with a round shield and a sword not sharpened, fighting with the edge, not with the point.—Ibid. p. 316.

ARCHBISHOP OF CANTERBURY. "A private boat of a noble shape, and ornamented with the ensign of his dignity, is always on the river, in which he can at any moment cross over to Whitehall."—Ibid. p. 320.

CHARLES II. supped with Cosmo the evening before the Grand Duke's departure. "To the service of fruit succeeded a most excellent course of confectionary, both those of Portugal and other countries famous for the choiceness of their sweetmeats. But scarcely was it set upon the table when the whole was carried off and plundered by the people who came to see the spec-

taclé of the entertainment: nor was the presence of the king sufficient to restrain them from the pillage of those very delicate viands; much less his majesty's soldiers, armed with carabines, who guarded the entrance of the saloon to prevent all ingress into the inside, lest the confinement and too great heat should prove annoying, so that his majesty, to avoid the crowd, was obliged to rise from table, and retire to his highness's apartment."—Ibid. p. 378.

THE English women, "when they attend at the discourses of their preachers, write down an abridgement of what they say, having in their letters abbreviations which facilitate to them, and to the men also (thanks to their natural quickness and the acuteness of their genius), the power of doing this with rapidity."—Ibid. p. 400.

A SORT of beer in London, "made with the body of a capon, which is left to grow putrid along with the malt." What can be meant by this?¹

ENGLISH noblemen "do not in general keep French cooks; their tables in consequence, though distinguished by abundance, are deficient in quality, and in that exquisiteness of relish which renders the French dishes grateful to the palate. This is particularly the case with their pastry, which is grossly made, with a great quantity of spices, and badly baked. There is also a great want of that neatness and gentility which is practised in Italy, for on the English tables there are no forks nor vessels to supply water for the hands, which are washed in a basin full of water that serves for all the company: or perhaps at the conclusion of dinner they dip the end of the napkin into the beaker which is set before each of the guests, filled with water, and with this they clean their teeth and wash their hands."—Ibid. p. 464.

EXTORTION and cruelty in the prisons.—*Somers' Tracts*, vol. 7, p. 533.

Cosmo, while in England, "had plenty of all the portable rarities for food and drink Italy had to afford."—*RIZZESI'S Memoirs*, p. 15.

1667. MIDNIGHT funerals. "When I think to ease myself at night by sleep, as last night, about eleven or twelve o'clock, at a solemn funeral, the bells set out. That men should be such owls to keep five thousand people awake, with ringing a peal to him that does not hear it!"—SHADWELL'S *Sullen Lovers*.

KISSING was the common salutation among men, as now on the continent. This appears by all the comedies of that age.

"I HAD as leave stand among the rabble to see a jack-pudding eat a custard as trouble my-

¹ Porter-brewers can elucidate this Query.—J. W. W

self to see a play."—SHADWELL's *Sullen Lovers*.

FOUR shillings the price of admittance to the boxes.—*Ibid*.

"HE asked me to be his second, which I could not in honour refuse.

"*Emitia*. Granting that barbarous custom of duels, can anything be so ridiculous as to venture your life for another man's quarrel, right or wrong?"—*Ibid*.

"HERE's a peruke, no flax in the world can be whiter. How delicately it appears by this coloured hanging! and let me advise you, ever while you live, if you have a fair peruke, get by a green or some dark-coloured hanging or curtain, if there be one in the room. Oh, it sets it off admirably."—SHADWELL's *Humourists*.

"BE sure if your eyebrows be not black, to black 'em soundly. Ah, your black-eyebrow is your fashionable eyebrow. I hate rogues that wear eyebrows that are out of fashion."—*Ibid*.

"MUST I stay till by the strength of Terse claret you have *wet* yourself into courage?"—*Ibid*.

This I suppose means *terse* claret—claret drawn from the cask. The scene is a tavern.

"A FELLOW that never wore a noble and polite garniture, or a white perriwig; one that has not a bit of interest at *Chatolins*, or ever ate a good fricacy, sup, or ragoust in his life!"—*Ibid*.

"OUR young fellows imitate the French. Their summer-fashion of going open-breasted came to us at Michaelmas, and we wore it all winter; and their winter-fashion of buttoning close their strait long-waisted coats, that made them look like monkeys, came not to us till March, and our coxcombs wore it all summer."—*Ibid*. *Virtuoso*.

"I HAVE choice good gloves, Amber, Orange-ry, Genoa, Romane, Frangipand, Neroty, Tuberosa, Gessimine and Marshal; all manner of tires for the head, locks, tours, frowzes, and so forth; all manner of washes, almond water and mercury water for the complexion; the best Peter and Spanish paper that ever came over; the best pomatums of Europe, but one rare one, made of a lamb's caul and May dew. Also, all manner of confections of mercury and hog's bones to preserve present and to restore lost beauty."—*Ibid*.

SHADWELL's Clodpate calls London "that place of sin and sea coal."

"'Tis a shame that a company of young

well-faced fellows, that have no sense beyond peruques and pantaloons, should be the only men with the ladies."—SHADWELL's *Epsom Wells*.

"HAS the fellow that cries old clothes redeemed the new velvet coat, which I believe he stole? Or the oyster woman her red petty-coat with silver lace on't? Has the Whetstone whore redeemed her *mantoplice* (?) and her silk dyed pettycoat with gold and silver lace?"—*Ibid*. *Miser*.

"SHE persuaded him to play with hazard at backgammon, and he has already lost his Edward shillings that he kept for shovel board, and was pulling out broad pieces that have not seen the sun these many years, when I came away."—*Ibid*.

"I AM your Uncle."

Sir Tim. "Yes, my father's younger brother. What a murrain do we keep you for, but to have an eye over our dogs and hawks, to drink ale with the tenants (when they come with rent or presents) in Black Jacks, at the upper end of a brown shuffle-board table in the hall? to sit at the lower end of the board at meals, rise, make a leg, and take away your plate at second course."—*Ibid*. *Lancashire Witches*.

"HUGH Leicestershire *pease-fed* sheep, as rank as old he goats." This was before turnips or potatoes had been introduced to feed them. In the same scene the following are mentioned as dainties, "fawns out of their dams' bellies ript, gelt goats, bruised venison, sucking rabbits, shoulders of venison in the kell (?) with blood, young rooks, and new-hatched martins."—*Ibid*. *Woman Captain*.

"BREAK those windows, 'tis Normandy glass."—*Ibid*.

"I UPB thee not as other noblemen do their pages, who let gentlemen's sons ride at the tails of their coaches, crowded with rascally footmen: 'tis a French mode. They used formerly to give 'em the same education with their sons, which made their fortunes; and 'twas a preferment then for a gentleman's younger son. Now they are bred to box and dice, and cheat with the footmen: after they're out of livery perhaps they turn to the recreation of the highway; or the top of their fortune is to take up in some troop, and there's an end of 'em."—*Ibid*. *Bury Fair*.

THE perfumer at the fair offers for sale, "pulvilio, sweet bags, perfumed boxes for your hoods and gloves, all sorts of sweets for your linen, Portugal sweets to burn in your chamber."—*Ibid*.

THE shawm and bandore mentioned as instruments of country music.—*Ibid*.

"I KNEW the Hectors, and before them the Muns, and the Tityre Tus. They were brave fellows indeed. In those days a man could not go from the Rose Tavern to the Piazza once, but he must venture his life twice."—*Ibid.* *Scowerers.*

SHAIL-WATER was prepared by accomplished housewives.—*Ibid.*

EIGHT—the supper hour.—*Ibid.*

THE tea table—"is ready for the women, and men that live like women. Your fine-bred men of England as they call 'em are all turned women."—*Ibid.* *The Stock Jobbers.*

DEDICATING the Woman Captain to Lord Ogle, the Marquess of Newcastle's son, Shadwell says, "one virtue of your lordship's I am too much pleased with not to mention, which is, that in this age, when learning is grown contemptible to those who ought most to advance it, and Greek and Latin sense is despised, and French and English nonsense applauded; when the ancient nobility and gentry of England, who not long since were famous for their learning, have now sent into the world a certain kind of spurious brood of illiterate and degenerate youth, your lordship dares love books, and labours to have learning."

COLLEGE, the Protestant Joiner, upon his trial said, "there is scarce a carpenter or a joiner in London but hath pistols when he rides,—scarce a poulterer in London but hath pistols." This in reply when it was urged against him, that he came to Oxford "in an equipage not suited to his profession (for you see he was by trade a carpenter or joiner), but armed on horseback with a case of pistols, things that do not become such men to travel with."—*State Trials*, vol. 8, p. 196.

HE had also a suit of armour made of silk to wear under a coat, "it was silk-armour only for the thrust of a sword," he said.—*Ibid.* p. 649.

ITS use for a sword I do not understand; a better defence it would be against a pistol, or a musket ball. See the anecdote of Major Read in *NEALE'S Travels*.

BY a passage in *PARKER'S Reproof to the Rehearsal Transposed*, p. 499, it seems as if Charles's attempt to introduce a new costume had been represented by the malcontents as tyrannical and dangerous.

"IN many parish churches of late, the reading-pew had one desk for the Bible looking towards the people to the body of the church; another for the Prayer Book looking toward the east, or upper end of the chancel. And very reasonable was this usage; for when the people were spoken to, it was fit to look towards them;

but when God was spoken to, it was fit to turn from the people."—*BR. SPARROW'S Rationale* p. 36.

"AGE, which naturally and unavoidably is but one remove from death, and consequently should have nothing about it but what looks like a decent preparation for it, scarce ever appears of late days but in the high mode, the flaming garb, and utmost gaudery of youth, with clothes as ridiculously and as much in the fashion, as the person that wears them is usually grown out of it. The eldest equal the youngest in the vanity of their dress; and no other reason can be given of it, but that they equal, if not surpass them in the vanity of their desires. So that those who by the majesty, and as I may so say, the prerogative of their age, should even frown youth into sobriety and better manners, are now striving all they can to imitate and strike in with them, and to be really vicious, that they may be thought to be young."—*SOUTH*, vol. 2, p. 50.

EASTER a gala season.—*Ibid.* vol. 2, p. 89.

IT seems to have been a tavern exploit to swallow a frog in a glass of wine.—*BENTIVOGLIO and UMANIA*, book 5, p. 92.

SOUTH complains that the clerical habit was "neglected by such in orders as frequently travel the road clothed like farmers or graziers, to the unspeakable shame and scandal of their profession."—*Ibid.* vol. 4, p. 192.

"A FRIDAY look and a Lenten face."—*Ibid.* vol. 4, p. 273. See the passage, whereby it appears that Friday was kept as a fast till supper time by certain of the sanctified. See also vol. 6, pp. 217-8.

"IF we take a list of the most renowned philosophers in former ages, and the most eminent divines in the latter, we shall find that they were, for the most part, of mechanic, mean and plebeian parentage. Upon this score also there came to be so many free schools and endowed places for learning; because those are most apt to send their children to study, who being poor and low, are not able to maintain them in it."—*SOUTH*, vol. 6, p. 321.

THERE were smoking-places at Tunbridge Wells, that the ladies might not be offended with the smell of tobacco in the walks.—*Tunbridge-alia*, by Mr. PETER CAUSTON, merchant. *State Poems*, vol. 1, pt. 2, p. 204.

THE partridge it seems was sold in the market there, and swans and peacocks, both which birds he says were but in small esteem.—*Ibid.* p. 206.

A POEM upon the lamps in London, here called the new lights.—*Ibid.* p. 243. See pp. 244-5.

"It is looked upon by some as a piece of gentility and height of spirit, to stab and wound, especially if they are assured that the injured person will not resist, and so secure them the reputation of generosity, without the danger of betraying their cowardice."—*SOUTH*, vol. 7, p. 8.

SOUTH calls the theatres "those spiritual pest houses, where scarce any thing is to be heard or seen, but what tends to the corruption of good manners; and from whence not one of a thousand returns, but infected with the love of vice, or at least with the hatred of it very much abated from what it was before. And that I assure you is no inconsiderable point gained by the tempter; as those who have any experience of their own hearts sufficiently know. He who has no mind to trade with the devil, should be so wise as to keep away from his shop."—*VOL.* 7, p. 167.

FASHION for Indian goods.—*State Poems*, vol. 4, pp. 425, 427. The law for burying in woollen pest in consequence of the fashion, to satisfy the clothiers and wool-growers.

HACKNEY coaches restrained from hiring and driving on the Sabbath.—*Grisson's Codes*, vol. 1, 240.

Repealed in part, 1693, when one hundred and seventy-five were to be licensed for Sundays, so as the whole number of seven hundred might be employed successively.

"THE gentlemen in private meetings which A. W. frequented, played three, four, and five parts with viols, as treble, tenor, counter tenor, and bass, with an organ, virginal, or harpsicon joined with them; and they esteemed a violin to be an instrument only belonging to a common fiddler, and could not endure that it should come among them, for fear of making their meetings to be vain and fiddling. But before the restoration of King Charles II. and especially after, viols began to be out of fashion, and only violins used, as treble violin, tenor, and bass violin; and the king according to the French mode, would have twenty-four violins playing before him while he was at meals, as being more airy and brisk than viols."—*Life of Anthony Wood*, p. 97.

"A. WOOD and his mother made a wedding visit to Dr. Ralph Bathurst who had married a kinswoman of theirs. They had before sent in sack, claret, cake, and sugar, to welcome the said married couple, when Bathurst brought home his wife from Oxford."—*Ibid.* p. 194.

"PAID to the collectors of the pole money of the parish of St. John Baptist, wherein he lived 1 li. as a gentleman, and 1s. for his head, towards the carrying on the war between the English and the Dutch at sea." 1666.—*Ibid.* p. 201.

FIRST flying coach from Oxford to London in thirteen hours. 1669.—*Ibid.* p. 218.

PRICE of provisions as fixed by authority at Oxford, 1680, and wines, 1667.—*Ibid.* p. 30.

"THOSE who work in perspective, will so paint a room, that the light entering only through some little hole, you shall perceive beautiful and perfect figures and shapes; but if you open the windows and let in a full light, at most you shall see but some imperfect lines and shadows."—*J. TAYLOR*, vol. iii. p. 425.

IN the Preface to the matchless *Orinda's Poems* (the genuine edition 1609), it is said among other things to her praise, that her letters were written in a very fair hand and perfect orthography."

1673. *WALLER* said in the House of Commons, "40s. a year, when he was a boy, was a good servant's wages; now in Buckinghamshire 8l. a year, and are forced to send thirty miles for reapers and fellers of wood. We labour under a paucity of people certainly."

In this speech he says "we have peopled Ireland with one hundred thousand souls;" as if this had been done since the restoration.—*Parl. Hist.* vol. 4, p. 679.

1673. *EXPENSE* at elections occasioned by candidates coming from another country.—*Ibid.* p. 658.

"FORMERLY (says *WALLER*) the neighbourhood desired him to serve; there was a dinner, and so an end: but now it is a kind of an empire. Some hundred years ago some boroughs sent not; they could get none to serve; but now it is in fashion and a fine thing, they are revived."

1673. "THIS building (says *SERGEANT MAYNARD*) is the ruin of the gentry, and ruin of religion, having so many thousand people without churches to go to. The enlarging of London makes it filled with lacqueys and pages."—*Ibid.* p. 659. Vide p. 676 also.

1673. *MR. GARROWAY*. "It is worth the honour of the House to have these immense buildings suppressed. The country wants tenants; and here are four hundred soldiers that keep alehouses, and take them of the brewers; and now they are come to be Prætorian guards. That churches have not been proportionable to houses, has occasioned the growth of popery and atheism, and put true religion out of the land. The city of London would not admit rare artists, as painters and carvers, into freedom; and it is their own fault that they have driven trade out of London into this end of the town, and filled the great houses with shops."—*Ibid.* p. 660.

1673. IN the debates upon the introduction of the Habeas Corpus Act, it was said that "several had been sent to Tangiers and the Islands, since the king came in."—*Ibid.* p. 661.

1675. WALLER. "The relief of the poor ruins the nation. By the late Act they are hunted like foxes out of parishes, and whither must they go but where there are houses? (meaning to London.) We shall shortly have no lands to live upon, the charge of many parishes in the country is so great."—*Ibid.* p. 679.

SAWYER. "The Act for settlement of the poor does indeed thrust all people out of the country to London. This bill (for restraint of buildings) remedies the matter. By this increase of building, in a while the people will come into such disorder as to destroy the buildings themselves."

CHILD. "Sixty years' experience has made it evident, in fact, that rents have increased the more for building houses. London has more inhabitants than before the fire."—*Ibid.*

1675. LORD KEEPER FINCH. "Would you restrain the excess of those new buildings which begin to swarm with inhabitants unknown? Your petitions of this kind will be grateful to the king."—*Ibid.* p. 742-3.

More upon this excess of building.—*Ibid.* p. 676.

1675. SIR JOHN HOLLAND. "The truth is, the prodigal and excessive way of living now was unknown to our forefathers, who kept hospitality. It is a leprosy that has almost overspread the nation."—*Ibid.* p. 747.

1676. "THE country is almost depopulated for want of employment, and the people will follow employment. Want of people has forced the farmer to thresh himself. He cannot keep servants, corn is so cheap; and when it is got, there is nobody to eat it; and yet when we reap it, there is 1s. 6d. or 2s. a day for workmen, so few are there to be got."—COL. BIRCH. *Parl. Hist.* vol. 4, p. 835.

SIR WM. COVENTRY. 1676-7. "We have great reason in these cases (disputes in parliament) to give grains of allowance to one another. In ancient times but a few persons spoke in the House, and their speeches were ready penned. Their powder and shot was ready made up in cartridges, ready out and dried, and a man had then time to think: but now we speak on a sudden, and therefore would have some grains of allowance given."—*Ibid.* p. 841.

1676-7. SIR GEORGE DOWLING believes that "for French linen there goes about £500,000 per annum, besides other linen."—*Ibid.* 836.

SIR GEORGE MACKENZIE, writing at the commencement of this reign, says, that "when opulent or great persons undertake public employments, the very rabble have so much prudence as to condemn these for madmen."—*Essays*, p. 96.

"MR. PENNICOTT has shown me a most curious and delightful picture. It is Rose the royal gardener presenting the first pine apple raised in England to Charles II. They are in a garden, with a view of a good private house, such as there are several at Sunbury and about London. It is by far the best likeness of the king I ever saw; the countenance cheerful, good-humoured, and very sensible. He is in brown, lined with orange, and many black ribands, a large flapped hat, dark wig, not tied up, nor yet bushy, a point cravat, no waistcoat, and a tasselled handkerchief hanging from a low pocket. The whole is of the smaller landscape size, and extremely well coloured with perfect harmony. It was a legacy from Loudon, grandson of him who was partner unto Wise."—HOR. WALPOLE's *Letters*, vol. 4, p. 206.

"A FOOL filled a whole wallet and a pillow-bear top full of flies—"—PATRICK's *Parable of the Pilgrim*, p. 264.

"So late as in the year 1674, the clergy in convocation insisted on a right to tax themselves, and this right was recognized by the commons. At present the clergy have dropt that right, when I cannot pretend to say."—LORD CAMDEN. *Parl. Hist.* vol. 16, p. 169.

1666. "THE rents of England, it was found, had of late years decreased to the amount of £200,000 annually."—LELAND. *Hist. of Ireland*, vol. 3, p. 442. *Carte's Ormond*, vol. 2, p. 317, quoted.

AFTER the fire of London, "30,000 beeves, the only riches which Ireland then afforded, were subscribed for relief of the sufferers. But this was industriously represented in England as a political contrivance to defeat the prohibition of Irish cattle."—LELAND, vol. 3, p. 446.

BUNYAN speaks of "cracked groats and fourpence-halfpennies that rich men carry in their purses, when their gold is in their trunks at home."—*Grace abounding, Works*, vol. 2, p. 31.

Was there then an old groat worth 4½d. in comparison with the new? or with those that were cracked and perhaps oiled?

AT great men's funerals "they are sometimes, when dead, presented to their friends, by their compleatly wrought images, as lively as by cunning men's hands they can be, that the remembrance of them may be renewed to their survivors, the remembrance of them and their deeds."—BUNYAN. *Prefatory Epist. to the Life and Death of Mr. Badman*.

Did this custom continue after Cromwell?

A MAN at the gallows confessing the course of his life, said he "began the trade of a thief by stealing of pins and points."—MR. BADMAN, p. 737.

"RICH men will not account their treasure lies
In crackt groats and fourpence-halfpennies,—
Alas, 'tis not this small and odd money
We carry in our pockets for to spend
Will make us rich."

JOHN BUNYAN. *Ebal and Gerizim*, p. 852.

"I AM most free that men should see
A hole cut through mine ear,
If others will ascertain me
They'll hang a jewel there."

BUNYAN'S *Prison Meditations*, p. 1665.

NEITHER Cotton nor his friend Viator ate
breakfast. "My diet," says Cotton, "is always
one glass (of ale) so soon as I am dressed, and
no more till dinner."—*Comp. Angler*, p. 287.

VIATOR. "I will light a pipe, for that is com-
monly my breakfast too."—*Ibid.* p. 292.

"THE tail of a black long-coated our, such as
they commonly make muffs of."—*Ibid.* p. 317.

"AUJOURD'HUY les rois ne permettent pas,
que les ambassadeurs les voyent souvent, ny
familièrement. Il n'y a que celui de la Grande
Bretagne, qui s'estant accoustumé pendant les
années de ses voyages, à une grande liberté, se
plaist à se communiquer, et a voir les ambassa-
deurs sans façon et sans contrainte."—WICQUE-
FORT, p. 23.

There was a reason for this of which W. was
not aware. Charles II. had business with am-
bassadors, which was not to be known by his
nearest ministers.

"THERE is at Auckland a goldsmith's receipt
for £100, in part payment for the plate and
workmanship of the covers of a Bible and Com-
mon Prayer Books—from Bishop Cosin, 1662."
—SUTREES, vol. 1, p. 109.

"COMMON as the circumstance now is, I be-
lieve Crewe (1674) was the first bishop of a noble
family since the reformation: the second was
Compton, Bishop of London."—*Ibid.* p. 115.

"THE last wild wolf was killed in Scotland
in 1682."—*Ibid.* vol. 2, p. 172.

"Lé dessein de la Société Royale a esté ad-
mirable, mais par malheur on ne prit point de
bonnes mesures pour un établissement solide;
et le feu Roy, bien loin de la favoriser en qua-
lité de protecteur, et comme il pouvoit, estant
luy même versé dans les belles connoissances,
tachoit plutôt de la tourner en ridicule. J'en
sçay des nouvelles. Sauf ce qu'on doit à la
memoire des Roys, Charles II. avoit l'esprit
propre aux grandes choses, et l'inclination por-
tée à la bagatelle."—LEIBNITZ. *Miscellanea
Leibnitiana*, p. 28.

"HER husband first cried her down at the Cross,
and then turned her out of his doors."—*Pilgrim's
Progress*, p. 2, (*Works*, vol. 2, p. 282.)

At Gaius's house one is sent "to lay the cloth
and the trenchers, and to set the salt and bread
in order."—*Ibid.* p. 294.

1668. A coach on the way from Bucking-
hamshire, being robbed by highwaymen, the
passengers brought an action against the county,
and recovered damages to the amount of their
loss.—SWINEY, *Hist. of the Baptists*, vol. 2,
p. 362.

DIFFERENCE of the theatres before the rebel-
lion and after the restoration, and increase of
immorality there.—*Old Plays*, vol. 1, *Dialogue*,
p. 148.

SOME plays, in particular the Parson's Wed-
ding, have been presented all by women, as
formerly all by men.—*Ibid.* p. 153.

GENTLEMEN used to comb their wigs in com-
pany, and in public places.—*Old Play*, vol. 11,
p. 467.

"Octavio. WHAT new accident brings you
hither, Flora?"

"Flora. These tablets will inform you, sir.

"Diego. These little black books do more dev-
ils raise

Than all the figures of the conjurer—

This is some missive from the heroine,

If it end not in fighting, I'll be hanged."

Adventures of five hours, *Old Plays*,
vol. 12, pp. 47-8.

"A SHARP-POINTED hat,
Now that you see the gallants all flat-headed,
Appears not so ridiculous, as a younker
Without a love intrigue to introduce
And sparkify them there."

LORD DIGBY. *Elvira*, *Ibid.* p. 161.

DRYDEN says, "I have observed that in all
our tragedies the audience cannot forbear laugh-
ing when the actors are to die: 'tis the most
comic part of the whole play."—*Essay on Dra-
matic Poesy*, p. lviii.

He imputes this to bad acting. But I suspect
it must have been in such tragedies as his own.

"A FIGURE of the heavenly bodies in their
several apartments, February 5, half-an-hour
after three, after noon, from whence you are to
judge the success of a new play called the Wild
Gallant."—*Prologue*, *Dryden's Plays*, p. 1.

ONE whose cloaths are shabby says, "the
best is, my buff coat will cover all."—*Wild
Gallant*, *Ibid.* vol. 1, p. 11.

"THINK upon the sack at Cary House, with
the abrioot flavour."—*Ibid.* p. 16.

"Burr. You are very merry with my ward-
robe; but till I am provided of a better, I am
resolved to receive all visits in this truckle-bed.

Thil. "Then will I first scotch the wheels of it that it may not run."—*Ibid.* p. 12.

"I SENT for three dishes of tea for your good worship, and that was sixpence more,—when your worship came home ill last night, and complained of your worship's head."—*Ibid.* p. 19.

"He has been a great fanatic formerly, and now has got a habit of swearing that he may be thought a cavalier."—*Ibid.* p. 23.

"A BOTTLE and parmesan by him."—*Ibid.* p. 23.

"I HAVE heard you are as poor as a decimated Cavalier."—*Ibid.* p. 29.

"You cannot read *written hand*," is said to a knight in this comedy.—*Ibid.* p. 40.

THE taylor was the mantua-maker also.—*Ibid.* p. 49.

"THE parson takes them to the side of the stage. They turn their backs to the audience, while he mumbles to them."—*Ibid.* p. 76.

Pirate. "THERE's a fair change wrought in you since yesterday morning; then you talked of nothing but repentance and amendment of life."

Capt. "Faith, I have considered better on't. For conversing a whole day together with honest men, I found 'em all so poor and beggarly, that a civil person would be ashamed to be seen with 'em."—*Ibid.* *Rival Ladies*, p. 153.

"THE theatres are not large enough now-a-days to receive our loose gallants, male and female, but whole fields and parks are thronged with their concourse, where they make a muster of their gay clothes."—BISHOP HACKET, *Sermons*, p. 334.

"He stands up for the old Elizabeth way in all things."—DREYDEN, *Sir Martin Mar-all*.

"I CAME up, as we country gentlewomen use, at an Easter Term, to the destruction of tarts and cheese-cakes, to see a new play, buy a new gown, take a turn in the park, and so down again to sleep with my forefathers."—*Ibid.* p. 95.

"SURE 'tis some silenced minister. He grows so fat he cannot speak."—*Ibid.* p. 111.

"THE city's great concern in this case or question of honour and arms, Whether apprenticeship extinguisheth gentry? discoursed; with a clear refutation of the pernicious error that it doth. 1674.

"The motto is *Lameat. Jer. c. 3. Bonum est viro, cum importaverit jugum ab adolescentiâ suâ.*

"John Philipott the herald is the author of this book. A. Wood says it was written to prove that gentry doth not abate with apprenticeship, but only sleepeth during the time of their indentures, and awaketh again when they are expired."—*Censura Literaria*, vol. 1, p. 268.

James the Second.

"BUTTONS of gold and silk, large enough for a wedding coat, 1 Jac. 2. Since worn on the waistcoat of a child of five years old; such the foolish instability of our temper."—*Mss. Thoresb.* p. 43.

SALE of prisoners for the plantations, at Bristol;—put an end to by Jeffries.—*Life of Lord Keeper North*, vol. 2, p. 111

"When the news of the Queen's being with child came to Carlisle, the Papists, being greatly overjoyed thereat, made bonfires in the market-place, and in a public exalted and triumphant manner, drank healths to the young prince; and I being a spectator, with many other young men of the town, the officers called several of us to drink the health with them; and then I took occasion to ask one of the captains how they knew the child would be a prince? might it not happen to be a princess? 'No,' replied he, 'sir, that cannot be, for this child comes by the prayers of the church: the church has prayed for a prince, and it can be no other wise.' And when the news came of his birth, they made another great fire in the same place; where they drank wine, till what with that and the transport of the news, they were exceedingly distracted,—throwing their hats into the fire at one health, their coats at the next, their waistcoats at a third, and so on to their shoes; and some of them threw in their shirts, and then ran about naked like madmen."—THOMAS STORR'S *Journal*, p. 7.

LETTERS are among the objects proposed for taxation in the tract entitled *England Waits*.—*SOMERS'S Tracts*, vol. 9, p. 219.

LAMPS proposed in the same tract.—*Ib.* p. 334.

1685. "GENTLEMEN were now in a most unprecedented manner assaulted in the very streets; one had a powder thrown into his eyes which deprived him of sight; another had his throat cut by two men, though neither of these gentlemen had given the least visible provocation or offence to the aggressors."—*Reresby's Mem.* p. 226.

"JEFFRIES, then Lord Chancellor, the Lord Treasurer, and others, in a furious debauch at Mr. Alderman Duncomb's, stript to their shirts and were only by accident prevented from getting, in that condition, on a sign-post to drink the king's health."—*Ibid.* p. 231.

It is from the common fashion of keeping swift-footed servants in his days that John Bunyan takes his title of the Heavenly Footman, or a description of the man that gets to heaven, together with the way he runs in; the marks he goes by; also some directions how to run so as to obtain.

William the Third.

JOHNSON said "in the last age when my mother lived in London, there were two sets of people, those who gave the wall, and those who took it, the peaceable and the quarrelsome. When I returned to Litchfield 1737, after having been in London, my mother asked me whether I was one of those who gave the wall, or those who took it. Now, it is fixed that every man keeps to the right; or if one is taking the wall, another yields it, and it is never a dispute."—BOSWELL, vol. 1, p. 63.

BISHOP KEN used to sing a morning hymn to his lute every day before he put on his clothes. *HAWKINS' Life of Bp. Ken*, quoted by Boswell, vol. 3, p. 137.

"He acquired a very small but legible hand (for common-placing); for where contracting is the main business, it is not well to write, as the fashion now is, uncial, or semi-uncial letters, to look like pigs' ribs."—*Life of Lord Keeper North*, vol. 1, p. 20.

EDWARD BARLOW, whose true name was Booth, born near Warrington, and ordained in the English College at Lisbon. He took the name of Barlow from his godfather Ambrose Barlow, a Benedictine, who suffered at Lancaster for his religion. He has often, says Dodd, told me, "that at his first perusing of Euclid, that author was as easy to him as a newspaper." His name and fame are perpetuated for being the inventor of the pendulum watches; but according to the usual fate of most projectors, while others were great gainers by his ingenuity, Mr. Barlow had never been considered on that occasion, had not Mr. Thompson (accidentally made acquainted with the inventor's name) made him a present of 200*l*.

He published a treatise of the origin of springs, wind, and the flux and reflux of the sea, 8vo. 1714. And died about two years afterwards nearly eighty-one years of age.—DODD, vol. 3, p. 380.

THE quintain still in use at weddings in some Oxfordshire villages; derived as it appears from the Romans.—KENNETT's *Paroch. Antiq.* vol. 1, p. 25. *Plot's Oxf.* quoted.

KENNETT says of the prints in his Parochial Antiquities. "I am glad you like the seat of Mr. Coker. Some other seats of Sir Wm. Glynn, Sir John Aubrey, Dr. South, &c. are

to be seen finished at their own respective charge, two guineas each table." They were folio plates, and very full ones.

"THE booths in fairs were commonly drest with ivy leaves, as a token of wine there sold, the ivy being sacred to Bacchus; so was the tavern bush, or frame of wood, drest round with ivy, forty years since, though now left off for tuns or barrels hung in the middle of it. This custom gave birth to the present practice of putting out a green bush at the door of those private houses which sell drink during the fair; and perhaps this is all the meaning of hanging out the broom when the wife is absent, and the husband left at liberty to entertain his friends."—KENNETT's *Glossary*.

"WHAT can be said to justify or excuse the corrupt practice of baptizing the children of the poor at church, and of the rich at home?"

"The author of this case has long laid to heart their too common practice of admitting schismatics to be sureties in baptism, nay and schismatics whom they often know to be such, and who sometimes happen to be schismatics of opposite sects and sorts. They are the private christenings which are one great cause of these irregularities. I have been told of one in which one of the godfathers was a dissenter, the other a papist, and the godmother of the Church of England. I have heard of others in which, for the sake of dissenting sureties the sign of the cross hath been omitted; and of another, in which a person of a communion which cannot well be imagined, stood godfather for a child. But besides the common use of private christenings, which is one occasion of this scandalous practice, there is another cause of the growth of it; and that is the corrupt custom of making presents to midwives and nurses, which makes godfathers and godmothers of our communion so difficult to be procured. When this ill custom first came in I cannot see; but I am sure it is now grown to such excess, that it deserves censure, as well as private baptism, which truly deserves to be obnoxious with the episcopal rod. It is to be hoped that when the convocation meets, something will be done by way of censure, to put a stop to both these practices, which have already been the occasions of profaning the holy ministration of baptism, and brought such a scandal upon our church."

"The former practice is so much in use, that a stranger who lived some months in a populous parish without seeing a public christening, asked if children were baptized in the Church of England?"

"The latter practice is come to such an height, that modest parents of the Church of England are often distressed to find such of their own communion, as are willing to be sureties for their children, at the expense of the gifts which are expected upon those occasions, especially if the parties asked have been sureties

at such expense before."—*Case of Sureties in Baptism*, 1701, said to be by LESLIE.

A SCHEME was suggested to William for taking the property of the church, and allowing the clergy yearly stipends. "It was drawn up by a very learned man, a lawyer, who seems to have been patronized by some persons of rank." The MSS. were in the hands of a friend of Thomas Hollis, who with kindred hatred of the church approves the scheme.—*Memoir of T. Hollis*, p. 165.

It must have been during this reign that "there was dug up (not far from Leeds) a statue to the full proportion of a Roman officer, with a large inscription, both which perished by the worse than brutish ignorance and covetousness of the labourers, who in a superstitious conceit bound wyths or wreaths of straw about the poor knight, and burnt him, in hopes of finding, by I know not what magical apparition in the smoke, some hid treasure; and after, in anger at their disappointment, broke him to pieces."—THORNTON, 159. *Whitaker's edition*.

1699. "In May, at Kerton in Lincolnshire, the sky seemed to darken north-westward at a little distance from the town, as though it had been with a shower of hailstones or snow; but when it came near the town it appeared to be a prodigious swarm of flies, which went with such a force toward the south-east, that persons were forced to turn their backs of them." One of these flies was sent to Thoresby.—*Mss. Thores.* p. 15.

"THE rural beaux (1711) are not yet got out of the fashion that took place at the time of the revolution, but ride about the country in red coats and laced hats."—*Spectator*, No. 119.

"THE meanest English plowman studies law, And keeps thereby the magistrates in awe: Will boldly tell them what they ought to do, And sometimes punish their omissions too."

DEFOE's *Trueborn Englishman*.

A SONG in the *State Poems* (vol. 3, p. 336) shows plainly that the sash windows were not hung in those days, but required propping when open. William had like to have been knocked on the head by one.

The windows at Mr. Shandy's must have been of this kind,—as were most of the windows in this house when we came to it.—KESSWICK, 1824.

A CITY feast:

"The napkins were folded on every plate
Into castles and boats, and the devil knows
what.

Then each tuck'd his napkin up under his chin,
That his holyday band might be kept very clean;
And pinn'd up his sleeves to his elbows, because
They should not hang down, and be greased in
the sauce.

When done with the flesh, then they clawed off
the fish,

With one band at mouth, and the other in dish.
When their stomachs were closed, what their
bellies denied,
Each clapt in his pocket to give to his bride,
With a cheesecake and custard for my little
Johnny,
And a handfull of sweetmeats for poor daughter
Nanny."

State Poems, vol. 3, pp. 339–40.

In this same poem it appears that sack was still a common wine.

SIR GEORGE MACKENZIE extols Oxford for its bounty toward "the exiled French Protestants, the fugitive Irish, and the starving clergy of your own profession in Scotland."—*Dedication of his Moral History of Frugality*.

"ROUTIER who had coined for Charles and James II. being a Jacobite, made King William's halfpence so that the back part of the head represented a satyr's face with horns." For this he was turned out of his office, and going to France was employed in the French mint.—*London Magazine*, June, 1737, p. 309.

"THE first effort of the French refugees was our thin black crapes, a manufacture purely their own; and I refer to the memory of people conversant in trade, how universally it pleased our people; so that the least quantity of wool that ever was heard of in a garment, supplying the room of a suit of cloth, it became a general habit, and the ladies of the best quality began to appear in a gown and petticoat under 25s. till the meanness of the price giving every servant an opportunity to be as fine as her mistress, it grew a little obsolete among the women, then the men fell into it."—BRITISH MERCHANT, vol. 2, p. 275. From the *Review*, No. 86. Sat. 30, Dec. 1704.

"How rare 'tis for a man to light upon a company, where as his first salutation, he shall not presently have a bottle thrust to his nose."—NORRIS's *Miscellanies*, p. 162.

TILL the beginning of the eighteenth century, fine lace or point, nearly equal to that of Flanders, and valued at £30 a yard, was made at Blandford.—STEVENSON's *DORSET*, p. 26.

Queen Anne.

1704. "THE Ladies' Diary" was begun, or "The Women's Almanack," containing many delightful and entertaining particulars for the use and diversion of the Fair Sex.

See the Preface to this Almanack for the year 1723, in which disclaiming quackery and prognostications, the staple commodities of other almanack makers, he says that his endeavours

to introduce the Fair Sex to the study of mathematics have been rewarded. The Editor had thus long carefully concealed his name: but he dates from Griff juxta Covent. and sent forth this year Proposal for a Map of Warwickshire, which he said would in some measure discover him. Accordingly by referring to the "Beauties of England and Wales," I find that "Henry Beighton, F.R.S. who resided at Griff, began a survey of the county in 1725, and finished it in 1729. Mr. B. was a man of considerable talent and of equal industry." The first date is erroneous,—but this was clearly the projector and editor of "The Ladies' Diary," certainly of all publications that ever were projected the least likely to have succeeded, and yet it did succeed.

"BOOKSELLERS' shops in the provincial towns of England were very rare, so that there was not one even in Birmingham, in which town old Mr. Johnson used to open a shop every market day."—BOSWELL, vol. 1, p. 10.

Mr. Warren was the first established bookseller in Birmingham.—Ibid. p. 43.

"By advice of the celebrated Sir John Floyes, then a physician in Litchfield, Johnson's mother carried him to London to be touched by Queen Anne for the evil. He had a confused, but somehow a sort of solemn recollection, he used to say, of a lady in diamonds, and a long black hood."—BOSWELL, vol. 1, p. 15. See *Wm. of Malmesbury*, p. 284.

"HATS for women made of platted straw, were much used some years ago, says Thoresby (210). A widow of this town of Leeds, yet living (1714), and her partner dealt for about £7000 yearly in straw hats. But as bone lace, formerly the chief of the ornaments of the British nation, gave way to those from Flanders and Venice, so have straw hats to bonnets and shades made of wood-plat, imported from beyond sea, though made up here. The chief art in the former was in making the hatbands; for which this town was, and is yet so noted, that even those which were made in distant places were and are to this day supplied with them from Beeston."—WHITAKER'S *Thoresby*, p. 210.

"THE ancient British way of using the father's and grandfather's christian name instead of the Nomina Gentilitia, is not yet," says THORESBY, "wholly laid aside in these parts of England (Yorkshire). A pious and ingenious person (my kinswoman by marriage) lately deceased at Leeds, was but the second of his family who had continued the same surname, which had till then been varied as the christian name of the father was, though they were persons of considerable estates. His grandfather Peter, being the son of William, was called Peter Williamson; his father was called William Peterson, which continued till about 1670, when they assumed the surname of Peters. In

the vicarage of Halifax 'tis yet pretty common among the lower sort. A friend of mine asking the name of a pretty boy that begged relief, was answered, it was 'William a Bills a Toms a Luke.' Persons who dwell in the country villages of that spacious vicarage, are almost universally denominated from the place of their habitation. The gentleman forementioned, enquiring for Henry Cockcroft could hear of no such person, though he was within two bowshots of the house: till at long run he found him under the notion of the *chaumer mon*, as he did Wm. Thomas, though not without like difficulty, under that of the *nookail mon*. By the by, chaumermon is not to be taken for *camerarius*, but the inhabitant of the chambered house, which probably was a rare matter of old, amongst the Sylvicolas in the forest of Hardwick. Of the same import is Loftus, or Loft house, the surname of a noble family in Ireland, which was originally of this county."—MSS. *Thoresby*, p. 143.

"BESIDES the cheapness of brick, and the rapidity with which it is wrought up, the introduction of deal timber from Prussia and Livonia (about this reign) occasioned another step in the progress of building. Those who built with oak built upon their own ground, and looked forward with provident regard to the welfare of posterity. But now since the owners of estates adjoining to great towns have devised the expedient of improving them by granting building leases, the lessees have learned to calculate upon the term, and a species of timber has been introduced, cheap, manageable, and of short duration, which will pretty surely prevent the reversioner from enjoying his interest in the building without expense. The refinement of insurance, unknown to and scarcely needed by our ancestors, provides against the inflammable quality of resinous wood; and while walls, floors, and roofs vibrate with every gust of wind, and almost every tread of a human foot, the inhabitant, reflecting that frail as his dwelling is, he inhabits another tenement which will probably perish before it, gladly bestows the sums, which would formerly have been applied to purchase stability and duration, on paint, varnish, and stucco. What a man willingly subtracts from his own comforts for the benefit of an heir, he will refuse to the interest of a stranger."—*Loidis and Elmete*, p. 80. WHITAKER.

"ENGLISH oak, till about this reign, formed the great material of our furniture, as well as of our floors and roofs. But oak was a stubborn log, dark and unsightly, and as soon as the first plank of mahogany from Jamaica had displayed its beauties, all ranks of men, from the peer to the manufacturer, began to discard the lumber of their dwellings and to adopt the new material."—Ibid. p. 80.

Whitaker is not quite accurate here. The best furniture in those days was of walnut, and this it was which was superseded by mahogany. Very probably the change was accelerated by

the great consumption of walnut, for musquets in Marlborough's war, which would so diminish the quantity of that wood, that mahogany might be the cheaper material.

"THE fortune hunters have already cast their eyes upon her, and take care to plant themselves in her view, whenever she appears in any public assembly. I have myself caught a young jackanapes with a pair of silver fringed gloves, in the very fact."—*Spectator*, No. 311.

"WHEN an heiress sees a man throwing particular graces into his ogle, or talking loud within her hearing, she ought to look to herself; but if withal she observes a pair of red heels, a patch, or any other particularity in his dress, she cannot take too much care of her person. These are baits not to be trifled with; charms that have done a world of execution, and made their way into hearts which would have been thought impregnable."—*Ibid.* No. 311.

GENTLEMEN in this age who frequented the opera used to encore by crying out *alro volto*, which is ridiculed in the *Spectator*, No. 314. *Encore* seems also to have been a foreign sound, and the letter writer asks "when he may say it in English—again—again."

FEMALE head dresses—their altitude.—*Spectator*, No. 98.

It appears by Sir Roger de Coverley's chaplain, that clergymen were no more ashamed of delivering a printed sermon from the pulpit, than a homily. And it is worthy of notice, that a dissenter (Calamy) is in the list of his divines.—*Spectator*, No. 106. I am not sure, however, whether the text does not imply that they were recited.

FEMALE tail dresses—their amplitude.—*Spectator*, No. 127.

DRESS—male and female.—*Ibid.* No. 129.

SNUFF-BOXES,—

"Hinges with close-wrought joints from Paris come.

Pictures dear-bought, from Venice and from Rome."—S. WESLEY, p. 122.

"SOME think the part too small of modish and Which at a niggard pinch they can command; Nor can their fingers for that task suffice, Their nose too greedy, not their hand too nice, To such a height with these is fashion grown They feed their very nostrils with a spoon."

Ibid. p. 125.

I have seen a snuff-box with a tube and a spring, by which the snuff was shot up the nostril. It belonged to Louise Dolignon, and was of mother of pearl and silver.

There is a similar one represented in the *Gentleman's Magazine* for 1804, p. 409; the

spring in this appears to have been lost, and the owner did not understand the principle of the box. This was a Dutch one—carved in wood.

RHENISH seems to have been considered an inferior wine:—

"From Channel Row he ne'er had crost the main,
Nor from flat Rhenish else reach'd brisk Cham-paign."

This is said of Prior.—*State Poems*, vol. 2, p. 385.

"Now view the beaus at Vill's, the men of wit,
By nature nice, and for discerning fit,
The finished fops, the men of wig and snuff,
Knights of the famous Ouster-barrel muff."

Devor's Reformation of Manners.

THE custom of persons at a funeral carrying a sprig of rosemary in the hand is noticed in the British Apollo as "a constant formality," and supposed to "have had its rise from a notion of an alexipharmic or preservative virtue in that herb against pestilential distempers; whence the smelling thereto at funerals was probably thought a powerful defence against the morbid effluvia of the corpse. Nor is it for the same reason less customary to burn rosemary in the chambers of the sick than frankincense."—Vol. 2, p. 640.

"IN the British Apollo (vol. 3, p. 702), black puddings are regarded as forbidden food, abstinence from blood being there said to be a christian law."

"A QUESTION asked (*Ibid.* vol. 3, p. 988) why ministers' children, of all persuasions, prove generally wilder than others. The answer hesitates to admit the fact, but explains it in part by the poverty which exposes them to temptations."

WHAT was the curious white enamelled work that Psalmaseus invented?—*Ibid.* vol. 3, p. 1038.

THE York stage stopped upon the Sunday on the road.—*SURTESS'S Durham*, vol. 2, p. 16.

A DENTIFRICE made of beaten china.—"Went into Yorkshire in a stage coach, I eat on the road some raisins, which in my pocket happened to mix with a dentifrice made of beaten china, which threw me into so violent vomiting and purging that I had like to have died on the road."—*Mr. Grey's Diary*. *SURTESS'S Durham*, vol. 2, p. 16.

"MARRIAGE comes on the 13th of January, and at Septuagesima Sunday. It is out again until low Sunday; at which time it comes in again, and goes not out till Rogation Sunday; thence it is forbidden until Trinity Sunday; from thence it is unforbidden till Advent Sunday, and comes not in again till the 13th of January."

Register of Norton Church, apparently in the latter part of the seventeenth century, or early in the next.—*BUTTS'S Durham*, vol. 3, p. 159.

George the First.

In the *Almanack for the Ladies' Diary*, 1723, it is said on the 22d April marriage comes in, and May 18th marriage goes out. This is given in black letter, like the University Terms, and College Elections. I do not find it in twelve other almanacks for the year which are bound up in the same volume; therefore, whatever the superstition or custom may have been to which it alludes, it seems to have been nearly obsolete at that time. It can have no reference to Lent, for Easter fell that year on the 14th of April.

THOMAS had as a curiosity in his museum a leaf of the pine-apple plant.

THE first post-chaise built in England was built in Queen Street, Lincoln's Inn, in the house where Birch now carries on the same business. It had but two wheels, and opened in the front. Birch describes it as resembling a bathing machine. But in fact it was exactly the Portuguese *seje*.—*New Times*, Nov. 14, Monday. 1825.

1716. LADY M. W. MONTAGU saw at Hanover "two ripe ananas, which to my taste are a fruit perfectly delicious. You know they are naturally the growth of Brasil, and I could not imagine how they came here, but by enchantment. Upon enquiry, I find that they have brought their stoves to such perfection, they lengthen their summer as long as they please, giving to every plant the degree of heat it would receive from the sun in its native soil. The effect is very nearly the same. I am surprised we do not practise in England so useful an invention."—*Ibid.* vol. 2, p. 100.

1718. "In general, I think Paris has the advantage of London, in the neat pavements of the streets, and the regular lighting of them at nights."—*Ibid.* vol. 3, p. 84

WHAT is the reason that boys on Ascension-day fight? All know that the processions on that day are in visitation of the bounds of the parish. The reason of their fighting may be from a natural inclination in mankind to defend the boundaries of their native country.—*British Apollo*, vol. 1, p. 260.

THE wedding-ring in those days, though placed, in the ceremony of marriage, upon the fourth finger, was worn upon the thumb.—*Ibid.* p. 270.

A VERY remarkable question of conscience from a retired Buccaneer.—*Ibid.* p. 249.

But this "British Apollo" belongs rather to the preceding reign.

1722. BETWEEN Taunton and Bridgewater, Thomas Story, the Quaker, met three companies of foot soldiers, newly come over from Ireland. One of their officers had "a running footman in white, leading a dog, which frightened the Quaker's horse, so that he was thrown and hurt." The footman "was only running his course, and did nothing intentionally to frighten the Quaker."—*STORY'S Journal*, p. 642.

George the Second

1737. JOHNSON was assured by the person whom he has described under the character of Ofellus, that £30 a year was enough to enable a man to live in London without being contemptible. He allowed ten for clothes and linen. He said a man might live in a garret at one shilling and sixpence a week; few people would enquire where he lodged; and, if they did, it was easy to say, Sir, I am to be found at such a place. By spending three pence at a coffee-house, he might be for some hours every day in very good company; he might dine for sixpence; breakfast on bread and milk for a penny, and do without supper. On clean-shirt-day he went abroad, and paid visits.—*BOSWELL*, vol. 1, p. 58.

BOSWELL, writing in 1791, observes, "it may be estimated that double the money might now with difficulty be sufficient."

THE proposals for Johnson's projected translation of *Fra Paolo*, fixed the extent of the work at 200 quarto sheets, in two volumes, price eighteen shillings each, and twopence to be abated for every sheet less than 200. 1738.—*Ibid.* vol. 1, p. 80.

1750. WHEN Irene was acted, "Johnson had a fancy, that, as a dramatic author, his dress should be more gay than what he ordinarily wore; he therefore appeared behind the scenes, and even in one of the side boxes, in a scarlet waistcoat, with rich gold lace, and a gold laced hat."—*Ibid.* vol. 1, p. 127.

PERSONS who passed each other in boats upon the Thames, used to blackguard each other, in a trial of wit. Addison has noticed this custom, and Boswell relates one of Johnson's sayings in such a rencontre.

"At the end of this reign, the copper coinage of William and Mary, and William, was still in common currency. But so many persons at Bristol refused to take them, for jacobitical principles, that the bellman was sent about to proclaim that they were lawful coin. Some of the dissenters, true to their revolutionary sentiments and the pursuit of gain at the same time, took them at a discount of one-fourth, i. e. two for three farthings. One Scotchman, however, carried on a better trade in them, he took them at

six a penny, and sent them to the Highlands, for which country he is called the agent. Perhaps this was Evan Baillie."—EMANUEL COLLINS's *Miscellanies*, p. 25. Bristol, 1762. Fools-cap 4to.

"I REMEMBER laying by some of William's halfpence about the year 1786-7-8; as many perhaps as half a dozen in that time. Those of George I. were less uncommon. But I never saw a halfpenny of Queen Anne, nor one of an earlier date than William and Mary. At that time I was curious about such coins as were within my reach; and one of my aunt's inferior tradeswomen, a woman who sold common crockery and other common articles, used to let me look in her box of halfpence and farthings, and pick out what I chose to take in exchange for common coin. In this way, I had made no inconsiderable collection of small foreign pieces, which had passed for farthings."—*Ibid.*

COLLIER did not effect a reform of the stage. No plays are more profligate than Fielding's.

1754. FIRST post-chaise kept for hire at Kendal.

1756. THE first stage waggons from London to that place, instead of pack-horses.—*Kirkby. Lonsdale Magazine*, vol. 2, p. 403.

MEN obtain notice in books for odd reasons sometimes. In the History of Chilton (printed as an Appendix to Kennett's *Parochial Antiquities*), it is said of Mr. George Hervey, "to this gentleman was occasionally dedicated a copy of verses published under the name of William Smith, in the Gentleman's Magazine for December, 1734. This William Smith was a barber in Thame, and kept a public house at the sign of the Bird Cage, near the Butcher Row, and passed for the author with the printer and some others. But a person entirely unsuspected was the real writer and conveyer to the press of those lines." Peradventure the author of this history himself.—*Ibid.* vol. 2, p. 499.

In those days it was a distinction to be a dedicatee in a magazine.

MR. PARSABLE tells me that the remoter and smaller cures of these counties were served by unordained persons till about 1740, when it was thought proper that no one should officiate who was not in orders. But, because there would have been a hardship and an injustice in ejecting the existing incumbents, they were admitted to deacon's orders, without examination. The reader at Newland's Chapel, who was thus ordained, was by trade a tailor, ologger, and butter-print maker. R. S.

1746. "AN account of the number of Catholics was taken by the clerks of the peace in each county, with a view to ascertain the value of the landed property of which they were then

possessed in England; according to the returns it amounted to 384,166l. 14s. 10½d. If this account was taken, and the computation made from the bills of assessment to the land tax, it is not speaking at random to say, that it fell short of the real value, at least one-third."—*Mem. of T. HOLLES*, p. 350.

"NEW fashions I find in religion, as well as in cloaks, or rather new improvements on the old, are manufactured abroad, and varied to the taste of a people more immediately subject to the changeable dominion of the moon than any other nation, and indeed than all other things, except the tides. The new opinion, and the new cuff, of the year, are imported with the same wind."—SKELTON's *Drism Revealed*, vol. 2, p. 315.

THE Trustees of the Brentford Turnpike District in a letter which they published upon the Metropolitan Turnpike Act (*Times*, Wednesday, 15th November, 1826), mention two curious facts:

"The present trustees have heard their grandfathers (some of whom filled the same office) say, that in the early part of their lives, no person residing six or seven miles from London, thought of returning home from thence on the same day on which he went thither on business.

"There were within the last ten years individuals living at Aylesbury, who remembered when the coach from that place left it on Monday morning, and after resting that night at Chalfont, reached London the second evening, and remaining one day in town, for the passengers to transact business, it returned in the next two days. The 'Old Aylesbury Coach' now leaves the place at six in the morning for London, and arrives at Aylesbury on its return, at eight the same evening.

"Rather more than a century ago, the first act was past for the Brentford turnpike road—the ten miles from London westward, being the greatest thoroughfare in the kingdom, and this road therefore among the earliest brought under turnpike system."

1752. GEN. (then Lt. Col.) WOLFE writes from Paris, "the people here use umbrellas in hot weather to defend them from the sun, and something of the same kind to secure them from snow and rain. I wonder a practice so useful is not introduced in England (where there are such frequent showers), and especially in the country, where they can be expanded without any inconvenience."

My mother was born in the year when this was written. And I have heard her say she remembered the time when any person would have been hooted for carrying an umbrella in Bristol. R. S.

1753. WOLFE writes, "I must tell you that I was beat to pieces in the new close post chaises, machines that seem purposely con-

structed to torture the unhappy carcases that are placed in them, I was at length forced to have recourse to post horses; and as they had been accustomed to wear harness, and to be supported by stronger powers than my arms, I was every minute in danger, and fell twice, at the hazard of my neck, add to this that the movements of these brutes were so rude, that I bled to the saddle."

1755. WOLFE says to his sick mother—"you shall laugh at my short red hair as much as you please. I'm sure you would smile now, if you saw me as I am with the covering that nature has given me."

This marks the time when wigs were left off.

PAMELA buys "of farmer Nichols's wife and daughters, a good sad-coloured stuff of their own spinning."—*Letter 20*.

1736. WHEN the bill against spirituous liquours was past, the people "at Norwich, Bristol, and other places, as well as at London, made themselves merry on the death of madam gin, and some of both sexes got soundly drunk at her funeral, for which the mob made a formal procession, but committed no outrages." Riots were apprehended in the metropolis, so that "a double guard for some days mounted at Kensington: the guard at St. James's and the Horse Guards at Whitehall were reinforced, and a detachment of the Life Guards and Horse Grenadiers paraded Covent Garden, &c." But there was no disturbance. To evade the act the brandy shops in High Holborn, St. Giles's, Tothill Street, Rosemary Lane, Shore Ditch, the Mint, Kent Street, &c., sold drams under the names of Sangree, Tow-row, Cuckold's Comfort, Parliament Gin, Bob, Make Shift, the Last Shift, the Ladies Delight, the Balk, King Theodore of Corsica, Cholic, and Gripe Waters, &c."—*London Magazine*, October, 1736, p. 579.

A SURGEON and apothecary in Turnmill Street, and a chemist in Shoreditch were fined 100*l*. each for retailing spirituous liquors contrary to the Act.—*Ibid*.

"By the first week of January in the next year after the act past, forty-seven persons were convicted of this offence, of whom twenty-eight paid the fine, the rest had moved off their goods; eleven more were convicted on the 11th of the month, and several afterwards."—*London Magazine*, January, 1737, p. 50.

1749. "YOUR new-fashioned game of brag was the genteel amusement when I was a girl; crimp succeeded to that; and basset and hazard employed the town when I left it to go to Constantinople. At my return I found them all at commerce, which gave place to quadrille, and that to whist. But the rage of play has ever been the same, and ever will be so among the

idle of both sexes."—LADY M. W. MONTAGU, vol. 4, p. 52.

1744. UPON an attempt at invasion, about four hundred principal London merchants presented an address to the king, "but on looking over the names it seems very remarkable that full one half were foreign,—no doubt principally those of Protestant refugees."—*Note to LADY HERVEY's Letters*, p. 49.

A proof how large a part of the trade of London was in their hands, and how well these excellent men had prospered. Well indeed has Mr. Webb observed that there was a blessing upon them.

1744. LIGHT bodied chariots were advertized at this time, "fit either for town or country,—carriages on springs beginning then to supersede the waggon-like coaches of former days."—*Ibid*. p. 57. A change probably coincident with the introduction of turnpikes, and consequent improvement of the roads.

THERE is a man now living (1826) who remembers a circular fruit wall at Shirburn Hospital (Durham), the wall with the fruit trees and consequently the bed of earth wherein they were planted being moveable, so that the trees might be turned to the sun, or removed from an unfavourable wind.

"THE present road from Horsham to London was made in 1756. Before that time it was so execrably bad, that whoever went on wheels were forced to go round by Canterbury, which is one of the most extraordinary circumstances that the history of non-communication in this kingdom can furnish. The making the road was opposed, for what measure of common sense could ever be started that would not be opposed? It was no sooner completed than rents rose from 7*s*. to 11*s*. per acre."—*Yours's Survey of Sussex*, p. 418.

"WHEN the famous Turk first appeared in the Haymarket, and not a man in England thought of walking on a slack wire and balancing straws, but himself, great were the qualifications both natural and acquired, that were judged necessary to constitute an equilibrist. Time and experience however have rendered this wonderful art familiar to the common tumblers at Sadler's Wells."—*Monthly Review*, August 1760, p. 163.

1751. THE Duchess of Somerset, describing her manner of life, says, "At three we dine, sit perhaps an hour afterwards, then separate till we meet at eight for prayers." In 1753 she says, "at three the dinner is punctually upon the table. Dinner and tea are both over by five, when we retire till eight."—*HULL's Select Letters*, vol. 1, pp. 166–168.

Had tea been introduced into her family in this interval?

George the Third.

1766. "PEOPLE," said JOHNSON, "have now a days got a strange opinion that every thing should be taught by lectures. Now I cannot see that lectures can do so much good, as reading the books from which the lectures are taken. I know nothing that can be best taught by lectures except where experiments are to be shown. You may teach chemistry by lectures. You may teach making of shoes by lectures."—BOSWELL, vol. 2, p. 5.

1778. "IN England, any man who wears a sword, and a powdered wig, is ashamed to be illiterate."—JOHNSON. Ibid. vol. 3, p. 204.

1778. LORD SHELBUENE told Johnson "that a man of high rank who looked into his own affairs, might have all that he ought to have, all that could be of any use, or appear with any advantage, for £5000 a year."—Ibid. vol. 3, p. 211.

1778. BOSWELL says, "There is a general levity in the age. We have physicians now with bag-wigs."

1779. "SAUNDERS WELCH, the Justice," said JOHNSON, "who was once High Constable of Holborn, and had the best opportunities of knowing the state of the poor, told me that I underrated the number, when I computed that twenty a week, that is above one thousand a year, died of hunger; not absolutely of immediate hunger, but of the wasting and other diseases which are the consequences of hunger. This happens only in so large a place as London, where people are not known."—BOSWELL, vol. 3, p. 316.

1780. "GOLDSMITH one day brought to the Club a printed ode, which he with others had been hearing read by its author in a public room, at the rate of five shillings each for admission."—Ibid. vol. 4, p. 2.

"THE bones which are picked up by the poor are boiled to extract a grease for wheels and other coarse purposes; knife-handles and other things are made of the best pieces; the rest are burnt and pounded to make crucibles and furnaces for melting iron, because a paste made of burnt bones will stand a stronger heat than any thing else."—Ibid. vol. 4, p. 151.

1783. "WE compute in England a park wall at £1000 a mile."—Ibid. vol. 4, p. 151.

1783. WHEN Johnson was told that Shebbeare had received six guineas a sheet for reviewing, he replied, "Sir, he might get six guineas for a particular sheet, but not *communibus sheetibus*."

1786. HUME says that within the twenty-eight years which had then elapsed since he

wrote his History of the Stuarts, prices had perhaps risen more than during the preceding one hundred and fifty.—Vol. 6, p. 177, N

1763. FIRST stage coach from London to Kendal.—*Lonsdale Magazine*, vol. 2, p. 403.

1762. "A BOY of ten years old has lately engrossed the conversation of the town for that kind of skill and dexterity at cards, which within the memory of some old people would have entitled a gentleman of any degree to be kicked out of honest company as an infamous gambler."—*Mem. of T. Holles*, p. 178.

1768. "A SCHEME for making paper from silk rags, so much was silk worn at the beginning of this reign. The Society of Artists encouraged it for two or three years, and gave many premiums. Very good white, ash-colour and brown were made. The two first were much esteemed by the artists for drawing upon; and in the brown, black rags were used, which before were thought useless, as indeed all silk rags had been. It was thought that this paper, not being inflammable, would be convenient for hanging of rooms."—Ibid. p. 234.

I suppose the scheme failed because silks went out of fashion.

1767. "IN consequence of a motion in the House of Lords by Lord Radnor, the Pope sent instructions to the clergy of their several dioceses to take an account of the number of Catholics in their respective parishes."—Ibid. p. 350.

The increase is said to have been very great.

MICHAELIS says (in a note to his Com. on the Laws of Moses, vol. 1, p. 214), "that in the war preceding the American war Great Britain lost 130,000 seamen by disease, and only 5000 in action and by other causes."

THE Editor of the French Collection of Memoirs, in 1787, says, in a note upon Montluc (tom. 25, p. 103), "*cette manière de calculer avec des jetons, est encore en usage, parmi ceux qui ne savent pas l'arithmétique.*" It must have been wholly disused long before this in England.

THERE was a mad fashion among riotous drinkers about 1792, of eating the wine glass, —biting a piece out, grinding it with the teeth, and actually swallowing; the enjoyment being to see how an aspirant cut his mouth! I never saw this, but R. L. had done it. Mortimer the artist did it, and is said never to have recovered from the consequences.—R. 8.

ROASTED porter was a fashionable fancy in Sir G. Beaumont's youth. He has now a set silver cups made for the purpose. They were brought red hot to table, the porter was poured into them in that state, and it was a pleasure to see with what alarm an inexperienced guest ventured to take the cup at the moment that the

liquor foamed over and cooled it. The effect must have been much the same as that of putting a hot poker in, which I have often seen done at Westminster,—or a piece of red hot pottery, which we sometimes use here.—R. 8.

“THE first poplar-pine (or, as they have since been called, Lombardy poplar) planted in England was at Park Place (Henley upon Thames) on the bank of the river near the great arch. It was a cutting brought from Turin by the late Lord Rochford in his carriage, and planted by General Conway’s own hand.”—*Notes to Horace Walpole’s Letters*, vol. 3, p. 355.

WHEN Whalley edited Ben Jonson, the theatres opened at four o’clock, and there was a third music before the play began.”—*Gifford’s Ben Jonson*, vol. 2, p. 11.

1762. WHISTLER to Shenstone.

—“THE Princess Amelia did us the honour of a visit at Whitechurch, though we were obliged to the stag for it, who seemed to fly from the honour she designed him, and had not ambition enough (as Lee says) to meet the blow half way, or be pleased with death, though in the royal presence. It was a terrible day, and the princess was wet through; she had rode thirty

miles when I saw her, and she rode thirty miles after that, which was six o’clock at night (September) in her wet cloaths, and appeared at the drawing-room at St. James’s the next day, which was a birth-day.”—*HULL’s Select Letters*, vol. 2, p. 29.

ABOUT 1760. A. B. Esq. to Shenstone.

“—ONLY I must tell you that London daily walks nearer Mary-le-Bone than you or I could have believed so corpulent a lady able to do.”—*Ibid.* vol. 2, p. 91.

THE alterations which a friend of Hull’s noticed in London upon visiting it (circa 1774) after a long interval of years, were “the taking down the signs, the rooting up the posts, the paving and lighting of Oxford Road, Holborn, Monmouth Street, and St. Giles, the new bridge at Blackfriars, and the introducing asses in the city for the use of milkmen, fruiterers, hawkers, &c. This I thought a great improvement, as it serves to lessen the number of barrows that used to interrupt walkers on the broad pavements; but this consideration was damped again at seeing the barbarous treatment these poor animals often suffer from their brutal goads or drivers.”—*Ibid.* vol. 2, p. 183.

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BY HIS SON-IN-LAW,

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VOLUME II

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1855.

"THOUGH THOU HADST MADE A GENERAL SURVEY
 OF ALL THE BEST OF MEN'S BEST KNOWLEDGES,
 AND KNEW SO MUCH AS EVER LEARNING KNEW;
 YET DID IT MAKE THEE TRUST THYSELF THE LESS,
 AND LESS PRESUME.—AND YET WHEN BEING MOV'D
 IN PRIVATE TALK TO SPEAK; THOU DIDST BEWRAV
 HOW FULLY FRAUGHT THOU WERT WITHIN; AND PROV'D
 THAT THOU DIDST KNOW WHATEVER WIT COULD SAY.
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 HAST SET THY NOTES UNDER THY LEARNED HAND,
 AND MARK'D THEM WITH THAT PRINT, AS WILL SHOW HOW
 THE POINT OF THY CONCEIVING THOUGHTS DID STAND;
 THAT NONE WOULD THINK, IF ALL THY LIFE HAD BEEN
 TURN'D INTO LEISURE, THOU COULDST HAVE ATTAIN'D
 SO MUCH OF TIME, TO HAVE PERUS'D AND SEEN
 SO MANY VOLUMES THAT SO MUCH CONTAIN'D."

DANIEL. *Funeral Poem upon the Death of the late Noble Earl of Devonshire.*—"WELL-LANGUAGED DANIEL," as BROWNE calls him in his "BRITANNIA'S PASTORALS," was one of Keats's favourite Poets.

JOHN WOOD WARTER.



Preface.

LITTLE prefatory remark is needed to the Second Series of the COMMON-PLACE BOOK of the late Robert Southey. Like the former volume, it is complete in itself, and contains matter equally curious, diversified, interesting, amusing, and instructive.

Considerable pains has been given to the Spanish and Portuguese extracts (some of the earliest, and some of the latest, of the gifted Collector's gleanings), contained under the heading, SPANISH AND PORTUGUESE LITERATURE; but the Editor is afraid, owing to the rarity of the volumes from which many of them are taken, that errors will have escaped his notice. Any corrections forwarded to him by competent scholars will be carefully attended to in a future edition.

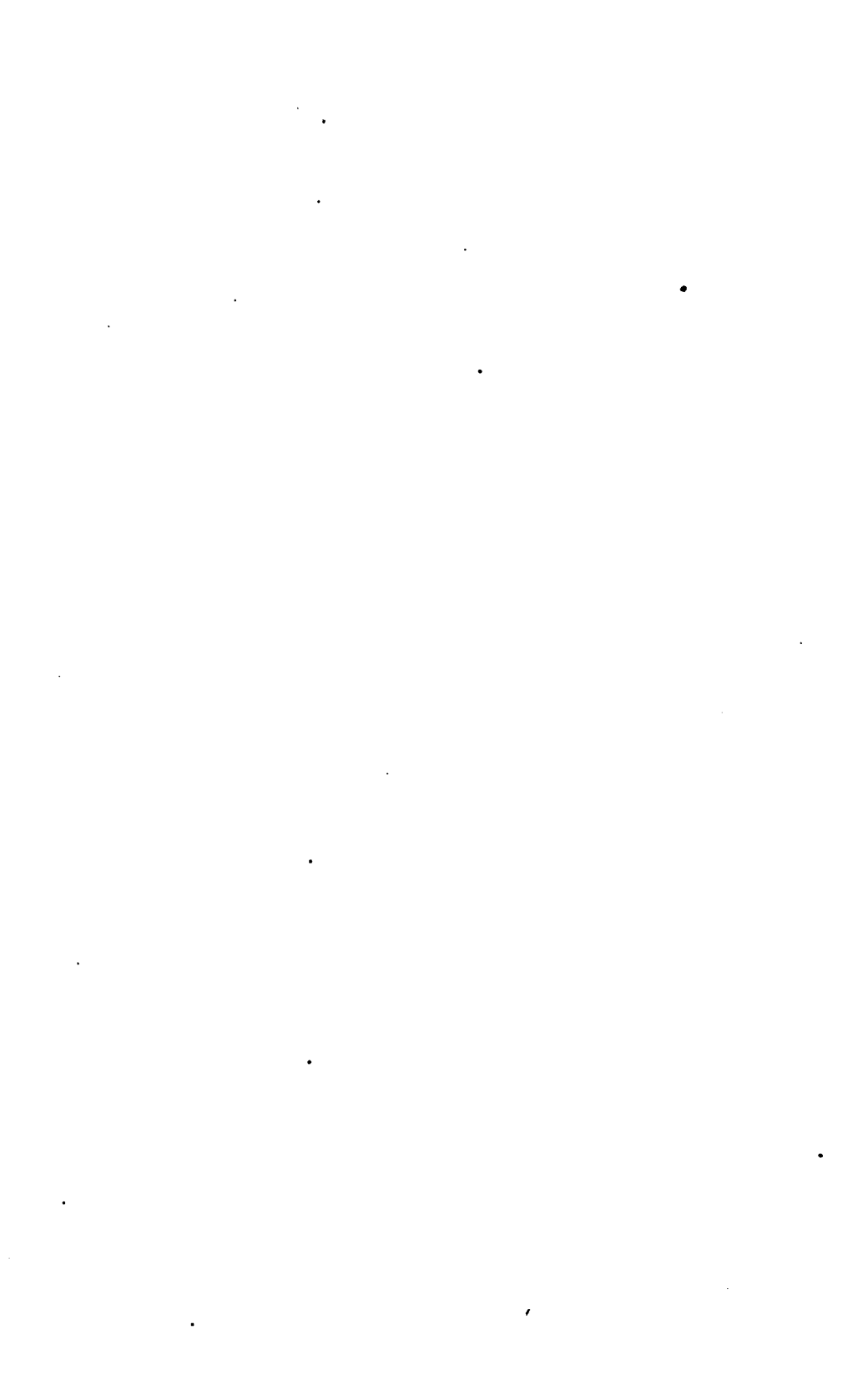
It has not been thought advisable to disarrange the several packets which Southey had so laboriously put together, otherwise many extracts would have been transposed. For example, great portions of the Series headed MIDDLE AGES, the Editor would have appended to Collections for ENGLISH MANNERS AND LITERATURE.

It will be observed that the order of the Publisher's Prospectus has not been rigorously adhered to. On examination of the several papers it was found impossible. What is here omitted will be given in the shape of Fragments in the Fourth and last Series. The omissions are chiefly as regards East Indian, Spanish and Portuguese, American, and Miscellaneous, Geography.

I may end these introductory remarks with the words of Barrow: "The reading of books, what is it but consulting with the wisest men of all ages and all conditions, who thereby communicate to us their most deliberate thoughts, choicest notions, and best inventions, couched in good expressions, and digested in exact method?"

JOHN WOOD WARTER.

VICARAGE, WEST TARRING, SUSSEX,
October 29, 1849.



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Southey's Common-place Book.

ECCLESIASTICALS; OR, NOTES AND EXTRACTS ON THEOLOGICAL SUBJECTS.

[Bishop Sanderson's inmost Thoughts.]

"But since I have thus adventured to unbowel myself, and to lay open the very inmost thoughts of my heart in this sad business before God and the world; I shall hope to find so much charity from all my Christian brethren as to show me my error, if in any thing I have now said I be mistaken, that I may retract it; and to pardon those excesses in *modo loquendi*, if they can observe any such, which might possibly, whilst I was passionately intent upon the *matter*, unawares drop from my pen; civilities which we mutually owe one to another, *damus hanc veniam, petimusque vicissim*, considering how hard a thing it is, amid so many passions and infirmities as our corrupt nature is subject to, to do or say all that is needful in a weighty business, and not in something or other to over-say and over-do: yet this I can say in sincerity of my heart and with comfort, that my desire was (the nature of the business considered) both to speak as plain, and to offend as little as might be."—*Preface to Sermons.*

[Want of the Bible in Paris.]

"During the peace of Amiens, a committee of English gentlemen went over to Paris for the purpose of taking steps to supply the French with the Bible in their own language. Of this committee Mr. H. (Hardcastle) was one, and he assured me that the fact which was published was literally true—that they searched Paris for several days before a single Bible could be found."—*SULLIMAN'S Travels*, vol. 1, p. 167.

[Religious Improvement.]

In a dialogue or familiar talk by Michael Wood, 1554, it is said, "Who could twenty years ago say the Lord's prayer in English? Who could tell any one article of his faith? Who had once heard of any of the Ten Commandments? Who wist what Catechism meant? Who understood any point of the holy baptism? If we were sick of the pestilence we ran to St.

Rooke, if of the ague to St. Pernel, or Master John Shorne. If men were in prison they prayed to St. Leonard. If the Welshman would have a purse he prayed to Darvel Gathorne. If a wife were weary of her husband, she offered oats at Poules, at London, to St. Uncumber."—*WORDSWORTH'S Ecc. Biog.*, vol. 1, p. 166.

[Dr. Martin and Dr. Luther.]

"I HAVE read of two that, meeting at a tavern, fell a tossing their religion about as merrily as their cups, and much drunken discourse was of their profession. One protested himself of Dr. Martin's religion, the other swore he was of Dr. Luther's religion, whereas Martin and Luther was one man."—*ADAMS'S Divine Herbal.*

[Chancels no Popery.]

"THE use of the *Chancel* for the Communion service is so far from being *Popery* that the *Papists* and *Popish Impropricators in England*, permit the *Chancels* where they are concerned to lie the most disorderly and ruinous of any other, as I myself have seen in several places, they are not careful to repair or clean them; nor can they be brought to contribute to the *Reformation* of Churches but by mere compulsion, and they would be well enough satisfied to see all the *Chancels* and *Churches* in *England* lie in ruin, for this would be the most certain way to overthrow the *Reformation* and bring in *Popery*, which being planted again by *Authority* would soon oblige that party to rebuild the *Churches*."—*BISHOP OF LINCOLN'S Charge*, 1697, p. 22.

[Drum's Idea of a Material Church.]

"DAVE, one of the six preachers, and who afterwards 'fell away into Papistry,' was presented to Archbishop Cranmer for preaching, among other erroneous and dangerous notions, 'that the material church is a thing made and ordained to content the affections of men, and is not the thing that pleaseth God, nor that God requires; but is a thing that God doth tolerate for the weak-

ness of men. For as the father contenteth his child with an apple or a hobby-horse, not because these things do delight the father, but because the child, ruled by affections, is more desirous of these things than the father is rejoiced in the deed; so Almighty God, condescending to the infirmities of man and his weakness, doth tolerate material churches, gorgeously built and richly decked, not because he requires or is pleased with such things."—STRYPE's *Crammer*, p. 108.

[*Necessity of speaking in a Tongue understood by the People.*]

ST. AUGUSTINE says, "there is a *diligens negligentia*, an useful negligence, proper in this case to Ecclesiastical teachers, who must sometimes condescend to improprieties of speech, when they cannot speak otherwise to the apprehensions of the vulgar. As he notes that they were used to say *osum* instead of *os*, to distinguish a mouth from a bone in Africa, to comply with the understanding of their hearers. And for this reason, I doubt not, there are so many Africanisms, or idioms of the African tongue, in St. Austin, because he thought it more commendable sometimes to deviate a little from the strict grammatical purity and propriety of the Latin tongue, than not to be understood by his hearers."—BINGHAM, vol. 14, p. 4, § 19.

[*Uniformity in Religion preserved by Force.*]

"Do they keep away schism? if to bring a numb and chill stupidity of soul, an unactive blindness of mind upon the people by their leaden doctrine, or no doctrine at all; if to persecute all knowing and zealous Christians by the violence of their Courts, be to keep away schism, they keep away schism indeed: and by this kind of discipline all Italy and Spain is as purely and politically kept from schism as England hath been by them. With as good a plea might the dead palsy boast to a man, 'Tis I that free you from stitches and pains, and the troublesome feeling of cold and heat, of wounds and strokes; if I were gone, all these would molest you. The winter might as well vaunt itself against the spring, I destroy all noisome and rank weeds, I keep down all pestilent vapours: yea! and all wholesome herbs, and all fresh dew by your violent and hide-bound frost: but when the gentle west winds shall open the fruitful bosom of the earth, thus overguarded by your imprisonment, then the flowers put forth and spring, and then the sun shall scatter the mists, and the manuring hand of the tiller shall root up all that burdens the soil without thank to your bondage.'"—MILTON.—*Reason of Church Government urged against Prelaty*, vol. 1, p. 6.

[*Fained Gear. What?*]

"Be strong, saith St. Paul, having your loins girt about—some get them girdles with great

knots, as though they would be surely girt, and as though they would break the devil's head with their knotted girdles. Nay, he will not be so overcome; it is no knot of a hempen girdle that he feareth; that is no piece of harness of the armour of God which may resist the assault in the evil day; it is but fained gear."—LATIMER. *Sermon on the Epistle for 21st Sunday after Trinity.*

[*Original Sin.*]

"It was well said of St. Austin in this thing, though he said many others in it less certain, *Nihil est peccatum originali ad predicandum notius, nihil ad intelligendum secretius*. The article, we all confess; but the manner of explicating it, is not an apple of knowledge, but of contention."—JEREMY TAYLOR, vol. 9, p. 73.

"It was long ago observed, that there are sixteen several famous opinions in this one question of original sin."—Ibid., p. 330.

[*One hundred and twenty Villages in Sussex wholly destitute of Evangelical Instruction.*]

"HAD it not been stated on the unquestionable authority of the Secretaries of the Sussex Congregational Society, that such a host of villages, and some towns, were at this advanced period of the Christian era, quite out of the pale of the Church of Christ, the statement would have appeared incredible. Tell it not to the heathen world, that in a county so close to the metropolis of highly favoured Britain, and where directors of missionary societies hold their meetings, concentrate their energies, and arrange for the welfare of the world, that a population of not less than 60,000 are hitherto unblest with those tidings which have partially gladdened the hearts of the Hindoo, the Hottentot, and the inhabitants of the lovely islands of the Southern Ocean."—*Evangelical Mag.*, Feb., 1832, p. 69.

[*Lawfulness of Recreation.*]

"I HAVE heard the Protestant ministers in France, by men that were wise and of their own profession, much blamed in that they forbade dancing, a recreation to which the genius of that air is so inclining, that they lost many who would not lose that. Nor do they less than blame the former determination of rashness, who now gently connive at that which they had so roughly forbidden."—HARRINGTON's *Oceana*, p. 207.

[*Divine Judgments.*]

"NEVER," says DONNE, "think it a weakness to call that a judgment of God, which others determine in nature: Do so, so far as works to thy edification who seest that judgment, though not so far as to argue and conclude the final condemnation of that man upon whom that judgment is fallen."—*Sermon* xlvii., p. 466.

[*The Blood of Jesus Christ cleanseth from all Sin.*]

"A CERTAIN man on the Malabar coast had enquired of various devotees and priests how he might make atonement for his sin, and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals, and on these spikes he was to place his naked feet and walk, if I mistake not, 250 *coas*, that is about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came and preached in his hearing, from these words: *The blood of Jesus Christ cleanseth from all sin.* While he was preaching, the man rose up, threw off his torturing sandals and cried out aloud, *This is what I want*; and he became a lively witness, that the blood of Jesus Christ does cleanse from all sins indeed."—*Baptist Periodical Accounts.*

[*"Rebuke them sharply."*]

"LET none think that those seasonable rebukes which I here encourage and plead for, proceed from any hatred of the persons of those wretches (how much soever they deserve it), but from a dutiful concern for, and charity to the publick, and from a just care and commiseration of posterity, that the contagion may not spread, nor the poison of the example pass any further. For I take reproof no less than punishment, to be rather for *prevention* than *retribution*; rather to *warn the innocent* than to *reproach the guilty*; and by thus warning them while they are innocent, in all probability to preserve and keep them so.

"For does not St. Paul himself make this the great ground and end of all reproof? 1 Tim. v. 20: *Them who sin (says he) rebuke before all, that others also may fear.* And in Titus i. 13: *Rebuke them sharply.* Where let us suppose now that St. Paul had to do with a pack of miscreants, who had by the most unchristian practices dethroned and murdered their prince, to whom this Apostle had so often and so strictly enjoined absolute subjection, plundered and undone their brethren, to whom the said Apostle had so often commanded the greatest brotherly love and amity; and lastly, rent, broken and torn in pieces the Church in which he had so earnestly pressed unity, and so severely prohibited all schismatical divisions; what (I say) do we think now? Would St. Paul have rebuked such new-fashioned extraordinary Christians, or would he not? And if he would, do we imagine that he would have done it in the modern treacherous dialect? *Touch not my rebels, and do my fanatics no harm.* No moderation-monger under heaven shall ever persuade me that St. Paul would have took such a course with such persons, or have taught Timothy, or Titus, or any other gospel preacher, to do so, for fear of spoiling their

promotion or translation, or offending any powerful faction of men whatsoever.

"And pray do you all consider with yourselves, whether you would be willing to have your children, your dearest friends and relations, grow up into *Rebels, Schismatics, Presbyterians, Independents, Anabaptists, Quakers*, the blessed off-spring of the late reforming Times? And if you would not, then leave off daubing and trimming it, and plainly, and impartially, and severely declare to your children and families, the villany and detestable hypocrisy of those which are such. And assure yourselves that this is the likeliest way to preserve them untainted with the same infection."—*SOUTH's Sermons*, vol. 6, p. 80.

[*Doctrine of Angels.*]

"It is the opinion of that great doctour and prince of diuines Saint Thomas of Aquin, that the Angelles are so different in nature and perfection that there are not twve of one sorte and kind (as there are of men and other creatures), but that euerie one is distinguished in nature and office from euerie one, even from the highest to the lowvest. Which his opinion is generallie received of all Thomists, vvho for their number and learning beare noe little svvaye in the schooles, and are no little esteemed in the Church of God. The same Doctour is also of opinion that the Angels are farre more in number than are all the species or kindes of all the corporall creatures in the vvorld, that is, more then the celestially bodies, then the simple bodies which we call the four elements, yea then all the mixte bodies composed of them, be they inanimate or animated, liuing or not liuing, as beasts, plants, hearbes, metalles and the like, which his opinion all his followers doe embrace as constantlie as they doe the former."—MATTHEW KELLISON.

[*Plausibility of Popish Disputants.*]

"CONSIDER 1st. How suitable Popery is to a carnal incontinence (as I have manifested elsewhere). 2d. What plausible reasons Papists have to delude poor souls, from pretended universality, antiquity, &c. 3d. And how few of the vulgar are able to defend their Faith, or to answer the two great sophistical questions of the Papist, *Where hath your Church been visible in all ages?* and *How prove you the Scripture to be the Word of God?* 4th. And how it will take with the people to be told that their forefathers all died in the Romane Faith. 5th. And above all, what a multitude of Jesuites, Fryars, and Priests can they prepare for the work, and poure out upon us at their pleasure from *Flanders, France, Rome*, and other places; and how these men are purposely trained up for this deceiving work, and have their common arguments at their fingers' ends; which, though they are threadbare and transparent fallacies to the wise, yet to the vulgar, yea, to our unstudied gentry, they are as good as if they had never been confuted, or as the best. 6th. And what a world of wealth

and secular help is at their becks in *France, Flanders, Italy, Spain, Germany, &c.* They have millions of gold, and navies and armies ready to promote their work, which other sects have none of. 7th. And what worldly motives have their priests and fryers to promote their zeal? Their superiors have such variety of preferments, and ample treasures to reward them with, and their single life alloweth them so much vacancy from domestic avocations, and withall, they so much glory in a pharisaical zeal in compassing sea and land to make proselytes, that it is an incredible advantage that they get by their industry: the envious man by them being sowing his tares, whilst others sleep, and are not half so industrious in resisting them.

8th. What abundance have they lately won in *England*, notwithstanding they have wanted public liberty, and have only taken secret opportunities to seduce? Persons of the nobility, and gentry, and of the clergy, as well as of the common people, and zealous professors of religion of late, as well as the prophane, have been seduced by them. Princes in other countries have been wonne by them; and the Protestant religion cunningly workt out: and what a lamentable encrease they had made in *England* before our warres, by that connivance and favour which through the queen was procured them (though incomparably short of this absolute liberty), is sufficiently known.

9th. And it is not the least of our danger, that the most of our ministers are unable to deal with a cunning Jesuite or priest: and this is not to be wondered at; considering how many of them are very young men, put in of late in the necessity of the Churches (which the world knows who have caused), and there must be time, before young men can grow to maturity, and an unfurnished nation can be provided with able, experienced men; and the cessation of Popish assaults of late, hath disused ministers from these disputations. The Reformation seemed to have brought down Popery so low, that we grew secure, and thought there was no danger of it: and the Papists of late have forborn much to meddle with us barefaced, and have plaid their game under the vizar of other sects; and withall young godly ministers have been so taken up with the greater work of winning souls from common profaneness, that most have laid by their defensive arms, and are grown too much unacquainted with these controversies; we have so much noted how controversies in other countries have eaten out much of the power of godliness, that we have fallen by disease into an unacquaintedness with the means of our necessary defence; and while we thought we might lay by our weapons, and build with both hands, we are too much unready to withstand the adversary. Alas, what work would liberty for Jesuites and Fryars make in one congregation in a few months space! I must confess this, though some will think it is our dishonour. It is not from any strength in their cause (for they argue against common sense itself); but from their

earnal advantages, and our disadvantages forementioned."—BAXTER's *Holy Common-Wealth*.

[*A fanatic Spirit, a deadly one.*]

"If we can but once entitle our opinions and mistakes to religion and God's Spirit—it is like running quicksilver in the back of a sword, and will enable us to strike to utter destruction and ruin."—HENRY MORE. *Preface to the second edition of his "Song of the Soul."*

[*Perverseness of Spirit.*]

"THE grace of God is received in vain, or, rather, turned into wantonness. The yoke of ceremonies and the tyranny of prelacy hath been removed, and it is free to preach and profess according to the Gospel; and this liberty is abused to looseness, profaneness, and insolency. That which is, or should be, the better part of the land, that pretends to religion, and hath the face or name of the Church, it is like a piece of ground that hath been stirred by the plough, and the til-man doth not follow on to give it more earth in due season: it runs out in weeds and baggage; or as a field which is driven, and the heart of it worn out, whatever seed is cast in, it returns nothing but carlock and such like raffe; all manner sectaries creep forth and multiply as frogs, and flies, and vermin in the spring, and there 'is variance, hatred, emulation, with strife, sedition, heresies, envyings, revilings, and the like.' Everywhere there is mingled a perverseness of spirit; like the prophet's bottles, we are filled with drunkenness, and dash one against another, 'lying spirits go forth to deceive and prevail, and make us wade upon our own destruction.'"—WARD's *Sermon before the House of Commons*, 26th March, 1645, p. 31.

[*God's Plenty feeding True Piety.*]

"ASK these amphibians what names they would have. What, are you papists? no, that is malicious slander to say so: what, are you Protestants? no, that is a great slander.' Ye say yourselves, that Protestants are divided into Calvinists and Lutherans, and yee scorn to be of either of these two ranks: what then, either you cannot tell, or you dare not tell what your title should be. In the interim, albeit yee bee severe adversaries to the Presbyterians, we may justly call you, as you would be, new reformers. Methinks I see you, like English taylors, every man with a paire of sheares in his hand; that he might cut (if he might be suffered) every day a new fashion in our Church. Alacke for pittie: for the spawnes of these spawners; what shoales of middle Christians have they slipt into our waters which have already poured out their owne shame? Half Christians, Diabolares, half-penny Christians, or scarce worth an half-penny, hardly can any man tell what image or superscription they beare. Halfe fish, halfe flesh, halfe God, halfe Baal, halfe king, halfe pope; church pa-

pists, halfe mammon; all which love religion as the counterfeit mother loved the child, which shee would have divided; halfe would serve her turne. Their *Delphicus gladius* is *dimidium plus toto*, halfe is better than the whole, and hee wants wit who cannot serve two masters. Neither are these men's opinions onely thus unsettled, as clouds carried up and downe, with every puffe of winde: but their affections give them *no rest, night nor day*. They are turned *as doores on the hinges*, and hang at halfe chane, halfe open, halfe shut. Some are resolved against drunkenness, but not against swearing, against swearing, not against lying, not against profaning the Sabbath, against fornication, not against strife, against idleness, not against rebellion, against stealing either oxe or asse, but their fingers itch at sacrilege. These would blush at Petulocite, but to lay their hookes into God's portion is for the maintenance of their worship, that they may beare the golden wedge in their bagges, and the Babylonish garment on their backs, they hold it no wrong to breake into the house of God."—*A Sermon preached at Paul's Cross, 18th June, 1645*, by JOHN WHALY, p. 38.

[Religious Intolerance.]

PIETRO DELLA VALLE, who could be amazed at the superstition of others, says that when the *Eccs Homo* was exposed during a sermon in the Jesuit Church at Goa, the women used to beat their servants if they did not cry enough to please them.

[Divines, Tetrarchs of Time.]

"If divines have failed in governing princes (that is, of being entirely believed by them), yet they might obliquely have ruled them in ruling the people, by whom of late princes have been governed: and they might probably rule the people, because the heads of the Church (wherever Christianity is preached) are tetrarchs of time, of which they command the fourth division: for to no less the Sabbaths and days of saints amount; and during those days of spiritual triumph, pulpits are thrones, and the people obliged to open their ears and let in the ordinances and commands of preachers; who likewise are not without some little regency throughout the rest of the year: for then they may converse with the laity, from whom they have commonly such respect (and respect soon opens the door to persuasion) as shows their congregations not deaf in those holy seasons when speaking predominates."—*Preface to Gendibert*.

[Miracles never cease.]

"MIRACLES have not ceased in their spiritual operations," says HUNTINGDON, "no, not even the miracle of speaking with new tongues, Mark, xvi. 17, for I firmly believe that if ten men out of ten different countries, and each of them of a different language, were to come and hear a discourse delivered in the English tongue, if God

intended to convert those men, his own Spirit would carry the word with such convincing power as to make them know what were their own thoughts, and would make them feel and understand his displeasure against their sins, and make them know their wretched life, and their present state before God, even in the language wherein they were born. The Spirit of God would make them understand, by feeling, that the kingdom of God is not in word, but in power, 1 Cor. iv. 20. I could find a living witness of the above assertion if I chose: but I forbear."—*The Sinner saved*, vol. 1, p. 25.

[Religious falling off.]

It cannot be denied, but in this last age in most of our memories, our nation has manifestly degenerated from the practice of former times, in many moral virtues and spiritual graces, which should teach us to render to God the things that are God's, and to Caesar the things that are Caesar's. Where is that integrity of manners, that truth of conversation, that dutiful observance of order, that modesty of private life, that charity towards men, that humble devotion towards God, in which we can only say we have heard our nation once excelled? 'Twould be a melancholy employment to search into the causes of this unhappy change; but whatever other occasions may have contributed to the continuance and increase of it, certainly the chief cause of the beginning of it was spiritual pride—the want, nay the contempt of an humble and docile spirit. The different effects of this disposition, and of that which is contrary to it, have been abundantly tried in all histories, in all states, civil and ecclesiastical. Those countries and societies of men have ever most flourished where men have been kept longest under a reasonable discipline, those where the number of teachers has been few in comparison to the number of learners. There was never yet any wise nation, or happy Church, at least never any that continue long so, where all have thought themselves equally fit, and have been promiscuously admitted to be teachers or lawgivers. What can be the consequence of such a headstrong, stiff-necked, overweening, unmanageable spirit? Can anything be more destructive to Church and state than such a perverse humour as is unteachable, ungovernable in itself, and yet overhasty to govern and teach others? Where children get too soon out of the government of their parents and masters—where men think it a duty of religion to strive to get out of the government of their magistrates and princes—where Christians shall think themselves not at all bound to be under the government of the Church—must not all domestic, and politic, and spiritual relations soon be dissolved? must not all order be speedily overthrown, where all the true ways to make and keep men orderly are confounded? And what in time would be the issue of such a confusion? what, but either gross ignorance or false knowledge, which is as bad, or worse? what, but a

contempt of virtue and prudence, under the disgraceful titles of pedantry and formality? what, but a looseness of tongues and lives, and at last men taking pride in, and valuing themselves on such looseness? what but a disobedience to the laws of man—in truth, a neglect of all the laws both of God and man?—*Query?*

[*Papal Darkness.*]

"I THEN thought I would go to confession and get my sins pardoned, and thereby be enabled to serve God acceptably. And lest my confession should be imperfect, I wrote down every sin I could remember or think of, which I had committed for five years, and gave it to the priest, which he read and I acknowledged. I returned home with a guilty conscience. I was ordered to fast every Friday for a year, and to read three pages in the manual every day during that time. But this penance was labor in vain: I found that instead of finding ease to my mind, the remembrance of my sins became more grievous, and the load more intolerable than ever. I attended the sacrifice of the mass on Sunday, and sometimes two masses, and continued fasting in the interim. Then I got on the scapular of the blessed Virgin. The duties of this order are, to say seven Paters, seven Aves, seven Gloria Paters, and a Creed, every day, and go to the sacrament five times in the year. I attended the stations that are performed in the chapels on Sunday evenings: but I found all there to be physicians of no value! I then resolved to go to Lough-Derg, and get my sins washed away, and then, I thought, I will devote the remainder of my days to God. I went to the Lough, and performed the station according to order, but found no ease to my troubled mind thereby; on the contrary, my sins became more and more intolerable! Oh, thought I, all this will not do! I must apply to something else; and immediately I went under the order of St. Francis. The duties of this order are to repeat daily six Paters, six Aves, and six Gloria Paters, and a Creed, and attend the sacrament twice a year. But this device was as unprofitable as the former.

"To these orders I added that of St. Joseph, which required the same obligation as the former; and those duties I strove to perform with all my heart, and they were not toilsome to me, because I hoped to profit by them. About this time all my wilful sins were set as in battle array before me, and the sight of them caused me to fear and tremble. The spirit of a man may sustain his infirmity, but a wounded spirit who can bear?

"All this time I had never heard that we have an Advocate with the Father, Jesus Christ the righteous! I had been told there are three persons in one God, the Glory equal and the Majesty Co-eternal; but of the offices of the second and third Persons in the Godhead I was quite ignorant. I knew of no advocate but the Virgin Mary and the rest of the saints."—*Account of Mary Maguire.*

[*Homely Homilies.*]

"HOMILIES,—some call them *homelies*, and indeed so they may be well called, for they are homely handled. For though the priest read them never so well, yet if the parish like them not, there is such talking and babbling in the church that nothing can be heard. And if the parish be good and the priest naught, he will so hack and chop it, that it were as good for them to be without it, for any word that shall be understood. And yet the more pity, that is suffered of your grace's Bishops in their dioceses unpunished."—LATIMER'S *Second Sermon before King Edward VI.*

[*Bishop Sanderson, and his House at Buckden.*]

"BISHOP SANDERSON'S chief house at Buckden, in the county of Huntington, the usual residence of his predecessors (for it stands about the midst of his diocese) having been, at his consecration, a great part of it demolished, and what was left standing under a visible decay, was by him undertaken to be repaired; and it was performed with great speed, care, and charge. And to this may be added that the king having by an *injunction* commended to the care of the Bishops, Deans, and Prebends of all Cathedral Churches, 'the repair of them, their houses, and an augmentation of the revenue of small vicarages,' he, when he was repairing Buckden, did also augment the last, as fast as fines were paid for renewing leases: so fast, that a friend taking notice of his bounty, was so bold as to advise him to remember, 'he was under his first fruits, and that he was old, and had a wife and children that were yet but meanly provided for, especially if his dignity were considered.' To whom he made a mild and thankful answer, saying, 'It would not become a Christian bishop to suffer those houses built by his predecessors to be ruined for want of repair; and less justifiable to suffer any of those poor vicars that were called to so high a calling as to sacrifice at God's altar, to eat the bread of sorrow constantly, when he had a power by a small augmentation to turn it into the bread of cheerfulness: and wished, that as this was, so it were also in his power to make all mankind happy, for he desired nothing more. And for his wife and children, he hoped to leave them competency; and in the hands of a God, that would provide for all that kept innocent, and trusted in his providence and protection, which he had always found enough to make and keep him happy.'"—ISAAC WALTON'S *Life.*

[*Unpreaching Prelates.*]

"BUT now for the fault of unpreaching Prelates, methinks I could guess what might be said for excusing them. They are so troubled with lordly living, they be so placed in palaces, couched in courts, ruffling in their rents, dauncing in their dominions, burdened with embassages, pampering of their paunches like a monk that maketh

his jubilee, mounching in their mangers, and moyling in their gay manors and mansions, and so troubled with loytering in their lordships, that they cannot attend it. They are otherwise occupied, some in king's matters, some are ambassadors, some of the privy council, some to furnish the court, some are lords of the parliament, some are presidents, comptrollers of mints. Well—well—is this their duty? is this their office? is this their calling? Should we have ministers of the church to be comptrollers of the mints? Is this a meet office for a priest that hath care of souls? Is this his charge? I would here ask one question, I would fain know who comptrolleth the devil at home in his parish, while he comptrolleth the mint? If the apostles might not leave the office of preaching to the deacons, shall one leave it for minting? I cannot tell you, but the saying is, that since priests have been ministers, money hath been worse than it was before; and they say likewise that the evilness of money hath made all things dearer.”—LATIMER's *Sermon of the Plough*.

[Benefit of Clergy.]

“A LAW of Henry VII. for burning in the hand clerks convicted of felony did not prove a sufficient restraint. And when in the fourth year of the following reign it was enacted that all murderers and robbers should be denied the benefit of their clergy, two provisos were added to make the bill pass through the House of Lords, the one for excepting all such as were within the holy orders of bishop, priest, or deacon, and the other that the act should only be in force till the next parliament. Pursuant to this act many murderers and felons were denied their clergy, and the law passed on them to the great satisfaction of the nation,—but this gave great offence to the clergy, and the Abbot of Winchelcont said in a sermon at Paul's Cross, that the act was contrary to the law of God, and to the liberties of the holy church, and that all who assented to it had by so doing incurred the censures of the church.”—BURNET's *Reformation*, vol. 1, pp. 12-14.

[Moravian Pattern of Cheerfulness.]

“Tis a pity, I say, in the least to sully or interrupt that easy and lovely cheerfulness of youth, (which may you long preserve), with any afflatus from darker and sourer minds. For this reason, I thought, when I wrote to you, I would, however oddly, turn a patron for cheerfulness, I would summon all the lightsome images I was master of, and recall, if possible, some of those agreeable sensations, which youth, soon blasted with grief and thought, had produced in myself; the paradisaical bloom that did then, to the fresh and innocent imagination, dwell on the whole face of things; the soft and solemn delight that even a balmy air, a sunny landscape, the beauties of the vegetable world, hills and vales, a brook or a pebble did then exoite. And sure there is something mysteriously great and noble in the fir-

years of our life: (which being my notion, you will not be offended that I speak to you, a young man, more as young, than as man, for the former implies something very happy, and the latter something very miserable.) If the celestial spheres, by a regularity of their circulations, are said to make music; much better may we affirm it of the motions of animal nature within us, in those years of health and vivacity, when the tide of life keeps at its full height, nor alters its course for petty obstructions. The soul is not like an intelligence listening to his sphere; her harmony springs within her own being; and is but the comprising of all the inferior powers to give her pleasure, while she, by a soft enchantment, is tied down to her throne of sense, where she receives their homages. 'Tis true, indeed, to a brave mind, the grosser gratifications arising from the body, are not much. But youth has something, which even such minds must needs enjoy and cultivate, and can scarce support their heroism without, and that is, a fine state of our whole machine, suitable for all the delicacy and dignity both of thought and moral deportment.

“These blooming graces, these tender shoots of pure nature I was going to describe, but alas! the saturnine bias of my soul carries one another way. I must tell you, (what I am better acquainted with), how a chilling frost, called time and truth, experience and the circle of human life, will shortly kill or wither all these beauties, and with them our very brightest expectations in this world. For, will the loftiness of your speculations, the generosity of your spirit, the strength and lustre of your personal and social character be the same, when your blood ceases to flow as it now does, when the imagination is cold, and the wheels of nature move with harshness and pain? Will again the subordinate perfections to these, the gaiety and sweetness of temper, the significancy of aspect, the enforcement of wit, the inexplicable rays of soul that recommends all you do, abide with you, when the body begins to deceive you? But what am I doing? Have I begun to carry the charge of vanity even against those higher goods of life, knowledge, and friendship; which are the refuge of the best and the veneration of all men? Friendship is a sacred enclosure in life, where the bravest souls meet together, to defy and repine upon the common lot. Disgust at this vain and sullen world, and the overflowings of a strong serene mind, lead them to this union. But how will it answer? To say nothing of our friends, will not the sinking of our own hearts below the generous tenor of friendship, blast the fruits of it to us? Did we use so little affectation, in making a friend, that we need none to keep him? Must not we be always upon the stretch in some minute cautions and industries, in order to content that tender affection we would have in our friend? Can we make our love to him visible, amidst the reserve and abstraction of a pensive mind? In our sanguine hours do we not assume too much, and in our melancholy, think ourselves despised? Naturally, the end and pleasure of friendship is,

to have an admirer : will our friendship then lose nothing, when humility comes to search it ? Knowledge is so great a good in the eyes of man, that it can rival friendship, and most other enjoyments at once. Some have sequestered themselves from all society in order to pursue it. But whosoever you be that are to be made happy by knowledge, reflect first on your changes of opinion. It was some casual encounter in life, or some turn of complexion, that bid you delight in such or such opinions. And they will both change together ; you need but run the circle of all your several tempers, to see every notion, every view of things that now warms and transports you, cooled and reduced. This revolution in his sentiments, a man comes at last even to expect ; is a fool to himself, and depends upon none of them. Reflect next upon the shortness of your discoveries. Some points of great importance to us, we despair of deciding. How little is the mind satisfied in the common road ; yet how it trembles in leaving it ; there seems to be a certain critical period or boundary set to every man's understanding, to which when it comes, it is struck back and recoils upon itself. As a bird, that has fled to the utmost of its strength, must drop down upon whatever ground is under it ; so the mind henceforth will not be able to strike out any new thoughts, but must subsist on the stock of former conclusions, and stand to them however defective. Reflect, lastly, on the impertinence of your thinking. Life is something else than thought, why then do we turn life into it ? He that does so, shall feel the pain of breaking in upon nature ; the mind will devour and consume itself for want of outward employment. It will also enlarge its capacity of prevarication and applying false colours to things. Little does the warm theorist think, that he is not to be perfected by any of his fine schemes, but by a coolness to them all. The utmost end he can attain by theory, is to reverse and be resigned to God ; and that a poor mechanic does as well, perhaps better than he."—GAMBOLD, p. 226.

[*Drum Ecclesiastics.*]

"It may not be amiss," says SOUTH, "to take occasion to utter a great truth, as both worthy to be now considered, and never to be forgot. Namely, that if we reflect upon the late times of confusion, which passed upon the ministry, we shall find, that the grand design of the fanatic crew was to persuade the world, that a standing settled ministry, was wholly useless. This, I say, was the main point which they then drove at. And the great engine to effect this was by engaging men of several callings (and those the meaner still the better) to hold forth, and harangue the multitude, sometimes in the streets, sometimes in churches, sometimes in barns, and sometimes from pulpits, and sometimes from tubs : and in a word, wheresoever, and howsoever, they could clock the senseless and unthinking babble about them. And with this practice well followed, they (and their friends the Jesuits) concluded, that in

some time, it would be no hard matter to persuade the people, that if men of other professions were able to teach and preach the word, then to what purpose should there be a company of men brought up to it and maintained in it at the charge of a public allowance ? Especially when at the same time, the truly godly so greedily gaped and grasped at it for their self-denying selves. So that preaching, we see, was their prime engine. But now what was it, which encouraged these men to set up for a work, which (if duly managed) was so difficult in itself, and which they were never bred to ? Why, no doubt it was, that low, cheap, illiterate way, then commonly used, and cried up for the only gospel soul-searching way, (as the word then went), and which the craftier sort of them saw well enough, that with a little exercise, and much confidence, they might in a short time come to equal, if not exceed ; as it cannot be denied, but that some few of them (with the help of a few friends in masquerade) accordingly did. But on the contrary, had preaching been made, and reckoned a matter of solid and true learning, of theological knowledge and long and severe study, (as the nature of it required it to be) assuredly, no preaching cobbler amongst them all, would ever have ventured so far beyond his last, as to undertake it. And consequently this their most powerful engine for supplanting the church and clergy, had never been attempted, not perhaps so much as thought on : and therefore, of most singular benefit, no question, would it be to the public, if those, who have authority to second their advice, would counsel the ignorant and the forward, to consider what divinity is, and what they themselves are, and so to put up their preaching tools, their Medulla's notebooks, their malleficiums, concordances, and all, and betake themselves to some useful trade, which nature had most particularly fitted them for."—SOUTH'S *Sermons*, vol. 4, p. 54.

[*An Orthodox Man without Religion.*]

"A MAN may be orthodox in every point ; he may not only espouse right opinions, but zealously defend them against all opposers : he may think justly concerning the incarnation of our Lord, concerning the ever blessed Trinity, and every other doctrine, contained in the oracles of God : he may assent to all the three Creeds ; that called the Apostles, the Nicene, and the Athanasian : and yet it is possible he may have no religion at all, no more than a Jew, Turk, or Pagan. He may be almost as orthodox—as the devil ; though indeed, not altogether. For every man errs in something ; whereas we cannot well conceive him to hold any erroneous opinion, and may, all the while, be as great a stranger as he to the religion of the heart."—SOUTH, vol. 7, p. 92.

[*Christian Intercession.*]

1676, April 14. "THE Church met at the pastor's house at Tallentyre, where some hours

were spent in prayer for the Churches of Christ in New England, upon the account of the nation setting upon them. Lord hear the petitions made for them, and be thou their protector and defender. Amen.

June 9. "The Church had a day of prayer for the afflicted people of God in New England, warred upon by the Indians.

Sept. 22. "A day of thanksgiving was kept according to appointment. The same day there was an account given of God's appearing for his poor people in New England according to their request, June 9th before. Blessed be the Lord, who is a God hearing prayer. Lord compleat this deliverance of thy people in that part of the earth." Amen.—*MSS. Extracts from a Record of the Church gathered in and about Cocker-mouth.*

[Naval Chaplain.]

"PERCEVAL STOCKDALE through Garriek's interest was appointed chaplain to the Resolution 74, Capt. Sir Chaloner Ogle in 1775. 'The duty of a clergyman,' says he, 'was very seldom required of me. One day, however, when I met my naval commander in a street of Portsmouth, and payed my respects to him, he proposed that I should do duty on the ensuing Sunday, on board. I replied, it was my wish to receive such a command more frequently. At all events, replied he, I think it is right that these things should be done sometimes, as long as Christianity is on foot.'—*Memoirs*, vol. 1, p. 457.

[St. Patrick and the Spirit.]

"ST. PATRICK used to hear the Spirit praying in his own inside. Hear him in what are said to be his own words: *Mhi nocte, nescio, Deus scit, in me, an juxta me, verbis peritissimis audiebam quosdam ex spiritibus poenitentes intra me, et nesciebam qui essent quos ego audiret et non potui intelligere, nisi ad postremum orationis sic affatus est; qui dedit pro te animam suam. Et sic evigilavi. Et iterum audivi in me ipsum orantem; et erat quasi intra corpus meum, et audivi super me, hoc est, super interiorum hominem, et ibi fortiter orabat cum gemitibus. Et inter hac stupebam, et admirabar, et cogitabam, quis esset qui oraret in me? sed ad postremum orationis dixit, se esse Spiritum; et recordatus sum Apostoli dicentes, Spiritus adjuvat infirmitatem orationis nostrae.*"—*Confessio S. PATRICII de Vita et Conversatione sua. Acta Sanctorum, Martii*, tom. 2, p. 535.

[Fides Catholica.]

"BELLARMINE in his 4th book and 5th chapter *De Pontifice Romano*, has this monstrous passage, 'that if the pope should through error or mistake command vices and prohibit virtues, the Church would be bound in conscience to believe vice to be good and virtue evil.' I shall give II.—B

you the whole passage in his own words to a title: '*Fides Catholica docet omnem virtutem esse Bonam, omne vitium esse Malum. Si autem erraret Papa, precipiendo vitia vel prohibendo virtutes, teneretur Ecclesia credere vitia esse Bona, et virtutes Malas nisi vellet contra conscientiam peccare.*' Good God! that any thing that wears the name of a Christian, or but of a man, should venture to run such a villainous, impudent, and blasphemous assertion in the face of the world, as this! Did Christ himself ever assume such a power as to alter the morality of actions, and to transform vice into virtue, and virtue into vice by his bare word? Certainly never did a grosser paradox, or a wickeder sentence drop from the mouth or pen of any mortal man, since reason or religion had any being in the world. And I must confess I have often with great amazement wondered how it could possibly come from a person of so great a reputation both for learning and virtue too, as the world allows Bellarmine to have been. But when men give themselves over to the defence of wicked interests and false propositions, it is just with God to smite the greatest abilities with the greatest infatuations."—*SOUTH'S Sermons*, vol. 2, p. 441.

[Sir Thomas More and Study.]

SIR THOMAS MORE describing the person with whom he held his Dialogues, "touching the pestilent secte of Luther and Tyndale, by the tone bygone in Saxony, and by the tother laboryd to be brought in to England," says, "enquyryng of hym to what facultes he had most gyven his study, I understode hym to have gyven dylygence to the Latyn tonge: as for other facultyes he sought not of. For he told me meryfly that Logycke he releasid but babbyng, musyke to serve for syngers. Arythmetrycke mete for marchauntes, Geometry for masons, Astronomy good for no man; and as for Phylosophy, the most vanyte of all; and that it and Logycke had lost all good dyvynyte with the subtelytes of theyr questyons and babelynge of theyr dyspceyons, buyldynge all upon reason, which rather gyveth blyndnesse than any lyght. For man, he sayd, had noo lyght, but of holy scripture. And therefore, he sayd, that besyde the Latyn tonge, he had ben (which I moche commende) studyouse in holy scripture, whiche was, he sayd, lernynge yough for a crysten man, with whiche the apostles helde themselves contented."—*ff. 5, Rastell's edition.*

[Anticks in the Pulpit.]

"WELL, who's for Aldermanbury? You would think a phoenix preached there, but the birds will flock after an owl as fast: and a football in cold weather is as much followed as Calama by all his rampant dog-day zealots. But 'tis worth the offending to hear the baboon expound like the ape taught to play on the citreum. You would think the church as well as religion, were inversed, and the anticks which were used:

to be without were removed into the pulpit. Yet these apish tricks must be the motions of the spirit, his whimsie-meagrim must be an ecstasie, and Dr. G. his palsey make him the father of the sanctified shakers. Thus, among Turks, dissiness is a divine trance; changlings and idiots are the chiefest saints; and 'tis the greatest sign of revelation to be out of one's wits.

"Instead of a dumb-show, enter the sermon dawblers. O what a gracious sight is a silver ink-horn. How blessed a gift is it to write short hand! what necessary implements for a saint are cotton wool and blotting paper. These dabblers turn the church into a scrivener's shop. A country fellow last term mistook it for the Six Clerks Office. The parson looks like an offender upon the scaffold, and they penning his confession, or a spirit conjured up by their uncouth characters. By his cloak you would take him for the prologue to a play; but his sermon, by the length of it, should be a tailor's bill; and what treats it of but such buckram, fustion stuff? What a desperate green-sickness is the land fallen into, thus to doat on coals and dirt, and such rubbish divinity! must the French cook our sermons too! and are frogs, fungus, and toadstools the chiefest dish in a spiritual collation? Strange Israelites! that cannot distinguish betwixt mildew and manna. Certainly in the brightest sunshine of the Gospel clouds are the best guides; and woodcocks are the only birds of Paradise. I wonder how the ignorant rabbies should differ so much, since most of their libraries consist only of a concordance. The wise men's star doubtless was an ignis fatuus in a church-yard; and it was some such will o' th' whisp steered propheticall saltmarsh, when riding post to heaven, he lost his way in so much of revelation as not to be understood; like the musick of the spheres, which never was heard."—*The Loyal Satirist*, or Hudibras in Prose. Scott's *Somers' Tracts*, vol. 7, p. 68.

[Incomplete Sign of the Cross.]

"IN the original Solemn League and Covenant which is now in the British Museum, there are abundance of marksmen, who from their abhorrence of popery, leave the cross unfinished and sign in the shape of a T."—NIO. and BURNS' *Hist. of Cumberland*.

[Queen of the Angels.]

FR. ALONSO PEREZ SERAPHINO wrote a poem with this odd title. "The Complaints of Lucifer to the honour and glory of the Queen of the Angels." *Quezas de Lucifer, en gloria y honra de la Serenissima Reyna de los Angeles de los Remedios*."

[On Miracles of Healing.]

"CABEZA DE VACA was persuaded to work miracles by a remarkable argument. The Indians wanted him and his comrades to heal them, saying nothing more was needed than to breathe

upon the sick and pass their hands over them. When the Spaniards laughed at this, they stopt their allowance of food, and an old Indian said to Cabeza de Vaca, that he spoke like one who lacked understanding when he said that such mode of curing were no avail. Stones, said he, and other things which we find in the field have a virtue in them; my way of healing is to lay a hot stone upon the stomach: and surely there is in man greater power and virtue than in things insensible. This argument, and the cogent measure of withholding food induced him to try what the sign of the Cross would do, with a Pater Noster and an Ave Maria."—HERRERA, vol. 4, p. 5.

[Question of Canonical Ordination.]

FATHER CRESSY observes here that "some Protestant controvertists do unreasonably collect from hence that the Britons before St. Gregory's time did not in their ordinations conform themselves to the Roman Church, and endeavours to prove that they did conform from this very legend. But to prove this he affirms that the defects in St. Kentigern's ordination when he afterwards called them to mind, caused great uneasiness and remorse in him (p. 247). And he overlooks a question which the Bollandists ask in a note, *si toties Romam profectus est St. Kentigernus, cur demum de sua ordinatione interpellavit S. Gregorium?*"

[Purchase of Masses.]

"WHILE Cortes was absent on his expedition against Christoval de Oli, his death was reported by men who assumed the government at Mexico; they ordered ceremonies and masses for his soul, and paid for them with his effect. When he returned, Juan de Caceres the rich, bought all these acts of devotion for his own account. *Compró los bienes y misas que avian hecho por el alma de Cortes, que fuesen por la de Caceres*."—BERNAL DIAZ, p. 221.

[The three constant Martyrs.]

THE three martyrs, Cranmer, Ridley, and Latimer were suffered sometimes to eat together in the prison of Boarcliff. STREYKE says, "I have seen a book of their diet every dinner and supper, and the charge thereof; which was at the expense of Winkle and Wells, Bailiffs of the city at that time, under whose custody they were. As for example in this method.

The first of October. Dinner.	
Bread and Ale	2d.
Item Oisters	1
— Butter	2
— Eggs	2
— Lyng	8
— a piece of fresh Salmon	10
Wine	3
Cheese and Pears	2
2s. 6d.	

"From this book of their expenses give me leave to make these few observations. They ate constantly suppers as well as dinners. Their meals amounted to about three or four shillings: seldom exceeding four. Their bread and ale commonly came to two or three pence. They had constantly cheese and pears for their last dish, both at dinner and supper, and always wine, the price whereof was ever three pence, and no more. The prices of their provisions (it being now an extraordinary dear time) were as follow. A goose 14d. A pig 12d. or 13d. A cony 6d. A woodcock 3d. and sometimes 5d. A couple of chickens 6d. Three plovers 10d. Half a dozen larks 3d. A dozen of larks and two plovers 10d. A breast of veal 11d. A shoulder of mutton 10d. Roast beef 12d.

"The last disbursements (which have melancholy in the reading) were these,

	s.	d.
For three loads of wood-faggots to burn Ridley and Latimer	12	0
For one load of furs-faggots	3	4
For the carriage of these four loads	2	0
— a post	1	4
— two chains	3	4
— two staples	0	6
— four labourers	2	8

Then follow the charges for burning Cranmer—

For an 100 of wood-faggots	6	0
For 100 and $\frac{1}{2}$ of furs-faggots	3	4
For the carriage of them	0	8
To two labourers	1	4

"It seems the superiors in those days were more zealous to send these three good men to Oxon, and there to serve their ends upon them, and afterwards to burn them, than they were careful honestly to pay the charges thereof. For Winkle and Wells, notwithstanding all their endeavours to get themselves reimbursed of what they had laid out, which came to £63. 10s. 2d. could never get but £20. In 1566 they put up a petition to Archbishop Parker and the other Bishops, that they would among themselves raise and repay that sum which the said Bailiffs were out of purse, in feeding of these three reverend Fathers, 'otherwise they and their poor wives and children should be utterly undone,' and Laurence Humfrey, President of Magdalen College, wrote a letter in their behalf to Archbishop Parker."—STRYPE'S *Cranmer*, p. 393.

[*Protestant Work not to be relied on when Edited by a Roman Catholic.*]

I HAD used the edition of De Lery in De Boy's Collection. While I was transcribing this portion of the work for the press, the original French edition was sent me from Norwich, by my old friend Mr. William Taylor. Apprehending that the translation might sometimes be inaccurate, I compared my own narrative with the French, as I proceeded, to see if any thing material had been mistaken, or overlooked; and it surprised

me to find that my references to the *Chapters* were frequently wrong. At length I perceived that my numeration was always one behindhand. This could not be accident; and upon collating the works I discovered that De Boy has omitted the whole chapter in which Villegagnon's conduct is exposed: he has omitted the preface also, and many passages in which the errors of Thevet are pointed out, and his falsehoods confuted. This is worthy of notice, not merely as relating to the book in question; but as it may teach others never to rely upon the work of a Protestant, when published by a Catholic editor, let the subject be what it will,—but always to refer, if possible, to the genuine edition.—R. S.

[*Pope's Supremacy.*]

"THE POPE's supremacy consists in a power given by our Saviour to St. Peter, of inspecting the conduct of all orders of the hierarchy, so as to take care, not that they shall share such church discipline as he may think proper to impose; not that we shall have bishops of his nomination; but that the faith, which we outwardly profess, shall be conformable with that revelation which was made by our Saviour, and that our morals shall be conformable with our faith. It is on this visible agreement of faith and morals, that the unity of the Church is founded, and it is for the preservation of that visible unity that we have a visible Head, whose primacy existed in the days of St. Peter, as fully as in the pompous days of Leo X. In this, and in this only, consists the Pope's supremacy by Divine right. All other powers which have been annexed to his primacy in subsequent ages are of human institution."—COLUMBANUS *ad Hibernos*, No. 1, p. 87.

[*Foundations out of Joint.*]

"I DREAMED I was at church, attending service; the minister was reading the Litany: a sudden noise caught my attention, and looking towards the place from whence it proceeded, I saw a person of bright appearance, who beckoned me with his hand. I followed him: he led me to the back part of the church, and descending down a number of steps into a cellar under the church, it seemed as if the foundation of the church were removed, and the superstructure was now supported upon pillars of wood, which were worm-eaten and rotten. I was much astonished. My guide observing this, said, 'You see the situation of this foundation;' and then, pointing to the place by which we entered, said 'Escape!' I did so, and suddenly awoke. This, and a thousand circumstances which have since happened, have satisfied me that it is inexpedient for me to attend any place of worship where the Gospel is not preached. But I condemn no man in this matter."—*Experience of MR. ELLIOTT.*

[*Baxter's Retrospect.*]

"THERE is another thing which I am charged

in," says BAXTER, "whereas in my younger days I never was tempted to doubt of the truth of Scripture or Christianity, but all my doubts and fears were exercised at home, about my own sincerity and interest in Christ, and this was it which I called unbelief; since then my sorest assaults have been on the other side, and such they were, that had I been void of internal experience, and the adhesion of love, and the special help of God, and had not discerned more reason for my religion than I did when I was younger, I had certainly apostatized to infidelity, though for atheism or ungodliness my reason seeth no stronger arguments than may be brought to prove that there is no earth, or air, or sun. I am now therefore more apprehensive than heretofore, of the necessity of well grounding men in their religion, and especially of the witness of the indwelling Spirit: for I more sensibly perceive that the Spirit is the great witness of Christ and Christianity to the world. And though the folly of fanatics tempted me long to overlook the strength of this testimony of the Spirit, while they placed it in a certain internal affection, or enthusiastic inspiration, yet now I see that the Holy Ghost in another manner is the witness of Christ and his agent in the world. The Spirit in the prophets was his first witness, and the Spirit by miracles was the second; and the Spirit by renovation, sanctification, illumination, and consolation, assimilating the soul to Christ and heaven, is the continued witness to all true believers, and if any man have not the Spirit of Christ, the same is none of his (Rom. viii. 9). Even as the rational soul in the child is the inherent witness of evidence, that he is the child of rational parents. And therefore ungodly persons have a great disadvantage in their resisting temptations to unbelief, and it is no wonder if Christ be a stumbling block to the Jews, and to the Gentiles foolishness. There is many a one that hideth his temptations to infidelity, because he thinketh it a shame to open them, and because it may generate doubts in others; but I doubt the imperfections of most men's care of their salvation, and of their diligence and resolution in a holy life, doth come from the imperfection of their belief of Christianity and the life to come. For my part I must profess, that when my belief of things eternal and of the Scripture, is most clear and firm, all goeth accordingly in my soul, and all temptations to sinful complacencies, worldliness, or flesh-pleasing, do signify worse to me, than an invitation to the stocks or Bedlam. And no petition seemeth more necessary to me than *Lord, increase our faith: I believe, help my unbelief.*"

[Whitefield to Count Zinzendorf.]

"PRAY, my Lord," said WHITEFIELD in a letter to Count Zinzendorf, "what instances have we of the first Christians walking round the graves of their deceased friends on Easter day, attended with hautboys, trumpets, French horns, violins, and other kinds of musical instruments?"

Or where have we the least mention made of pictures of particular persons being brought into the Christian assemblies, and of candles being placed behind them in order to give a transparent view of the figures? where was it ever known that the picture of the apostle Paul, representing him handing a gentleman and lady up to the side of Jesus Christ, was ever introduced into the primitive love-feasts? Or do we ever hear, my Lord, of incense, or something like it, being burnt for him, in order to perfume the room before he made his entrance among the brethren? Or can it be supposed that he, who, together with Barnabas, so eagerly repelled the Lycaonians, when they brought oxen and garlands in order to sacrifice unto them, would ever have suffered such things to be done for him, without expressing his abhorrence and detestation of them? and yet your Lordship knows both those have been done for you, without your having shown, as far as I can hear, the least dislike.

"Again, my Lord, I beg leave to inquire whether we hear any thing in Scripture of edrasses or deaconesses of the apostolical churches seating themselves before a table covered with artificial flowers, and against that a little altar surrounded with wax tapers, on which stood a cross, composed either of mock or real diamonds, or other glittering stones? And yet your Lordship must be sensible this was done in Fetterlane chapel, for Mrs. Hannah Nitschman, the present general edress of your congregation, with this addition, that all the sisters were seated, clothed in white, and with German caps; the organ also illuminated with three pyramids of wax tapers, each of which was tied with a red ribbon; and over the head of the general edress, was placed her own picture, and over that (*horresco referens*) the picture of the Son of God. A goodly sight this, my Lord, for a company of English protestants to behold! Alas! to what a long series of childish and superstitious devotions, and unscriptural impositions, must they have been habituated, before they could sit silent and tame spectators of such an unchristian scene. Surely had Gideon, though but an Old Testament saint, been present, he would have risen and pulled down this, as he formerly did his father's altar. Or had even that meek man Moses been there, I cannot help thinking, but he would have addressed your Lordship, partly at least, in the words with which he addressed his brother Aaron, 'What did this people unto thee, that thou hast introduced such superstitious customs among them?'

"A like scene to this was exhibited by the single brethren in a room of their house at Hatton Garden. One of them who helped to furnish it, gave me the following account. The floor was covered with sand and moss, and in the middle of it was paved a star of different coloured pebbles; upon that was placed a gilded dove, which spouted water out of its mouth into a vessel prepared for its reception, which was curiously decked with artificial leaves and flags; the room was hung with moss and shells; the

Count, his son, and son in law, in honour of whom all this was done, with Mrs. Hannah Nitschman, and Mr. Peter Boeblen and some other labourers, were present. These were seated under an alcove, supported by columns made of pasteboard, and over their heads was painted an oval, in imitation of marble, containing cyphers of Count Zinzendorf's family. Upon a side table was a little altar covered with shells, and on each side of the altar was a bloody heart, out of, or near which, proceeded flames. The room was illuminated with wax tapers, and musicians placed in an adjacent apartment, while the company performed their devotions, and regaled themselves with sweet-meats, coffee, tea, and wine. After this, the labourers departed, and the single brethren were admitted. I am told, that most, if not all of these leading persons were present also at the celebration of Mrs. Hannah Nitschman's birthday.

"Since my writing this, I have been told of a very singular expedient made use of by Mr. Peter Boeblen, one of the brethren's bishops, in order to strengthen the faith, and to raise the drooping spirits of Mr. William Bell (who hath been unhappily drawn in with several others to be one of their agents). It was this: it being Mr. Bell's birthday, he was sent for from his house in Nevill's-alley, Fetter-lane; but for a while, having had some words with Mr. Boeblen, he refused to come; at length he complied, and was introduced into a hall, in the same alley, where was placed an artificial mountain, which, upon singing a particular verse, was made to fall down, and then behind it was discovered an illumination, representing Jesus Christ and Mr. Bell, sitting very near, or embracing each other; and out of the clouds was also represented plenty of money falling round Mr. Bell and the Saviour. This story appeared to me so incredible at the first hearing, that, though I could not doubt the veracity of the relator, yet fearing he might be misinformed, I sent for him again, and he assured me that Mr. Bell told this story himself some time ago in company, and a person of good reputation of that company related it to an acquaintance of mine."

[The entailed Curse cut off.]

"I PREACHED at *Croyole*, and afterwards searched the church-yard, to find the tomb of Mr. *Ashbourn*. We could find nothing of it there. At length we found a large flat stone in the church. But the inscription was utterly illegible, the letters being filled up with dust. However we made a shift to pick it out, and then read as follows:

'Here lieth the body of Mr. Solomon Ashbourn. He died in 1711, and solemnly bequeathed the following verses to his parishioners.

'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did, so do ye. *Aots*, vii. 54.

'I have laboured in vain. I have spent my strength for nought, and in vain. Yet surely

my judgement is with the Lord; and my work with my God.' *Isaiah*, xlii. 4.

"But that generation which was abandoned to all wickedness, is gone: so are most of their children. And there is reason to hope, that the curse intailed on them and their children is gone also. For there is now a more lively work of God here, than in any of the neighbouring places."

—WESLEY'S *Journal*, vol. xviii., p. 118.

[Steps in advance.]

"*TAL era como plata, mozo caste gradero, La plata torno oro quando fue epistolero, El oro margarita quando fue evangelistero, Quando subio a preste semeyo al luero.*"—

D. GONZALO DE BERCEO. S. DOMINGO DE SILOS, p. 44.

[Delusions of Satan.]

"MY seriousness was increased by an extraordinary occurrence, which I simply relate just as it was. 'One night, as I was standing sentinel at Mr. M—'s door, I heard a dreadful rattling, as if the house was all shaken to pieces, and tumbling down about my ears. Looking towards it, I saw an appearance, about the size of a six-weeks' calf, lying at the door. It rose, came towards me, looked me in the face, passed by, returned again, and went to the door. The house shook as before, and it disappeared. A few days after, our head Inn-keeper, Mr. M—, told the officer of the guard, that the same night Mrs. M— died, he, with eight persons more sitting up, observed the house shake exceedingly; that they were greatly surprised, and carefully searched every room: but to no purpose: that not long after, there was a second shaking as violent as the former. That a while after, the house shook a third time; and just then Mrs. M— died.'

"My companions and I were greatly strengthened by an uncommon trial that befel us soon after. We frequently went out at night, to pray by the side of the mountain. One night, as we were walking together, and talking of the things of God, I heard a noise, and saw something in the form of a large bear pursuing me closely. My hair stood on end, and as we were walking arm in arm, I suddenly pulled both my companions round with me. They both saw him, and one of them fainted away. It then reared itself upon its hind legs into the air. I said, Satan, we are come hither to serve God: and we will do it, in spite of thee, and all the devils in hell. Instantly it sunk into the earth: we then prayed upon the very spot; and soon found ourselves strong in the Lord, and in the power of his might."—THOMAS PAYNE.

[Curse of Duelling.]

LAST summer I received a letter from a friend wherein he writes these words.

"I think it would be worth your while to take

a view of those wonderful marks of the Lord's hatred to *duelling*, called *The Brothers' Steps*.

"They are in the fields, about a third of a mile northward from Montague House. And the awful tradition concerning them is, That two brothers quarrelled about a worthless woman, and according to the fashion of those days fought with sword and pistol. The prints of their feet are about the depth of three inches, and nothing will vegetate, so much as to disfigure them. The number is only eighty-three: but probably some are at present up. For I think, there were formerly more in the centre where each unhappy combatant wounded the other to death. And a bank on which the first who fell, died, retains the form of his agonizing couch, by the curse of barrenness, while grass flourishes all about it. Mr. George Hall, who was the Librarian of Lincoln's-Inn, first shewed me these steps, twenty-eight years ago, when, I think, they were not quite so deep as now. He remembered them about thirty years, and the man who first showed them him, about thirty more; which goes back to the year 1692: but I suppose they originated in king Charles II.'s reign. My mother well remembered their being ploughed up, and corn sown to deface them about fifty years ago. But all was labour in vain; for the prints returned in a while to their pristine form; as probably will those that are now filled up. Indeed I think an account of them in your magazine, would be a pious memorial of their lasting reality.

"These hints are only offered as a small token of my goodwill to yourself, and the work by your Son and Brother in the Gospel, JOHN WALSH."

This account appeared to me so very extraordinary, that I knew not what to think of it. I knew Mr. Walsh to be a person of good understanding and real piety; and he testified what he had seen with his own eyes: but still I wanted more witnesses; till awhile ago, being at Mr. Cary's, in *Cophall Buildings*, I occasionally mentioned *The Brothers' Footsteps*, and asked the company if they had heard any thing of them? "Sir," said Mr. Cary, "sixteen years ago, I saw and counted them myself." Another added, "And I saw them four years ago." I could then no longer doubt but they had been. And a week or two after, I went with Mr. Cary and another person to seek them.

We sought for near half an hour in vain. We could find no steps at all, within a quarter of a mile, no nor half a mile north of Montague House. We were almost out of hope, when an honest man who was at work, directed us to the next ground, adjoining to a pond. There we found what we sought for, about three quarters of a mile of Montague House, and about five hundred yards east of Tottenham Court Road. The steps answer Mr. Walsh's description. They are of the size of a large human foot, about three inches deep, and lie nearly from north-east to south-west. We counted only seventy-six: but we were not exact in counting. The place where one or both the brothers are supposed to have

fallen, is still bare of grass. The labourer showed us also the bank, where (the tradition is) the wretched woman sat to see the combat.

What shall we say to these things? Why to Atheists or Infidels of any kind, I would not say one word about them. For if they hear not Moses and the Prophets, they will not regard any thing of this kind. But to men of candour, who believe the Bible to be of God, I would say, is not this an astonishing instance, held forth to all the inhabitants of London, of the justice and power of God? Does not the curse he has denounced upon this ground bear some resemblance to that of our Lord on the barren fig tree, Henceforth let no fruit grow upon thee for ever! I see no reason or pretence for any rational man to doubt of the truth of the story; since it has been confirmed by these tokens for more than an hundred years successively.

[Effects of Latimer's Preaching.]

"Two entries made in the Council Books show the good effects of Latimer's zealous preaching. On the 10th of March he brought in £104 recovered of one who had concealed it from the king: and a little after £363 of the king's money."—BURNET, vol. 3, p. 196.

To appreciate the power of his homely, but home preaching, the relative value of money at that time should be remembered.—R. S.

[Charles Perronet in Communion with the Father and the Son.]

"WHEN I first sought the Lord, I found no intercourse open with him, though his Spirit daily changed my heart, and drew me from all outward things, to seek my all in Uncreated Good.

"The first six months I was refreshed by various influences of grace, which drew me after heavenly things, but discovered nothing of him from whom they came. I was all desire, all fervour, and, on the stretch for divine communications, as one dead to all below. Outward things could not allure me, because I had renounced them, and devoted myself to the love of Christ. But it was not till after much joy and sorrow, that I knew the mighty All, for whose sake all was and is, the first eternal spring of all things, in whom they begin and end.

"After this, I was three months in deep distress, through the loss of those meltings of heart, of that light and joy, and power to approach God in prayer. Then Christ restored the graces I had possessed with double increase, and the revelation of *himself*. The grace I received came now with Jesus Christ himself, in so clear a manifestation, that from what I daily experienced, I could have preached him to all the world. If I had never heard the name of Christ, I could have declared him to be God and man, and the Mediator between both. Now I sought grace; but Jesus above grace, and all that could be imparted. Whatever help or strength I obtained, it seemed a small thing if he came not with what

he bestowed. The Son of God was now my refuge from every storm : my friend, my hiding-place on all occasions. I talked with him, he seemed to look upon me with precious smiles ; became my delightful abode ; gave me promises, and made all my existence glory in himself, fixing all my desires upon his love and the glorious display of his own person. I could relish only Jesus : to have been a moment with him I would have given up all besides. I was so engaged with Christ, that the thought how he had been despised while on earth, drowned my eyes with tears ; and the thought, that now he possessed all fulness, so satisfied my largest desires, that I had no choice whether to exist or not : whatever was *myself*, was no more. It seemed to make no part of my happiness. All centered in Jesus and him alone.

"Before I experienced this, I had never known that prayer was offered up to *Christ*, but only in *his name*. But now all my cry was to him, as he was the only person of Godhead I beheld. At first he discovered himself as the Holy Lord and Ruler over his Redeemed : then as a Father of his adopted Children, a Friend, an intimate and condescending Companion : last of all, as the Spouse of his Church, of all believers ; which character exceeded every other. Every manifestation more abundantly knit my heart to himself, his word, and commandments. I could truly say, *How dear are thy counsels to me, O God ! All my study is in thy commandments.*

"The Scripture displays the relation God stands in to his people, in a multitude of sacred characters. Some of these relate to this world, some to the other : but all prove diversity of experience ; and that one star differeth from another both in grace and glory.

"Just after my uniting with the Methodists, the Father was revealed to me ; and soon after, the whole Trinity : I beheld the distinct Persons of the Godhead ; and worshipped one undivided Jehovah, and each person separately. After this, I often had intercourse with Christ and with the Father : afterward, with the Spirit also. But after four years, my usual communion was with Christ only : though at times with the Father likewise ; and not wholly without the Spirit. Of late I have found the same access to the Triune God. When I approach Jesus, the Father and Spirit commune with me, but not in the degree as before. Whatever I receive now, centers in taking leave of earth and hasting to another place. I am as one that is no more. I stand and look back on what God has done ; his calls, helps, mercies, deliverances ; and adore and devote myself with new ardour.

"In speaking of these things, it is hard to find utterance, and human weakness, intermixing much of imagination, causes the truth to be rejected. If it be asked, In what manner I beheld the triune God ? I answer, It is above all description : it differs so much from what is human. Who can describe light, so as to make him understand that has never seen it ? And he that hath thus seen God, can no more describe what he has

seen, than he that hath not. In two of these Divine Interviews, the Father spoke while I was in agony of prayer for perfect conformity to himself ; twice more, when I was in the depth of sorrow ; and each time in scripture words.

"The manifestations to the Patriarchs were outward ; and therefore admitted of being described. But what I relate was not outward : it was not an external vision : it was not what we commonly call faith ; it was not an impression upon my mind, but different from all. While the soul is under the power of faith, the person of Christ is often presented to the imagination. But what I speak was not this ; rather, I suppose, it was a similitude of what is seen in eternity. But still only a similitude : for while we are in the body, all the operations of God's Spirit are wrought upon one body and spirit, inseparably conjoined. We are now composed of a material and immaterial part ; and nothing can possibly act upon one without affecting both. But by and by, we shall be, for a season, pure spirit : afterwards joined to a spiritual body so totally different from this corruptible body, that what we then perceive will be different from all we perceive now.

"It may be asked, 'was the appearance glorious ?' It was all divine : it was glory I had no conception of : it was God. The first time the glory of him I saw reached even to me, I was overwhelmed with it body and soul, penetrated through with the rays of Deity.

"But was it light ? It was not brightness more than darkness. Our common conception of glory above, is that of something *glittering* and something that is *our own*. But here are two mistakes : 1. We do not consider the difference between this and the other world. To us, that is excellent which is bright and shining : but what is excellent to them, is of a kind which hitherto we have no conception of. 2. We imagine glory to be something that is *our own* ; whereas it is all things centering in God. Separate from him, there is nothing glorious : spotless souls would loath themselves, and their grace and glory, could it be possessed out of God. But there he is the first and the last, the mighty All. All things are by him and all things are to him ; flowing back to their first rise, and resting in him as their eternal Centre. There the clamour of self-seeking and self-complacency ceases, or it would not be heaven. We only know, That God is ; and be, being what he is, is our All.

"In consequence of this, I could never rest in grace absent from God. After I had beheld him, nothing but his presence could suffice."

[Alliteration.]

PHILIP HENRY would often contrive the heads of his sermons to begin with the same letter, or rather two and two of a letter ; but he did not at all seem to affect or force it ; only if it fell in naturally and easily, he thought it a good help to memory, and of use, especially to the younger sort. . And he would say, the chief reason why

he did it was because it is frequently observed in the Scripture, particularly the book of Psalms. And though it be not a fashionable ornament of discourse, if it be a Scripture ornament, that is sufficient to recommend it, at least to justify it against the imputations of childishness. (Mr. Porter of Whitechapel very much used it, so did Mr. Malden.)

Some of his subjects, when he had finished them, he made some short memorandums of in verse, a distich or two of each Sabbath's work, and gave them out in writing, among the young ones of his congregation, many of whom wrote them, and learned them, and profited by them.

[*Gilpin and the Challenge Glove.*]

"Upon a certain Lord's-day, Mr. Gilpin coming to a church in those parts, before the people were assembled, and walking up and down therein, espied a glove hanging on high in the church. Whereupon he demanded of the sexton what should be the meaning thereof, and wherefore it hung in that place? The sexton maketh answer that it was a glove of one of the parish, who had hanged it up there as a challenge to his enemy, signifying thereby that he was ready to enter into combat with his enemy hand to hand, or any one else who should dare to take down that challenge. Mr. Gilpin requested the sexton by some means or other to take it down. 'Not I, sir,' replied the sexton, 'I dare do no such thing.' 'But,' said Mr. Gilpin, 'if thou wilt bring me hither a long staff, I will take it downe myself:' and so when a long staff was brought, Mr. Gilpin took downe the glove and put it up in his bosome. By and by came the people to church in abundance, and Mr. Gilpin, when he saw his time, went up into the pulpit. In his sermon he took occasion to reprove these inhuman challenges, and rebuked them sharply for that custome which they had of making challenges, by the hanging up of a glove. 'I heare,' saith he, 'that there is one amongst you who even in this sacred place hath hanged up a glove to this purpose, and threateneth to enter into combat with whosoever shall take it downe. Behold, I have taken it downe myself;' and at that word, plucking out the glove, shewed it openly, and then instructed them how unbecoming those barbarous conditions were for any man that professed himself a Christian; and so laboured to persuade them to a reconciliation, and to the practice of mutual love and charity amongst themselves."—*Life of Gilpin.*

[*Ἀγάπη—Charity—Love.*]

"THOUGH I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal, &c.

"St. Paul's word is *Ἀγάπη*, exactly answering to the plain English word *Love*. And accordingly it is so rendered in all the old translations of the Bible. So it stood in William Tindal's Bible, which, I suppose, was the first English translation of the whole Bible. So it was

also in the Bible published by the authority of King Henry VIII. So it was, likewise, in all the editions of the Bible that were successively published in England during the reign of King Edward VI., Queen Elizabeth, and King James I. Nay, so it is found in the Bibles of King Charles I.'s reign: I believe, to the period of it. The first Bibles I have seen wherein the word was changed, were those printed by Roger Daniel and John Field, printers to the Parliament: in the year 1649. Hence it seems probable that the alteration was made during the sitting of the Long Parliament; probably it was then that the Latin word *Charity* was put in place of the English word *Love*. It was an unhappy hour this alteration was made; the ill effects of it remain to this day: and these may be observed, not only among the poor and illiterate: not only thousands of common men and women no more understand the word *Charity*, than they do the original Greek; but the same miserable mistake has diffused itself among men of education and learning. Thousands of these are misled thereby, and imagine that the charity treated of in this chapter refers chiefly, if not wholly, to outward actions, and to mean little more than almsgiving! I have heard many sermons preached upon this chapter: particularly before the University of Oxford, and I never heard more than one wherein the meaning of it was not totally misrepresented. But had the old and proper word *Love* been retained, there would have been no room for misrepresentation."—*Quære? WESLEY*, vol. 10, p. 156.

George Shadford. In the Jerseys.

"ONE day a friend took me to see a hermit in the woods. After some difficulty we found his hermitage, which was a little place like a hog-sty, built of several pieces of wood, covered with bark of trees; and his bed consisted of dry leaves. There was a narrow, beaten path, about twenty or thirty yards in length, by the side of it, where he frequently walked to meditate. If one offered him food, he would take it; but if money was offered him, he would be angry. If any thing was spoken to him which he did not like, he broke out into a violent passion. He had lived in this cell seven cold winters; and after all his prayers, counting his beads, and separating from the rest of mankind, still corrupt nature was all alive within him. Alas! alas! what will it avail us whether we are in England or Ireland, Scotland or America; whether we live amongst mankind, or retire into a hermitage, if we still carry with us our own hell, our corrupt, evil tempers!"

[*Love of Pre-eminence.*]

"In many of our societies there is a Diotrophes, who loves to have the pre-eminence; and if he does not receive all the respect, or find all the deference paid to his judgment which he thinks himself worthy of, his pride is hurt; and he will complain of ill treatment, and threaten

to withdraw himself, and use all his mighty influence to induce others to do the same. If his brethren are weak enough to regard his threats, and offer a little incense to his abominable pride, he will condescend to abide with them a little longer, till, having increased in vanity and insolence, he, through the weakness of his brethren, becomes the tyrant of the society : and this oppression being more than his brethren are disposed to bear, they at length oppose him, and then he retires disgusted, disappointed, and enraged. Such a man is a curse to any society of Christians ; and the sooner they are delivered from him the better : but his guilt is of the deepest dye ! It is impossible to tell how many souls such a man may ruin. He may expect to be treated, at the last, as one of the best friends of the old murderer."—*Quære ?* WHELEY.

A gentleman who is described as a peculiar genius of the present age makes the following remarks upon the practice of sleeping at Church, without appearing to consider that part of the fault may sometimes be imputed to the preacher.

"THE horrid habit of sleeping in some is a source of infinite pain to others, and damps more than any thing else the vivacity of the preacher. Constant sleepers are public nuisances, and deserve to be whipped out of a religious assembly, to which they are a constant disgrace. There are some who have regularly attended a place of worship for seven years twice a day, and yet have not heard one whole sermon in all the time.

"Ministers have tried a number of methods to rid our assemblies of this odious practice. Some have reasoned, some have spoke louder, some have whispered, some have threatened to name the sleeper, and have actually named him, some have cried fire, some have left off preaching, Dr. Young sat down and wept, Bishop Abbot took out his Testament and read Greek. Each of these awaked the auditors for the time ; but the destruction of the habit belongs to the sleeper himself, and if neither reason nor religion can excite him, why, he must sleep on I think till death and judgment awake him !"

[Mr. Gilpin and the Deadly-feed.]

"UPON a time when Mr. Gilpin was in these parts at a town called Rothbury, there was a pestilent faction amongst some of them that were wont to resort to that church. The men being bloodily-minded, practised a bloody manner of revenge, termed by them Deadly-feed. If this faction on the one side did perhaps come to the church, the other side kept away, because they were not accustomed to meet together without bloodshed. Now so it was that when Mr. Gilpin was in the pulpit in that church, both parties came to church in the presence of Mr. Gilpin ; and both of them stood, the one of them in the upper part of the church, or chancel, the other in the body thereof, armed with swords, and javelins in their hands. Mr. Gilpin, some-

what moved with this unbecomest spectacle, goeth on nevertheless in his sermon, and now a second time their weapons make a clashing sound, and the one side drew nearer to the other, so that they were in danger to fall to blows in the midst of the church. Hereupon Mr. Gilpin cometh down from the pulpit, and stepping to the ringleaders of either faction, first of all he appeased the tumult. Next, he labourereth to establish peace betwixt them, but he could not prevail in that : onely they promised to keepe the peace unbroken so long as Mr. Gilpin should remaine in the church. Mr. Gilpin seeing he could not utterly extinguish the hatred which was now inveterate betwixt them, desired them that yet they would forbear hostility so long as he should remaine in those quarters : and this they consented unto. Mr. Gilpin thereupon goeth up into the pulpit againe (for he had not made an end of his sermon) and spent the rest of the allotted time which remained in disgracing that barbarous and bloody custome of theirs, and if it were possible in the utter banishing of it forever. So often as Mr. Gilpin came into those parts afterwards, if any man amongst them stood in feare of a deadly foe he resorted usually where Mr. Gilpin was, supposing himself more safe in his company, than if he went with a guard."—*Life of Gilpin.*

[Mysteries revealed to the Meek.]

"LET this therefore be fixed upon, that there is no obedience comparable to that of the understanding ; no temperance, which so much commends the soul to God, as that which shows itself in the restraint of our curiosity. Besides which two important considerations, let us consider also, that an over anxious scrutiny into such mysteries, is utterly useless, as to all purposes of a rational inquiry. It wearies the mind, but not *informs the judgment*. It makes us conceited, and fantastical in our notions, instead of being sober and wise to salvation. It may provoke God also, by our pressing too much into the secrets of Heaven, and the concealed glories of his nature, to desert and give us over to strange delusions. For they are only *things revealed* (as Moses told the Israelites, in *Deut.*, xxix. 29), which belong to the *Sons of Men* to understand and look into, as the sole and proper privilege allowed them by God, to exercise their noblest thoughts upon. But as for such high mysteries as the Trinity, as the subsistence of *one Nature in three Persons*, and of three Persons in one and the same individual *Nature*, these are to be reckoned in the number of such sacred and *secret things*, as belong to God alone perfectly to know, but to such poor mortals as we are, humbly to *fall down before and adore*."—*SOURIN'S Sermons*, vol. 4, p. 321.

[The Warning of the Whiston Cliffs.]

"WHAT shall we say to the affair of Whiston Cliffs ? Of which, were it not for the unparal-

heled stupidity of the English, all England would have run long ago from one sea to another. And yet, seven miles from the place, they knew little more of it in May last, than if it had happened in China or Japan.

"The fact (of the truth of which any who will be at the pains of inquiring, may soon be satisfied) is this. On Tuesday, March 25th last, being the week before Easter, many persons heard a great noise near a ridge of mountains called Black Hamilton in Yorkshire. It was observed chiefly on the south-west side of the mountain, about a mile from the course where the Hamilton races are run, near a ledge of rocks, commonly called Whiston Cliffs, two miles from Sutton, and about five from Thirsk.

"The same noise was heard on Wednesday by all who went that way. On Thursday, about seven in the morning, Edward Abbot, Weaver, and Adam Bosomworth, Bleacher, both of Sutton, riding under Whiston Cliffs, heard a roaring, (so they termed it) like many cannons, or loud and rolling thunder. It seemed to come from the cliffs: looking up to which they saw a large body of stone, four or five yards broad, split and fly off from the very top of the rock. They thought it strange, but rode on. Between ten and eleven, a large piece of the rock, about fifteen yards thick, thirty high, and between sixty and seventy broad, was torn off, and thrown into the valley.

"About seven in the evening, one who was riding by observed the ground to shake exceedingly, and soon after, several large stones or rocks, of some tons weight each, rose out of the ground. Others were thrown on one side, others turned upside down, and many rolled over and over. Being a little surprised, and not very curious, he hasted on his way.

"On Friday and Saturday the ground continued to shake, and the rocks to roll over one another. The earth also clave asunder in very many places, and continued so to do till Sunday morning.

"Being at Osmotherly, seven miles from the cliffs, on Monday, June 1, and finding Edward Abbot there, I desired him next morning to show me the way thither. I walked, crept, and climbed round and over great part of the ruins. I could not perceive by any sign, that there was ever any cavity in the rock at all; but one part of the solid stone is cleft from the rest in a perpendicular line, and as smooth as if cut with instruments. Nor is it barely thrown down, but split into many hundred pieces, some of which lie four or five hundred yards from the main rock.

"The ground nearest the cliff is not raised, but sunk considerably beneath the level. But at some distance it is raised in a ridge of eight or ten yards high, twelve or fifteen broad, and near a hundred long. Adjoining to this lies an oval piece of ground, thirty or forty yards in diameter, which has been removed whole as it is, from beneath the cliff, without the least fissure, with all its load of rocks, some of which were as large as the hull of a small ship. At a

little distance is a second piece of ground, forty or fifty yards across, which has been also transplanted entire, with rocks of various sizes upon it, and a tree growing out of one of them. By the removal of one of these, I suppose, the hollow near the cliff was made.

"All round them lay stones and rocks, great and small; some on the surface of the earth, some half sunk into it, some almost covered, in variety of positions. Between these the ground was cleft asunder in a thousand places. Some of the apertures were nearly closed again, some gaping as at first. Between thirty and forty acres of land, as is commonly supposed, though some reckon above sixty, are in this condition.

"On the skirts of these, I observed in abundance of places, the green turf, for it was pasture land, as it were pared off, two or three inches thick, and wrapt round like sheets of lead. A little further it was not cleft or broken at all, but raised in ridges, five or six feet long, exactly resembling the graves in a churchyard. Of these there is a vast number.

"That part of the cliff from which the rest is torn, lies so high, and is now of so bright a colour that it is plainly visible to all the country round, even at the distance of several miles. We saw it distinctly, not only from the street in Thirsk, but for five or six miles after, as we rode towards York. So likewise in the great North road, between Sandhutton and Northallerton."—*Wesley's Thoughts on the Earthquake at Lisbon.*

[Lengthy Prayers.]

"LET us now," says SOUTH, "consider the way of praying, so much used and applauded by such as have renounced the communion and liturgy of our church; and it is but reason that they should bring us something better in the room of what they have so disdainfully cast off. But, on the contrary, are not all their prayers exactly after the heathenish and pharisaical copy? always notable for those two things, length and tautology? Two whole hours for one prayer, at a fast, used to be reckoned but a moderate dose, and that, for the most part, fraught with such irreverent, blasphemous expressions, that, to repeat them, would profane the place I am speaking in; and indeed, they seldom carried on the work of such a day (as their phrase was), but they left the church in need of a new consecration. Add to this, the incoherence and confusion, the endless repetitions, and the unsufferable nonsense, that never failed to hold out, even with their utmost prolixity; so that, in all their long fasts, from first to last, from seven in the morning to seven in the evening (which was their measure), the pulpit was always the emptiest thing in the church: and I never knew such a fast kept by them, but their hearers had cause to begin a thanksgiving as soon as they had done. And, the truth is, when I consider the matter of their prayers; so full of ramble and incoherence, and in every respect so very like the language of a dream; and compare it with their

carriage of themselves in prayer, with their eyes for the most part shut, and their arms stretched out, in yawning posture; a man that should hear any of them pray, might, by a very pardonable error, be induced to think that he was all the time hearing one talking in his sleep: besides the strange virtue, which their prayers had to procure sleep in others too. So that he who should be present at all their long cant, would show a greater ability in watching, than ever they could pretend to in praying, if he could forbear sleeping, having so strong a provocation to it, and so fair an excuse for it. In a word, such were their prayers, both for matter and expression, that could any one truly and exactly write them out, it would be the shrewdest and most effectual way of writing against them that could possibly be thought of."—SOUTH'S *Sermons*, vol. 2, p. 215.

[*Geasa-Drasdecht; or, Sorceries of the Druids.*]

"I HAVE often inquired of your tenants what they themselves thought of their pilgrimage to the wells of *Kill-Aracht, Tobbar-Brighte, Tobbar-Muire*, near *Elphin Moor*, near *Castlereagh*, where multitudes annually assembled to celebrate what they, in broken English, termed *Patterns* (Patron's days), and when I pressed a very old man, *Owen Hester*, to state what possible advantages he expected to derive from the singular custom of frequenting in particular such wells as were contiguous to an old *blasted oak*, or an upright *unhewn stone*, and what the meaning was of the yet more singular custom of sticking *rags* on the branches of such trees, and spitting on them; his answer, and the answer of the oldest men, was, that their ancestors always did it; that it was a preservative against *Geasa-Drasdecht*, i. e., the sorceries of Druids; that their cattle were preserved by it from infectious disorders; that the *daoine maithé*, i. e., the fairies, were kept in good humour by it; and so thoroughly persuaded were they of the sanctity of these Pagan practices, that they would travel bareheaded and barefooted from ten to twenty miles for the purpose of crawling on their knees round these wells and upright stones, and oak trees westward, as the sun travels, some three times, some six, some nine, and so on, in uneven numbers, until their voluntary penances were completely fulfilled. The waters of *Logh-Con* were deemed so sacred from ancient usage, that they would throw into the lake whole rolls of butter, as a preservative for the milk of their cows against *Geasa-Drasdecht*!

"The same customs existed amongst the Irish colonies of the Highlands and Western Islands; and even in some parts of the Lowlands of Scotland. 'I have often observed,' says Mr. Brand, 'shreds, or bits of *rags*, upon the bushes that overhang a wall in the road to Benton, near Newcastle, which is called the *Rag-well*.' Mr. Pennant says, they visit the well of *Spye* in Scotland, for many distempers, and the well of *Drachaldy*, for as many offering small pieces of money

and bits of *rags*."—COLUMBANUS *ad Hibernos*, p. 82, No. 3.

[*Pope's Supremacy.*]

"It is very well known that even when Henry VIII. renounced the pope's supremacy, our chiefs, believing that he meant only to renounce the pope's temporal supremacy, joined him in that renunciation! In their fourth general submission, which was made in the 33d of Henry VIII., they unanimously acknowledged by indenture that he was their sovereign lord and king; confessing his supremacy in all causes, and utterly renouncing the pope's jurisdiction as to all manner of temporals both in church and state."—COLUMBANUS *ad Hibernos*, p. 36, No. 2.

[*Head of the Church.*]

"YET it must, in common justice, be acknowledged that the title of *Head of the Church*, though odious to a Catholic, means no more in the acceptance of an Englishman, than *Temporal Head of the Church, or Defender of the Faith*. No Englishman ever yet for a moment supposed that the king could administer sacraments, ordain priests, give a mission for preaching or teaching, or be the source of spiritual as of temporal power. They give him no authority in church discipline, but such as is necessary for maintaining order in the state, supporting by the civil sword the laws of morality, defending the rights of the inferior as well as of the superior clergy, and excluding all foreign interference from the management of those temporal concerns which are necessarily connected with every species of human authority. This is the explanation which the English divines give of their own principles; and no one has a right to attribute to them principles which they utterly disavow. If they approached us as nearly in other points as in this, I should not despair of a gradual approximation, which would end in mutual charity; for it cannot be denied that the pope has no temporal power, and ought to have none, *directly or indirectly*, in any state but in his own."—COLUMBANUS *ad Hibernos*, p. 91, No. 1.

[*Jesuitesses.*]

FULLER, writing about the year 1650, says the Jesuitesses "began at Liege about thirty years since, Mistris Mary Ward and Mrs. Twitty being the first beginners of them. They are not confined, as other nuns, to a cloister, but have liberty to go abroad where they please, to convert people to the Catholic faith. They wear a *huke* (?)¹ like other women, and differ but little

¹ Council Book of Ireland, 32, 33, and 34 of Henry VIII. "This was not only done by the mere Irish," says Sir J. Davis, "but the chiefs of the degenerate English families did perform the same; as Desmond, Barry, and Roche, in Mounster, and the Bourkes in Connaught."

² Southey has put a note of interrogation as above, but no doubt, the word is right. Nares explains it—"A kind of mantle or cloak worn in Spain and the Low Countries." See Glossary in v. for authorities.—J. W. W.

in their habit from common persons. The aforesaid two virgins, or rather viragins, travelled to Rome with three of the most beautiful of their society, endeavouring to procure from his Holiness an establishment of their Order; but no confirmation, only a toleration would be granted thereof. Since I have read that, *Anno* 1629, Mrs. Mary Ward went to Vienna, where she prevailed so far with the empress, that she procured a monastery to be erected for those of her Order, as formerly they had two houses at Liege. Since I have heard nothing of them, which rendereth it suspicious that their Order is suppressed, because otherwise such turbulent spirits would be known by their own violence, it being all one with a storm not to be, and not to bluster: for although this may seem the speediest way to make their Order to propagate when *Jesuita* shall become *hic et hæc*, of the common gender, yet conscientious Catholics conceive these Lady-Errants so much to deviate from *feminine* (not to say *virgin*) modesty, (what is but *going in men* being accounted *gadding in maids*) that they zealously decried their practice, probably to the present blasting thereof."—*History of Abbeys*, p. 364.

Urban VIII. suppressed them by a Brief dated 21 May, 1631. Helyot, who has not thought it worth while to name the founder of this curious society, says that under his pontificate, or towards the end of his predecessor's, certain women, or maidens, in some parts of Italy and in other provinces, took upon themselves the appellation of *Jesuitesses*, and assembled in community under pretext of leading a religious life, though they had not the permission of the holy see. They had colleges and houses of probation, and wore, according to this author, a peculiar habit; but it is evident that, like the Jesuits, they must have been allowed to lay it aside whenever it would have exposed them to inconvenience, or interfered with their object, which was that of making converts. Their superior was called the Prepositress, and they had Visitresses, Restresses, and other dignitaries, all in the feminine gender. They went about, says Helyot, whither they would, under pretext of procuring the safety of souls, and doing many other things which were neither suitable to the weakness of their sex nor of their understanding; the pope first desired them to desist by his nuncio in Low Germany, and by the bishops of the various places where they had established themselves, but they paid no regard to these admonitions. At length they began to teach things contrary to sound doctrine, and then the brief for their suppression was issued.

Delauroix, in his *Dictionnaire Historique des Ordres Religieux*, says that the two English young women who founded this society (and whom he calls Warda and Tuitia) were instigated by the Jesuits in Flanders. "*Le but de ces Jesuites étoit de former une colonie de filles qu'ils enverroient comme autant de Missionnaires travailler à la conversion des Anglois, et dont ils es-*

peroient d'autant plus de fruit, que de pareils prédicateurs seroient moins suspects, et s'insinuerient plus aisément dans les esprits." I know not on what authority this is asserted, but it is very improbable that the Jesuits should have been concerned, because Loyola himself having once been persuaded to undertake the superintendence of those women who wished to form a community of *Jesuitesses*, found it so impossible to manage them, that he besought the pope to exempt the company from taking charge of the sex.

[*Wisdom of leaving Sectaries alone.*]

"THEMISTIVS, the philosopher, wrote a book to persuade the Emperor Valens that he should let the different sectaries alone: he remarked to him that there were even more speculative disputes among the heathens; and he might have remarked that these disputes never produced any mischief, because they were never intermeddled with by the rulers."—SOZOMEN, l. 6, c. 36.

[*Bishop Sanderson, &c.—Extempore Sermons.*]

"ABOUT this time his dear and most intimate friend, the learned Dr. Hammond, came to enjoy a quiet conversation and rest with him for some days at Boothby Pannel, and did so, and having formerly persuaded him to trust his excellent memory, and not read, but try to speak a sermon as he had writ it; Dr. Sanderson became so compliant as to promise he would. And to that end they two went early the Sunday following to a neighbour minister, and requested to exchange a sermon; and they did so. And at Dr. Sanderson's going into the pulpit, he gave his sermon (which was a very short one) into the hand of Dr. Hammond, intending to preach it as it was writ; but before he had preached a third part, Dr. Hammond (looking on his sermon as written) observed him to be out, and so lost as to the matter, especially the method, that he also became afraid for him: for it was discernable to many of that plain auditory. But when he had ended this short sermon, as they two walked homeward, Dr. Sanderson said with much earnestness, 'Good doctor, give me my sermon, and know, that neither you, nor any man living, shall ever persuade me to preach again without my books.' To which the reply was, 'Good doctor, be not angry; for if ever I persuade you to preach again without book, I will give you leave to burn all the books that I am master of.'—ISAAC WALTON'S *Life*.

[*Characteristic Anecdote of the Non-conforming Ministers.*]

THE following anecdote which is related of Mr. Doolittle, is strongly characteristic of the non-conforming ministers of that age. Being engaged in the usual service on a certain occasion, when he had finished his prayer, he looked around on the congregation and observed a young man

¹ In the margin Mrs. Vaux Fortescue is named as one.

just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to go out again. Mr. Doolittle feeling a peculiar desire to detain him, hit upon the following expedient. Turning to one of the members of his church who sat in the gallery, he asked him this question aloud, "Brother, do you repent of your coming to Christ?" "No, Sir," he replied, "I never was happy till then, I only repent that I did not come to him sooner." Mr. Doolittle then turned towards the opposite gallery, and addressed himself to an aged member in the same manner. "Brother, do you repent that you came to Christ?" "No, Sir," he replied, "I have known the Lord from my youth up." He then looked down upon the young man, whose attention was fully engaged, and fixing his eyes upon him, said, "Young man, are you willing to come to Christ?" This unexpected address from the pulpit, exciting the observation of the people, so affected him, that he sat down and hid his face. The person who sat next to him encouraged him to rise and answer the question. Mr. Doolittle repeated it, "Young man, are you willing to come to Christ?" With a tremulous voice he answered, "Yes, Sir." "But when?" added the minister in a loud and solemn tone. He mildly answered, "Now, Sir." "Then stay," said he, "and hear the word of the Lord which you will find in 2 Cor., v. 2. 'Behold now is the accepted time, behold now is the day of salvation.'" By this sermon God touched the heart of this young man. He came into the vestry after service dissolved in tears. That unwillingness to stay which he had discovered was occasioned by the strict injunction of his father, who threatened if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and unable to conceal the feelings of his mind, he was afraid to meet his father. Mr. Doolittle sat down and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. The Lord graciously met with them both; and father, mother, and son were received with universal joy, into that church.—WILSON'S *History and Antiquities of Dissenting Churches*.

The Dying Speech of Andreas Zekerman, who with three others was executed at Dublin a few years ago for the murder of Captain Glass.

"I was born at Lubeck in Holland. I got very little education, neither was I taught prayer, or anything relating to it, though my father and mother were of the Calvinist persuasion, and taught me to believe in predestination, which may be one great cause of my ruin. I was guided by svarice: I would have money to spend, and was far from making a scruple of any unlawful means to come at it; and readily, along with my three fellow-sufferers, embraced the seeming favourable opportunity of committing murder and piracy to enrich myself. But we were all disappointed. It is an usual saying with tender Christians that man proposes but

God disposes: it may be so for aught I know: such sort of lessons I have not much studied. I believe there is a powerful Being, viz. God; that vice is not agreeable to Him, yet if a man be vicious it is not his fault, for he cannot help it; and if a man be virtuous, no thanks to him for it, for he could not be otherwise; for whatsoever course of life a man follows, or whatever he suffers, was and is unavoidable. Fate decreed it. I will not importune myself, for if I am predestinated to be happy hereafter I shall be so: if miserable, it will be so. I cannot change my destiny.—ANDREAS ZEKERMAN, in the 24th year of my age."

[Unhallowed Discussion.]

"THE THOMISTS maintain the transmutation of the elements; the SCOTISTS the annihilation: and they proceed to abstract so long, till they could not only separate the matter and form and accidents of the bread from one another, but the *panceity* or *breadishness* itself from them all."—BISHOP PARKER'S *Reasons for abrogating the Test*, p. 22.

[Local Preachers amongst the Methodists.]

A LOCAL preacher among us, in general, is selected from his class by the leader, first called on to pray in our prayer-meetings; then, as his abilities and his graces improve, he is raised to be the leader of a class, and then, from exhorting his little flock he is called on to exhort at some watch-night, or when there is a deficiency of preachers. The gradation from these steps to the office of a local preacher is natural and easy; and in all the way he does not meet with such dangers and seductions as are often thrown in the way of the young man whose course lies through academies and colleges. It has often been my fate to witness young men enter those seminaries with solid piety, modest manners, and an humble deportment, who on coming from them, evinced that they had exchanged piety, modesty, and humility, for a little Latin, Greek, or Hebrew, captious criticism, assuming airs, and dogmatical positivity; amidst which comparative rubbish, real religion was scarcely, if at all, discernible. And I have much reason to fear that those seminaries which, if well conducted, would be highly calculated to promote the interests of true religion, are in a considerable degree pernicious to the souls of many who enter them. Leaving this in the hands of the great Governor of the universe, allow me, Mr. Editor, to address a few words to the leaders and principal friends in our congregations, relative to that class of men whose cause I am advocating. Recollect, my dear friends, that from the number of preaching-houses and chapels in each circuit, if you do not encourage your local preachers, you will soon have little or no preaching at all. Your travelling preachers exert themselves in general to the utmost of their ability, and some of them exhaust health and strength in

your service. Did you know the very great difficulty a superintendant has in forming a plan so as to divide the labours of the travelling preacher among the various places, you would, I am convinced, abstain from those pressing applications for the travelling preachers; which, though proceeding from the best motives, only contribute to embarrass the superintendant, and, when known to the local brethren, must hurt their feelings.

My dear friends, let me beg of you to consider more attentively than you have ever yet done, the situation of your local preachers; many of them busily employed all the week in the manufactory, warehouse, or behind the counter; stealing from their sleep, their meals, or their domestic enjoyments, all the time they possibly can, to prepare for the Sabbath, besides abridging themselves of many of the comforts of life that they may purchase a few necessary books; and that, on the only day in which they can remain at home in the bosom of their families, and enjoy domestic peace and comfort, in all seasons and all weathers, they often walk five, ten, or even twenty miles, and preach two or three times, receiving no other emolument than a little necessary refreshment for all this mental and bodily exertion and labour of love. Let me then ask you, can you bear to wound the feelings of such a man, by receiving him in a cold distant manner, inquiring of him why the superintendant did not come, or why some other travelling or local preacher was not sent? Is it likely that after such a reception the good man should feel either liberty to preach or that affection for his hearers which is so essential to his preaching with comfort to himself or with a probability of his being useful to his audience! Add to this, perhaps, he sees many of the usual hearers absent themselves rather than hear him. Judge of the painful feelings that must agitate the breast of this worthy man, thus circumstanced, as he takes his solitary walk home at night, and ask your own hearts if he is likely to improve under such depressing circumstances? He is not; and, doubtless, many useful labourers are thus prevented from entering the vineyard, and others discouraged from persevering; and many souls may now be perishing in ignorance through the chilling fastidiousness of some nice-cared critics; who, because the heavenly bread of life is not presented to them in such a vehicle as they approve of, will not only not taste themselves, but do their utmost to prevent those from feeding who are not so fashionable and so nice in their ideas. Ye that do thus are no true Methodists.

—J. COLLETT.

[*Mr. Gilpin's Ministry.*]

"THIS desolation of the congregations appeared most of all in Northumberland and the parts adjoining which are called Kildesdale, and Tindale. For in these quarters especially in that time, the word of God was never heard of to be preached amongst them but by Mr. Gilpin's min-

istry. So that once a year it was his custom to make a journey amongst them. For which purpose he would usually take the opportunity of Christmas holidays, when in respect of frost and snow other men were loth to travel. That time he liked best, because then there came many holy-days together, and the people would more usually assemble upon the holy-days, whereas at other times they neither would come together so easily, nor so often. He got himself a great deal of estimation and respect amongst this people both by preaching and by distribution of monies to the poor in his journey, being sometimes benighted before he was aware, and forced to lodge in the snows all night. In which extremity, he commanded William Airy, who for the most part attended upon him, to trot the horses up and downe, and neither to permit them nor himself to stand still, whilst he himself, in the mean while did bestirre himself sometimes running sometimes walking, as not able to stand still for cold."—*Life of Gilpin.*

[*Story of Jonathan Pyvah.*]

"A LITTLE before the conclusion of the late war in Flanders, one who came from thence gave us a very strange relation. I knew not what judgement to form of this, but waited till John Haime should come over, of whose veracity I could no more doubt, than of his understanding. The account he gave was this: Jonathan Pyvah was a member of our society in Flanders. I knew him some years, and knew him to be a man of unblamable character. One day he was summoned to appear before the Board of General Officers. One of them said, 'What is this which we hear of you? we hear you are turned prophet, and that you foretell the downfall of the bloody House of Bourbon, and the haughty House of Austria. We should be glad if you were a real prophet, and if your prophecies came true. But what sign do you give, to convince us you are so; and that your predictions will come to pass?' He readily answered, 'Gentlemen, I give you a sign. To-morrow at twelve o'clock, you shall have such a storm of thunder and lightning, as you never had before since you came into Flanders. I give you a second sign: as little as any of you expect any such thing, as little appearance of it as there is now, you shall have a general engagement with the French within three days. I give you a third sign: I shall be ordered to advance in the first line. If I am a false prophet, I shall be shot dead at the first discharge. But if I am a true prophet I shall only receive a musket-ball in the calf of my leg.' At twelve the next day there was such thunder and lightning as they never had in Flanders. On the third day, contrary to all expectation, was the general battle of Fontenoy. He was ordered to advance in the first line. And at the very first discharge, he received a musket-ball in the calf of his left leg.

"And yet all this profited nothing, either for temporal or eternal happiness. When the war

was over, he returned to England; but the story was got before him: in consequence of which he was sent for by the Countess of St—, and several other persons of quality, who were desirous to receive so surprising an account from his own mouth. He could not bear so much honour. It quite turned his brain. In a little time he ran stark mad. And so he continues to this day, living still, as I apprehend, on Wibsey Moonside, within a few miles of Leeds."—*Quære?* WESLEY, vol. 10, p. 163.

[*Mr. Howel Harris's Family at Trevecca.*]

"DURING my travels in these parts, I had an opportunity of visiting the late Mr. Howel Harris's family at Trevecca; the house stands at a little distance from Lady Huntingdon's School, and although it has the appearance of a gentleman's seat, yet is a place of great industry. The family consists of about one hundred and twenty persons; they occupy a farm of four or five hundred acres; the women are employed in making flannels and the men in various branches of business. They follow the example of the Primitive Christians in having all things common. They have but one purse, and all eat at the same table, only the men and women are in different rooms. They are remarkably prudent, industrious, sober, and temperate; their clothes are very plain, but decent; and the decorum and regularity observed by them is almost inconceivable. They rise every morning at five o'clock, and spend an hour together, in singing, prayer, reading or expounding the Scriptures. At eight o'clock they breakfast, and employ the remainder of the hour in religious exercises, as they do likewise from one to two o'clock, when they dine. At eight o'clock in the evening they assemble again and unite in the worship of God, till ten, when they retire to rest. They have also fellowship meetings. The whole family evince a high degree of the fear of God, and many of them experience a large measure of divine peace and happiness."—Z. YEW DALL.

[*Question of Public Schools.*]

"THE public schools have their excellencies no man can doubt; but that they have their evils also, it would be folly to deny. It is deemed a branch of common politeness to study the appetite in subordination to the health of a person advanced to a state of maturity. But in most public seminaries rigid discipline predominates over all. Fettered with an inflexible rule which refuses to bend to any circumstances or conditions, except those of imperious necessity, the governor and governess deem it no contemptible virtue to disregard the feelings of such as are committed to their care. Tenacious of their rights, pre-established usage determines every case. The robust may conform, but the infirm must sink beneath the exercise of authority to which their strength is wholly unequal. In every department of life, we behold variety. No

human law can enforce discipline uniformly; without becoming oppressive to some or affording laxity to others. In both these cases the end is defeated by the very measure which was instituted to secure it; the law becomes tyrannical, and in proportion as it is thus applied, is manifestly unjust."—DOCTOR COKE.

[*Take Care of Aged Ministers.*]

"THIS forms a new era in the life of a Methodist preacher, which all other ministers of the Gospel are unacquainted with. When his strength for labour fails him, he no longer draws his support from any circuit, or society, but is made a supernumerary, and derives a small assistance for his future support from a fund to which he paid, during his health, one guinea per annum (now a guinea and a half). When in his regular work, he found a house in every circuit, to which he was appointed, ready furnished for the accommodation of himself and family; but no sooner does he cease to fill the place, as an effective man, but he quits his house, and leaves all the furniture, which is the property of the society, to his successor.

"Thus, when his head is silvered by age, or his strength gone by affliction, he has to begin the world again. At that period of life, after long arrangements, the successful tradesman retires to reap the fruits of his industry. The worn-out servant of God, in the evening of life, has every thing to provide, and, in some cases, very little to provide with; and while the minister in the establishment, settled in his parish, can call in the aid of a curate when he is no longer able to do the duty of his station and yet retain his living; and the aged minister over a dissenting congregation, has his assistant while he continues to exercise the pastoral care over his flock; the itinerant, worn out in the service of his blessed Master, is placed in circumstances directly opposite to these.

"If I might be allowed to advocate the cause of such, I would say to the friends of itinerancy, look well to your aged ministers, particularly at the time they are quitting active service; make it your business to enquire into their circumstances, that you may help them. Some of you can call to recollection that under the word of truth spoken by them, you were first convinced of sin; that to them you made known your views and feelings; that they directed you the way to God through Christ, and that when they were holding up the ability and willingness of Jesus to save sinners, you were encouraged to trust in Christ; and were saved. Some of your dearest relatives have gone to glory, through their ministry. Have not these a claim on your bounty? Forget them not in their old age."—*Quære?* WESLEY.

[*Painful Treatment of the Christian Ministry.*]

"THE Christian Ministry is a troublesome and a disgusted institution, and as little regarded by men as they regard their souls, but rather

hated as much as they love their sins. The Church is every one's prey; and the shepherds are pilled, and polled, and fleeced by none more than by their own flocks. A prophet is sure to be without honour not only in his own country, but almost in every one else. I scarce ever knew an ecclesiastick but was treated with scorn and distance; and the only peculiar respect I have observed shewn such persons in this nation (which yet I dare say they could willingly enough dispense with) is, that sometimes a clergyman of an hundred pound a year has the honour to be taxed equal to a layman of ten thousand. Even those who pretend most respect to the Church and churchohmen, will yet be found rather to use than to respect them; and if at any time they do ought for them, or give any thing to them, it is not because they are really lovers of the Church, but to serve some turn by being thought so. As some keep chaplains, not out of any concern for religion, but as it is a piece of grandeur something above keeping a coach; it looks creditable and great in the eyes of the world; though in such cases he who serves at the Altar, has generally as much contempt and disdain passed upon him, as he who serves in the kitchen, though perhaps not in the same way; if any regard be had to him, it is commonly such an one as men have for a garment (or rather a pair of shoes) which fits them, viz., to wear him and wear him, till he is worn out, and then to lay him aside. For be the grantee he depends upon never so powerful, he must not expect that he will do any thing for him, till it is scandalous not to do it. If a *first or second-rate* living chance to fall in his gift, let not the poor domestick think, either learning, or piety, or long service a sufficient pretence to it; but let him consider with himself rather, whether he can answer that difficult question, *'Who was Melchisedek's father?'* Or whether instead of *grace for grace* he can bring gift for gift, for all other qualifications without it will be found empty and insignificant."—SOUTH, vol. 4, p. 136.

[Unprepared Ministry under the Usurpation.]

"It is observed of the Levites, though much of their Ministry was only shoulder-work, that they had yet a very considerable time for preparation. They were consecrated to it, by the Imposition of Hands at the age of five-and-twenty; after which they employed five years in learning their office, and then at the thirtieth year of their age they began their Levitical Ministration; at which time also our Blessed Saviour began his Ministry. But now under the Gospel, when our work is ten times greater (as well as twice ten times more spiritual than theirs was), do we think to furnish ourselves in half the space? There was lately a company of men called Tryers, commissioned by Cromwell, to judge of the abilities of such as were to be admitted by them into the Ministry: Who (forsooth) if any of that

Levitical age of thirty, presented himself to them for their approbation, they commonly rejected him with scorn and disdain; telling him, that if he had not been lukewarm, and good for nothing, he would have been disposed of in the Ministry long before; and they would tell him also, that he was not only of a legal age, but of a legal spirit too; and as for things legal (by which we poor mortals, and men of the letter, and not of the spirit, understand things done according to law) this they renounced, and pretended to be many degrees above it; for otherwise we may be sure, that their great master of misrule Oliver would never have commissioned them to serve him in that post. And now what a kind of Ministry (may we imagine) such would have stocked this poor Nation with, in the space of ten years more. But the truth is, for those, whose divinity was novelty, it ought to be no wonder, if their divines were to be novices too; and since they intended to make their preaching and praying an extemporary work, no wonder if they were contented also with an extemporary preparation."—SOUTH'S *Sermons*, vol. 4, p. 63.

Dr. Sanderson's Visitation and Annise Sermons.

"THOUGH they were much esteemed by them that procured and were fit to judge them, yet they were the less valued, because he read them which he was forced to do; for though he had an extraordinary memory (even the art of it), yet he was punished with such an innate, invincible fear and bashfulness, that his memory was wholly useless, as to the repetition of his sermons, so as he had writ them; which gave occasion to say, when some of them, which were first printed and exposed to censure (which was in the year 1632), That the best sermons that were ever read were never preached."—ISAAC WALTON'S *Life*.

[Notion of Jacob Behmen that the Earth is to become transparent as Glass.]

"Nor that I can believe that wonderful discovery of Jacob Behmen, which many so eagerly contend for, that the earth itself, with all its furniture and inhabitants, will then be transparent as glass. There does not seem to be the least foundation for this, either in Scripture or reason. Surely not in Scripture: I know not one text in the Old or New Testament, which affirms any such thing. Certainly it cannot be inferred from that text in the Revelation, chap. iv., v. 6, And before the throne there was a sea of glass, like unto crystal. And yet, if I mistake not, this is the chief if not the only scripture which has been urged in favour of this opinion! Neither can I conceive that it has any foundation in reason. It has been warmly alledged that all things would be far more beautiful, if they were quite transparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppose every part of a human body were made transparent as crystal, would it appear more beautiful than it does now? Nay, rather, it would shock us above

¹ A question very hardly solvable by a poor Clergyman, though never so good a divine.

measure. The surface of the body, in particular. The human face divine is undoubtedly one of the most beautiful objects that can be found under heaven. But could you look through the rosy cheek, the smooth, fair forehead, or the rising bosom, and distinctly see all that lies within, you would turn away from it with loathing and horror."—*Quære ?* WESLEY, vol. 9, p. 252.

Respecting the King's Recovery.

"ONE of the most remarkable answers to prayer that I ever was witness of, was at the time of his majesty's sore affliction, about fifteen years ago, when I was stationed in the Leeds circuit. As I well knew how sincerely our late reverend father, Mr. Wesley, loved our gracious sovereign, I waited in earnest expectation that he would appoint a day of fasting and prayer on his behalf. As this was not done immediately, I appointed one myself, and we met together for prayer at nine o'clock in the morning, and again at twelve. At nine o'clock the Lord was graciously present with us, and we were blest with great enlargement of heart in prayer. But at twelve in particular, we had a very extraordinary time indeed. Such a divine influence evidently rested upon all present as it is not easy to describe; such freedom of mind, such enlargement of heart, such power to plead and to wrestle with God in prayer in behalf of the king, as I never was a witness of before or since. I believe I am as little governed by impressions as any man living; but I was powerfully constrained to believe, that from that very time the king would recover. And it was with difficulty that I could refrain from telling the people so. He did recover from that time. How many were praying for him with us, at the same time, is not for me to say. But when Mr. Wesley appointed a day for fasting and prayer, it was spent in thanksgiving for the king's recovery."—*Quære ?*

[Christian Names among the Puritans.]

"UNDER the article of Baptism, the Book of Discipline runs thus: 'Let persuasions be used that such names that do savour either of Paganism or Popery be not given to children at their baptism, but principally those whereof there are examples in the Scriptures.'

"The Puritans were strict in keeping close to this rule, as may be collected from the odd names they gave their children: such as, the Lord is near, more tryall, reformation, discipline, joy again, sufficient, from above, free-gifts, more fruit, dust, &c. And here Snape was remarkably scrupulous; for this minister refused to baptize one Christopher Hodkinson's child, because he would have it christened Richard. Snape acquainted Hodkinson with his opinion before-hand, he told him he must change the name, and look out for one in the scripture. But the father not thinking this fancy would be so strongly insisted on, brought his son to church. Snape proceeded in the solemnity till he came to naming the

child; but not being able to prevail for any other name than Richard, refused to administer the sacrament: and thus the child was carried away, and afterwards baptized by a conforming clergyman."—*COLLIER's Church History.*

[Account of Experiences.]

"FOUR or five and forty years ago, when I had no distinct views of what the Apostle meant, by exhorting us to 'leave the principles of the doctrine of Christ, and go on to perfection;' two or three persons in London, whom I knew to be truly sincere, desired to give me an account of their experience. It appeared exceedingly strange, being different from any that I had heard before: but exactly similar to the preceding account of entire sanctification. The next year, two or three more persons at Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after, I desired all those in London, who made the same profession, to come to me all together at the Foundery, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us, and then the other, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity; so that we were fully persuaded they did not deceive themselves. In the years 1759, 1760, 1761 and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I carefully examined most of these myself: and in London alone, I found six hundred and fifty-two members of our society, who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, wherein God has not wrought the same work in many others; but sometimes in one part of England or Ireland, sometimes in another, as 'the wind bloweth where it listeth:' and every one of these (after the most careful enquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was instantaneous, that the change was wrought in a moment. Had half of these, or one third, or one in twenty, declared it was gradually wrought in them, I should have believed this, with regard to them, and thought that some were gradually sanctified, and some instantaneously."—*Quære ?* WESLEY, vol. 10, p. 58.

[Pain of kneeling through Long Prayers.]

"THERE are many weak and tender people; who cannot kneel long at one time; and there are some preachers, &c., who spend more time; especially in their first prayer, than is proportionate to the other parts of the service. People who are weak or elderly, cannot long continue on their knees, which is not an easy posture;

and such knowing from past experience, that they are likely to have a long prayer, choose rather to stand all the time, as they know they could not continue to kneel so long, and would think it improper to rise up during the time of prayer. I shall beg leave to mention two instances within my own knowledge. I said once to a pious couple whom I had known to be diligent in all the means of grace, 'Why do you not attend the public prayer-meeting, as you were accustomed to do?' 'We cannot without standing during prayer, which we think is unbecoming and would be a bad example: the prayers are so long, that we cannot kneel all the time; sometimes a verse of a hymn is given out while the people are on their knees, and two or three pray, we cannot kneel so long, and therefore are obliged to keep away.' In such a case I could only say, I shall endeavour to remedy this evil.

"In the second instance, I was the chief sufferer; at a public meeting a pious brother went to pray, I kneeled on the floor, having nothing to lean against or to support me—he prayed forty-eight minutes—I was unwilling to rise, and several times was nigh fainting—what I suffered, I cannot describe. After the meeting was over, I ventured to expostulate with the good man, and in addition to the injury I sustained by his unmerciful prayer, I had the following reproof: 'My brother, if your mind had been more spiritual, you would not have felt the prayer too long.' More than twenty years have elapsed since this transaction took place, but the remembrance of what I then suffered still rests on my mind with a keen edge. The good man is still alive—will probably read this paper—will no doubt recollect the circumstance, and I hope will feel that he has since learned more prudence and more charity."—ADAM CLARKE.

[Puritanical Preaching.]

"FIRST of all they seize upon some text, from whence they draw something (which they call a doctrine), and well may it be said to be drawn from the words; forasmuch as it seldom naturally flows, or results from them. In the next place, being thus provided, they branch it into several heads, perhaps twenty, or thirty, or upwards. Whereupon, for the prosecution of these, they repair to some trusty concordance, which never fails them, and by the help of that, they range six or seven scriptures under each head; which scriptures they prosecute one by one, first amplifying and enlarging upon one, for some considerable time, till they have spoiled it; and then that being done, they pass to another, which in its turn suffers accordingly. And these impertinent and unpremeditated enlargements they look upon as the motions and breathings of the spirit, and therefore much beyond those carnal ordinances of sense and reason, supported by industry and study; and this they call a saving way of preaching, as it must be confessed to be

a way to save much labour, and nothing else that I know of. But how men should thus come to make the salvation of an immortal soul such a slight, extempore business, I must profess I cannot understand; and would gladly understand upon whose example they ground this way of preaching; not upon that of the apostles I am sure. For it is said of St. Paul, in his sermon before Felix, that he reasoned of righteousness, temperance, and judgment to come. The words being in Acts, xxiv. v., 25, *διαλεγόμενος δὲ αὐτῷ*, and according to the natural force and import of them, signifying, that he discoursed or reasoned dialectically, following one conclusion with another, and with the most close and pressing arguments from the most persuasive topics of reason and divinity. Whereupon we quickly find the prevalence of his preaching in a suitable effect, that Felix trembled. Whereas had Paul only cast about his arms, spoke himself hoarse, and cried, you are damned, though Felix (as guilty as he was) might have given him the hearing, yet possibly he might also have looked upon him as one whose passion had, at that time, got the start of his judgment, and accordingly have given him the same coarse salute, which the same Paul afterwards so undeservedly met with from Festus; but his zeal was too much under the conduct of his reason, to fly out at such a rate. But to pass from these indecencies to others, as little to be allowed in this sort of men; can any tolerable reason be given for those strange new postures used by some in the delivery of the word? Such as shutting the eyes, distorting the face, and speaking through the nose, which I think cannot so properly be called preaching, as toning of a sermon. Nor do I see, why the word may not be altogether as effectual for the conversion of souls, delivered by one who has the manners to look his auditory in the face; using his own countenance and his own native voice, without straining it to a lamentable and doleful whine (never serving to any purpose, but where some religious cheat is to be carried on). That ancient, though seemingly odd saying, *Loquere ut te videam*, in my poor judgment, carries in it a very notable instruction, and peculiarly applicable to the persons and matter here pointed at. For, supposing one to be a very able and excellent speaker, yet under the forementioned circumstances, he must however needs be a very ill sight; and the case of his poor suffering hearers very severe upon them, while both the matter uttered by him, shall grate hard upon the ear, and the person uttering it, at the same time equally offend the eye. It is clear, therefore, that the men of this method have sullied the noble science of divinity, and can never warrant their practice, either from religion or reason, or the rules of decent and good behaviour, nor yet from the example of the apostles, and least of all from that of our Saviour himself. For none surely will imagine that these men's speaking, as never man spoke before, can pass for any imitation of him."—SOUTH, vol. 4, p. 50.

[*Falling-Fits common to all Ages, under Religious Excitement.*]

"THIS phenomenon of falling is common to all ages, sexes, and characters; and when they fall they are differently exercised. Some pious people have fallen under a sense of ingratitude and hardness of heart; and others under affecting manifestations of the love and goodness of God. Many thoughtless persons under convictions, have obtained comfort before they arose. But perhaps the most numerous class consists of those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks, before they receive comfort. I have conversed with many who fell under the influence of comfortable feelings, and the account they gave of their exercises while they lay entranced was very surprising. Their minds appeared wholly swallowed up in contemplating the perfections of God, as illustrated in the plan of salvation, and whilst they lay apparently senseless, and almost lifeless, their minds were more vigorous, and their memories more retentive and accurate than they had ever been before. I have heard men of respectability assert, that their manifestations of gospel truth were so clear, as to require some caution when they began to speak, lest they should use language which might induce their hearers to suppose they had seen those things with bodily eyes; but at the same time, they had seen no image nor sensible representation, nor indeed any thing besides the old truths contained in the Bible.

"Among those whose minds were filled with most delightful communications of divine love, I but seldom observed any thing ecstatic. Their expressions were just and rational, they conversed with calmness and composure, and on their first recovering the use of speech, they appeared like persons recovering from a violent disease which had left them on the borders of the grave. I have sometimes been present when persons who fell under the influence of convictions, obtained relief before they arose; in these cases, it was impossible not to observe how strongly the change in their minds was depicted in their countenances; instead of a face of horror and despair, they assumed one, open, luminous, serene, and expressive of all the comfortable feelings of religion. As to those who fall down under convictions and continue in that state, they are not different from those who receive convictions in other revivals, excepting that their distress is more severe. Indeed extraordinary power is the leading characteristic of this revival, both saints and sinners have more striking discoveries of the realities of another world than I have ever known on any other occasion."—*Quære ?* WESLEY.

[*Lengthy Preaching and Love Feast.*]

1806. "As the Caernarvon quarterly meeting was to be held in that town, and as our friends were persuaded that neither the old building we

have to preach in, nor any other place that we could procure, would contain the people that would assemble on the occasion, therefore, although the season of the year was so unfavourable, it being the twenty-first of January, they built a stage for the preachers to stand on and preach in the middle of the town. When the appointed time came, all that could not be accommodated in the neighbouring windows, which it was judged were about two thousand, endured the inclemency of the weather for seven hours to hear the word of life, and that with the greatest composure of mind! Brother Parry and brother Williams, preached from ten till twelve o'clock, brother Davies and brother Jones, sen., from two till four. It was published for me and brother Jones, of Welsh Pool Circuit, to preach at six, in the preaching room; but a little before the time, our friends informed us the attempt would be dangerous in the extreme: that the place would not hold one fourth part of the people that would strive to get in: and that it would be the most prudent way to continue our meeting in the open air. As soon as we had acceded to the proposal, the stage and neighbouring windows were well illuminated, and, as if the heavens approved of the steps we were taking, the clouds withheld their showers, and the winds became so calm as not to extinguish a single light, or incommode in any respect the assembled multitude, which was greater than had been collected through the course of the day; for the country people had not returned home, and the novelty of the thing had brought most of the inhabitants of the town together. There were twelve preachers on the stage, and about two thousand people before us! The darkness of the sky, and the stillness of the evening, the lights interspersed, together with so many faces lifted up towards us, eagerly catching the word as it dropped from our lips, made the scene truly affecting, and awfully grand; inasmuch that to me it was one of the most pleasing sights my eyes ever beheld! Our meeting continued from six till nine o'clock, when about three hundred, from different societies, retired to our room, and held a Love Feast for about two hours."—*Quære ?*

[*Convulsive Faintings at Prayer.*]

"WITH respect to the largeness of the assemblies, it is generally supposed that at many places there were not fewer than eight, ten or twelve thousand people:—at a place called Cane Ridge Meeting-house, many are of opinion there were at least twenty thousand; there were one hundred and forty wagons which came loaded with people, besides other wheel carriages. Some persons had come two hundred miles. The largeness of these assemblies was an inconvenience;—they were so numerous to be addressed by one speaker, it therefore became necessary for several ministers to officiate at the same time at different stands: this afforded an opportunity to those who were but slightly impressed with religion, to wander to and fro between the different places of worship, which created an appearance of confusion, and

gave ground to such as were unfriendly to the work to charge it with disorder. Another cause also conduced to the same effect: About this time the people began to fall down in great numbers, under serious impressions: this was a new thing among Presbyterians: it excited universal astonishment, and created a curiosity which could not be restrained when people fell even during the most solemn parts of divine service. Those who stood near were so extremely anxious to see how they were affected that they often crowded about them so as to disturb the worship. But these causes of disorder were soon removed; different sacraments were appointed on the same sabbath, which divided the people, and the falling down became so familiar as to excite no disturbance."

—*Quære?*

[*Sheep and Goats—What?*]

THE blessed Jordan (to give him his Catholic title), who was the second general of the Dominicans, made an odd use of this often used similitude in a speech to the friars of his order: "*Mihi et veris Prælati accidit, sicut pastori, qui magis gravatur custodia unius hirci quam centum ovium: sic magis unus insolens gravat Prælatum et turbat conventum, quam alii Fratres ducenti, qui sicut oves Domini Pastorem sequuntur, et sibiolum ejus intelligunt, nec socios relinquunt, sed simul vadunt, stant, accubant, comedunt, bibunt, capite inclinato herbas colligunt in omnibus fructuose, in paucis tædiose. Sed aliqui, ut hirci turbantes pastorem et gregem, discurrunt, perstrepunt, in socios capita impingunt, ad alta salivunt, viam non tenent, sata aliorum lædunt, nec virgâ nec pastoris clamore cohibentur, et ad ultimum, brevem caudam, id est, curiam patientiam habent, et ideo quandoque fada sua ostendunt. Pro Deo, carissimi, fugite hujusmodi mores hircinos, et estote ut oves Dei.*"—*Acta Sanctorum*, 13th Feb., p. 733.

[*Ejaculations.*]

"EJACULATIONS are short prayers darted up to God on emergent occasions.—The principal use of ejaculations is against the fiery darts of the Devil. * Our adversary injects (how he doth it God knows, that he doth it we know) bad motions into our hearts; and that we may be as nimble with our antidotes, as he with poisons, such short prayers are proper and necessary. In hard havens so choaked up with the envious sands, that great ships drawing many feet of water cannot come near, lighter and lesser pennaces may freely and safely arrive. When we are time-bound, place-bound, or person-bound, so that we cannot compose ourselves to make a large solemn prayer, this is the right instant for ejaculations, whether orally uttered or only poured forth inwardly in the heart.

"Ejaculations take not up any room in the soul. They give liberty of callings, so that at the same instant one may follow his proper vocation. The husbandman may dart forth an ejaculation, and not make a balk the more. The

seaman nevertheless steers his ship right in the darkest night. Yea, the soldier at the same time, may shoot out his prayer to God, and aim his pistol at his enemy, the one better hitting the mark for the other."—*FULLER's Good Thoughts.*

[*Support of the Clergy.*]

"IF it be allowed," says DR. WHITAKER (of Whalley, not of Manchester), "that this mode of providing for the Christian Priesthood is, strictly speaking, of divine institution, such a concession will supersede all reasoning, even in favour of the appointment. But waving for the present a point which I mean not either to affirm or deny, I would ask, whether at the foundation of parishes, and for many centuries after, it were possible to devise a method of supporting an incumbent equally wise and proper, with that of a manse, glebe and tithes. The pastor was not to be a vagrant among his flock; an house, therefore, was to be provided for him. He wanted the common necessities of life (for it was held at that time that even spiritual men must eat and drink), and money there was none to purchase them; a moderate allotment, therefore, of land was also required. But the growth of grain, a process which demands much care and attention, would have converted the incumbent, as it has been well and frequently urged of late, into an illiterate farmer. It was proper, therefore, that the glebe should be restricted within such limits as would suffice for the production of milk, butter, cheese, animal food, and such other articles as require little labour, while the bread-corn and other grain of the minister should be supplied by the industry of his parishioners. And if the minister fed the people, as it was his office to do, with 'the bread that endureth,' there was an harmony as well as equity, in requiring that they should feed him in return with that 'which perisheth.' But this primitive and pleasing reciprocation of good offices too quickly ceased to be universal; and the common corruption of our nature will supersede the necessity of enquiring, whether the evil began with a subtraction of tithes or teaching. The declension would be mutual; and law, not love, would soon become the measure both of the one payment and the other."

—*History of Craven*, p. 6.

[*Disrespectful Treatment of the Clergy in England.*]

"UPON the whole matter, if we consider the treatment of the clergy in these nations, since Popery was driven out, both as to the language and usage which they find from most about them; I do, from all that I have read, heard, or seen, confidently aver (and I wish I could speak it loud enough to reach all the corners and quarters of the whole world) that there is no nation or people under heaven, Christian or not Christian, which despise, hate, and trample upon their clergy or priesthood comparably to the English. So that (as matters have been carried) it is really

no small argument of the predominance of conscience over interest, that there are yet parents who can be willing to breed up any of their sons (if hopefully endowed) to so *discouraged* and *discouraging* a profession."—SOUTH'S *Sermons*, vol. 5, p. 420.

[*Difference of Ministrations.*]

"THERE are others of a *melancholy, reserved, and severe temper*, who *think much and speak little*; and these are the fittest to serve the Church in the *pensive, afflictive* parts of religion; in the austerities of repentance and mortification, in a retirement from the world, and a settled composure of their thoughts to self-reflection and meditation. And such also are the ablest to deal with troubled and distressed consciences, to meet with their doubts, and to answer their objections, and to ransack every corner of their shifting and fallacious hearts, and in a word, to lay before them the true state of their souls, having so frequently descended into, and took a strict account of their own. And this is so great a work, that there are not many whose minds and tempers are capable of it, who yet may be serviceable enough to the Church in other things. And it is the same thoughtful and reserved temper of spirit, which must enable others to serve the Church in the hard and controversial parts of religion. Which sort of men, (though they should never *rub men's itching ears* from the pulpit) the Church can no more be without, than a garrison can be without *soldiers*, or a city without walls; or than a man can defend himself with his *tongue*, when his enemy comes against him with his *sword*. And therefore, great pity it is, that such as God has eminently and peculiarly furnished, and (as it were) cut out for this service, should be cast upon, and compelled, to the *popular, speaking, noisy* part of divinity; it being all one, as if, when a town is besieged, the governor of it should call off a valiant and expert soldier from the walls, to sing him a song or play him a lesson upon the violin at a banquet, and then turn him out of town, because he could not sing and play as well as he could fight. And yet as ridiculous as this is, it is but too like the irrational and absurd humour of the present age; which thinks all sense and worth confined wholly to the pulpit. And many excellent persons, because they cannot make a noise with *chapter and verse* and harangue *it twice a day to factitious tradesmen and ignorant old women*, are esteemed of as nothing and scarce thought worthy to eat the Church's bread."—SOUTH'S *Sermons*, vol. 3, p. 429.

[*Christians looking to the Sun-rising.*]

"THE Primitive Christians used to assemble on the steps of the Basilica of St. Peter, to see the first rays of the rising sun, and kneel, *curvatis cervicibus in honorem spendidi Orbis*."—S. LEO. *Serm. 7, de Nativit.*

The practice was prohibited as savouring of, or leading to Gentilism.—BERNINO, vol. 1, p. 45.

[*God's Witness of Himself.*]

"I HAVE been ever prone to take this for a principle, and a very safe one too, viz.: That there is no opinion really good (I mean good in the natural, beneficent consequences thereof) which can be false. And accordingly, when religion, even natural, tells us, that there is a God, and that he is a rewarder of every man according to his works; that he is a most wise Governor, and a most just and impartial Judge, and for that reason has appointed a future estate, wherein every man shall receive a retribution suitable to what he had done in his life time. And moreover, when the Christian religion farther assures us, that Christ has satisfied God's justice for sin, and purchased eternal redemption and salvation, for even the greatest sinners, who shall repeat of, and turn from their sins; and withal, has given such excellent laws to the world, that if men perform them, they shall not fail to reap an eternal reward of happiness, as the fruit and effect of the fore-mentioned satisfaction; as on the other side, that if they live viciously, and die impenitent, they shall inevitably be disposed of into a condition of eternal and insupportable misery. These, I say, are some of the principal things, which religion, both natural and Christian, proposes to mankind.

"And now, before we come to acknowledge the truth of them, let us seriously, and in good earnest examine them, and consider how good, how expedient, and how suitably to all the ends and uses of humane life it is, that there should be such things; how unable society would be to subsist without them; how the whole world would sink into another chaos and confusion, did not the awe and belief of these things (or something like them) regulate and control the exorbitances of men's headstrong and unruly wills. Upon a thorough consideration of all which, I am confident, that there is no truly wise and thinking person, who (could he suppose that the fore-cited dictates of religion should not prove really true) would not however wish at least that they were so. For allowing (what experience too sadly demonstrates) that an universal guilt has passed upon all mankind through sin; and supposing withal that there were no hopes, or terms of pardon held forth to sinners, would not an universal despair follow an universal guilt? And would not such a despair drive the worship of God out of the world? For certain it is, that none would pray to him, serve or worship him, and much less suffer for him, who despaired to receive any good from him. And on the other side, could sinners have any solid ground to hope for pardon of sin, without an antecedent satisfaction made to the Divine Justice so infinitely wronged by sin? Or could the honour of that great Attribute be preserved without such a compensation? And yet farther, could all the wit and reason of man conceive, how such a satisfaction could be made, had not religion revealed to us a Saviour, who was both God and Man, and upon that account only fitted

and enabled to make it? And after all could the benefits of this satisfaction be attainable by any, but upon the conditions of repentance, and change of life, would not all piety and holy living be thereby banished from the societies of men? So that we see from hence, that it is religion alone which opposes itself to all the dire consequences, and (like the angel appointed to guard Paradise with a flaming sword) stands in the breach against all that despair, violence, and impiety, which would otherwise irresistibly break in upon, and infest mankind in all their concerns, civil and spiritual.

"And this one consideration (were there no farther arguments for it, either from faith or philosophy) is to me an irrefragable proof of the truth of the doctrines delivered by it. For, that a falsehood (which as such, is the defect, the reproach, and the very deformity of nature) should have such generous, such wholesome, and sovereign effects, as to keep the whole world in order, and that a *lie* should be the great bond or ligament which holds all the societies of mankind together; keeping them from cutting throats, and tearing one another in pieces, as (if religion be not a *truth*, all these salutary, publick benefits must be ascribed to *tricks* and *lies*) would be such an assertion, as, upon all the solid grounds of sense and reason (to go no farther), ought to be looked upon as unmeasurably absurd and unnatural."—SOUTH'S *Sermons*, vol. 4, p. 406.

[Meditation.]

"In meditation, strive rather for graces than for gifts, for affections in the way of virtue more than the overflowings of sensible devotion; and, therefore, if thou findest any thing, by which thou mayest be better, though thy spirit do not actually rejoice, or find any gust or relish in the manducation, yet choose it greedily. For although the chief end of meditation be affection, and not determinations intellectual; yet there is choice to be had of the affections; and care must be taken, that the affections be desires of virtue, or repudiations and aversions from something criminal; not joys and transportations spiritual, comforts, and complacencies; for they are not part of our duty: sometimes they are encouragements, and sometimes rewards; sometimes they depend upon habitude and disposition of body, and seem great matters, when they have little in them; and are more bodily than spiritual, like the gift of tears, and yearning of the bowels; and sometimes they are illusions and temptations, at which if the soul stoops and be greedy after, they may prove like Hippomenes' golden apples to Atalanta, retard our course and possibly do some hazard to the whole race."—JEREMY TAYLOR, vol. 1, p. 114.

[Evil Results of Want of Catechising.]

"It is want of catechising which has been the true cause of those numerous sects, schisms,

and wild opinions, which have so disturbed the peace, and bid fair to destroy the religion of the nation. For the consciences of men have been filled with wind and noise, empty notions and pulpit tattle. So that amongst the most seraphical *illuminati*, and the highest *puritan perfectionists*, you shall find people, of fifty, three-score, and fourscore years old, not able to give that account of their faith, which you might have had heretofore from a boy of nine or ten. Thus far had the *pulpit* (by accident) disordered the church, and the *desk* must restore it. For you know the main business of the pulpit in the late times (which we are not thoroughly recovered from yet, and perhaps never shall) was to please and pamper a proud, senseless humour, or rather a kind of spiritual itch, which had then seized the greatest part of the nation, and worked chiefly about their *ears*; and none were so over-run with it, as the holy *sisterhood*, the *daughters of Zion*, and the *matrons of the new Jerusalem* (as they called themselves). These brought with them *ignorance* and *itching ears* in abundance; and *holder-forth* equalled them in one, and gratified them in the other. So that whatsoever the doctrine was, the *application still ran on the sweet side*; for to give those *doctrine and usmen*, those *pulpit-engineers* their due, they understood how to plant their batteries and to make their attacks perfectly well; and knew that by pleasing the *wife*, they should not fail to preach the *husband* in their *pocket*. And therefore, to prevent the success of such *pious frauds* for the future, let children be *well-principled*, and in order to that let them be carefully *catechised*."—SOUTH'S *Sermons*, vol. 5, p. 31.

[Stratagems of Satan.]

"I HAVE known the time," says the S. S. WILLIAM HUNTINGTON, "when I was engaged in the same fight, that as fast as I shifted my ground, the Devil shifted his. When I had made a thing clear by the Word of God, he attacked the Word also, and told me that the Scriptures were a device of his to puzzle, baffle and confound mankind. When I flew to the divine Being, he told me, as the fool says in the Psalms, 'There is no God.' When I fled to the works of creation and asked who made these things? he told me plainly that he did. When I asked who made me? he answers in the affirmative, that he did. When I asked why men worshipped God? he told me he received worship and I must pray to him, for there was no other to pray to;—thus was my mind followed, harassed, confused and confounded; but not one of these lies could fasten on my conscience, though I was dumb, and without an answer."—*Gleanings of the Vintage*, part 1, p. 38.

[Effects of the Predestinarian Doctrine.]

THERE is a curious passage in the works of WILLIAM HUNTINGTON, S.S., more illustrative of the effects of the Predestinarian doctrines than that Arch-Calvinist would have liked to allow.

It occurs in his second operation upon Timothy Priestley (vol. x., p. 248). "I could at this time," he says, "bring two persons to friend Timothy, who are so willing to be delivered from sin, and with the mind to serve the law of God, that I verily believe they would part with the whole world if they had it, pluck out their own eyes and give them to Timothy, and suffer every bone in their bodies to be broken on the wheel, for one beam of hope, much more to be persuaded that the good hand of God is with them. And I add that all the above bodily sufferings would be but a flee-bite to what they daily feel in their minds: and they are not driven into this willingness to be saved by what Timothy calls an accidental frame, for they have been thus willing for years. One of them has lain at the pool above thirty years: it came on the person when a child. They have puzzled and wearied all the divines that they have hitherto consulted; and for my part I should like to see Timothy try the validity of this evidence of his upon them. But alas, they find it is not of him that willeth, nor of him that runneth: but of God, who will have mercy on whom he will have mercy. The grand question with them is, not whether they *will* be saved? this they could answer without hesitation: but it is, whether they *may* be saved, or whether *God will* save them? Let them be persuaded of this, and the work is done."

[*Unfounded Charge of the Bishops' hindering of the Printing of Good Books.*]

In a Dialogue upon the causes of our civil wars under Charles the First, translated from the Dutch, it is said of the bishops, "they have to their power forbidden the printing of all good books, and contrarily, suffered to be printed all arminianish, papish, vain books of Amadis de Gaul, and of comedies to 40,000 in a year."—SCOTT'S *Edition of the Somers' Tracts*, vol. 5, p. 17.

[*Beza's Rejection of all profane Studies for Christ.*]

"I enim in causâ sunt, si multiplicibus tandem effecerunt precibus, ut opus hoc ab ipso auctore in hac summâ senectâ, in tantis occupationibus sit collectum et recognitum. Sed recensendæ sunt causæ, quibus hoc ut faceret, passus sibi est ab amicis persuaderi. Intellexit enim et pro certo compertum habuit. Juvenilia ista sua poemata ab Adversariis non tam in sui, quam in Dei ipsius odium, subinde recudi, et hoc non tantum, sed et multò indigniora effingi eo addi. Quæ sane audacia, vel impietas potius, detestanda est et intolerabilis. Scripsit ista D. Beza, liberius quidem sed juvenis admodum, et adhortante viro optimo doctissimoque Meliore Volmaro preceptore suo, edidit, incitatus insuper exemplis, tam recentiorum, quam veterum. Sed quàm primum Christi cognitione fuisset imbutus, et veræ Ecclesiæ civis factus esset, nemo

ista prius, nemo severius, et quidem publicè, quam ipse D. Beza damnavit; ac ab eo tempore omnia sua dicta et scripta in solius Redemptoris sui laudem direxit."—*Ded. Preface to the Geneva Edition of Beza's Poemata Varia* (1597), by VINCELAUS MORCOVSKY DE ZARTISELL. Inserted in Sir Egerton Brydges' *Polyanthes Librorum Vetusiorum*, p. 337.

[*Beza's Rejection of Poetry.*]

"PORTAS (quos naturæ quodam impulsu amabat) non legit tantum, sed imitari studuit; unde ab eo intra anuum vicesimum scripta sunt ferè omnia poemata illa, quæ præceptorum illi suo inscripsit. In quibus non mores, sed stylum Catulli et Nasonis, ad imitandum sibi proponens, epigrammata quædam licentiosius, quam postea voluisset, scripta effudit. Illa enim ipse paulo post, omnium primus damnavit ac detestatus est. Ac sanè vivunt contrario librorum omnium genio. Nam quum adversariorum scriptis bellum indicere adversarii soleant, eaque abolere omni conatu studeant, miseris epigrammatibus illis prorogat lucem perniciæ et inextinguibilis concepti adversus ipsorum parentem odii flamma; quæque Beza æternum abolita et extincta optavit, illi ex pulvere excitant, et repetitis hoc etiam tempore editionibus crebris, malignè eadem in conspectum hominum proferunt ac reponunt. Quid vero *κακοῖθδετα* illâ suâ consequuntur? Nil aliud, sanè, quam quod se Dei, bonorumque omnium, dignos odio; Bezam autem omni illorum benevolentia, amore, et tolerantia dignissimus ostendunt, qui quidem juvenilis Musæ ad Deum celebrandum in melius conversione et seriâ commutatione, Angelos in cælo exilarevit."—FAYI in *Vita et Op. Beza*, p. 8, 10. Given in Sir Egerton Brydges' *Polyanthes*, p. 431.

[*How to distinguish a True Preacher and a False.*]

"WILL you know how to discover a true preacher from a false?" said one who seems to have been of the latter description himself, in Henry the Eighth's days, "You have a dog, which is your conscience. Whenever you shall come to any sermon, ask your dog what he saith unto it? If he say it be good, then follow it: but if your dog bark against it and say it is naught, then beware and follow it not."—STRYPE'S *Mem. of Cranmer*, p. 106.

[*Why the Babylonical Building should decay.*]

"God forbid that the trial of true religion should be either upon our upright conversation or theirs, lest if it lay in man's perfection, both the Jew and the Turk might either of them sooner boast of it than either of us. The wisdom of God hath not so builded his church upon sand. If it were founded upon the works of man, then should his church never stand, neither by them nor by us. We are but feeble and windshaken

pillars, unable to underprop and bear such a weight; and therefore, howsoever they build their church, we build not ours on ourselves, but we build both it and ourselves upon that unmoveable rock, Jesus Christ; and therefore, howsoever the wind and the weather do shake us and overthrow us through our own weakness, yet our foundation abideth sure, and doth neither fall nor flit away, but abideth so for ever, that we may be still raised and set up on the same again. Deceitful therefore is their dealing who to withdraw men from our church do unjustly say that when we fall, our foundation falleth also: but most justly may we assure men, that their Babylonical building must needs come to decay, being founded on the sand of Tiber banks, which is daily washed and eaten away. How can that foundation stand which is made of earth and clay, dust and ashes, of flesh, blood and bones; of popes' mitres, cardinals' hats, monks' hoods, friars' cowls, nuns' veils, shaven crowns, pates, beads, tapers and crosses, anointings and greasings, blessings, kissings, images of metal, wood, glass and stone, holy oil, holy cream, albs, vestments, palls, copes, rochetts, surplices, tippets, coils, chrismas, mantel and the ring, sensings, pilgrimages, offerings, creeping to crosses, Winifred's needle, the blood of Hales, fasting day, holidays, ember days, croziers, polaxes, dirges, exorcisms, conjurings, masses, trentals, holy water, Purgatory, saints' relics, St. Francis's breeches, limbo patrum, S. John Shorns (*sic*) boots, the rood of Chester, our Lady of Walsingham, rotten bones, shrines, and a thousand such apish toys, which daily (as they themselves perceive) do putrefy, rot, and consume to nothing."—JOHN STUDLEY's *Epis. to the Reader, prefixed to his translation of BALE's Pageant of Popes*, 1574.

[*All One in Christ.*]

BALE, in the Epistle Dedicatory to his Pageant of Popes, says of Geneva, "I greatly marvel at the notable Providence of our God, which so stirred up the minds of the citizens and magistrates, that they were not afraid to receive so many thousand strangers into the suburbs of our city: again, did so turn the hearts of the strangers, that although they were more in number and the superiors, yet would submit themselves under their power, as though they were the inferiors, insomuch that they did not acknowledge themselves to be lords and citizens, but private men and strangers. Let other men feign other miracles, but Geneva seemeth to me to be the wonderful miracle of the whole world: so many from all countries come thither, as it were unto a sanctuary, not to gather riches, but to live in poverty: not to be satisfied, but to be hungry: not to live pleasantly, but to live miserably: not to save their goods, but to lose them. Is it not wonderful that Spaniards, Italians, Scots, Englishmen, Frenchmen, Germans, disagreeing in manners, speech and apparel, sheep and wolves, bulls and bears, being coupled with the only yoke of Christ, should live so lovingly and friendly;

and that monks, laymen and nuns, disagreeing both in life and sect, should dwell together, like a spiritual and Christian congregation, using one order, one cloister, and like ceremonies. Is it not wonderful that so many stout enemies hanging over them, and looking still to devour them, as Satan and the Pope, their most bitter enemies, they should not only be safe, but also live so long time in quietness? Thanks be therefore unto God, because he hath appointed the pastor of his scattered and dispersed flock, the captain of the banished, to be the chief of the miserable people, with whose counsel, government and wisdom, so great a congregation of people, being not only diverse, but contrary one to another, hath been nourished together under one band of love, so that now nothing is more loving than those enemies, nothing more like than their unlikeness, nothing more happy than these miserable men."

[*Impropriations of the Children of Babylon.*]

"We see and feel to our great grief that our ministry in many, yea in most places, is unprovided.—This specially ariseth of the spoil which the children of Babylon in times past have made by impropriating and annexing the living of so many particular churches to the maintenance of their cloisters, abbeyes and dignities by their anti-Christian dispensations. Whereby they have left the ministry so marvellously unprovided and so beggarly, as that in some places there are to be found many parishes together, whereof all the livings that now remain to them are not sufficient for the competent maintenance of one man and his family. Which lamentable estate of our church deterreth many from undertaking that holy and honourable function, who, having sufficient gifts, seeing the ministry oppress with beggary, and subject to other discredit and inconvenience arising thereof, bestow themselves in some other lawful calling, wherein they may be able to live in wealth and credit. By which means the insufficient and unlearned ministry seized upon the possessions of the church, to the infinite hindrance of the Gospel, to the increase and strengthening of Popery. Alas, alas, that the poor parish, according unto God's ordinance, giveth a tithe of all they have, to have a man of God amongst them, who may teach them the right way to serve and honour the Lord, and to save their souls;—alas, I say, that this tithe should be taken away, and still retained by the greedy Nabals and hold-fast Labans of the world, and applied to profane uses, leaving the poor spoiled of their goods, and the whole parish unfurnished of one who should be their guide to everlasting life."—*The Auctor's Tears and humble Petition unto Almighty God, annexed to GABRIEL POWEL's Consideration of the Papists' Reasons for Toleration in England.* 1604.

[*Encroachments of the Puritans.*]

"THE Puritan, as he increaseth daily above

the Protestant in number, so is he of a more presuming, imperious, and hotter disposition and zeal, ever strongly burning in desire to reduce all things to the form of his own idea or imagination conceived : and therefore by discourse of reason not unlike (the enterprise being to be paralleled by many examples) to attempt the overthrow of the Protestant, and bring the kingdom, especially the ecclesiastical state, to a parity, or popular form of government, if the Catholic (perchance the powerablest let thereof) were once extinguished; and to extinguish him, no mean more potent than to forbid and punish the exercise of his religion. And what confusion, havoc, and effusion of blood such an attempt would work in the commonweal, it is easy to conjecture, whilst the Puritan with his complices, and such as thirst (an infinite number) to have matters in scuffling, to impugn on the one side, and the bishops, deans, canons, and the greatest possessors of spiritual livings, with all those that do adhere to them, defend on the other side, and either party stiffly and violently persecuting other, as is the custom in such commotions, without regard of God or country."—*Supplication to the King's most excellent Majesty*. 1604.

James II.

It is said by MAXIMILIAN MISSON, the traveller, that "James II. was not installed in the Royalty on his coronation day, after the manner of his Protestant predecessors. The delicacy of his conscience, and the designs he had then in view, obliged him to change the form of the ceremonies; so that his Majesty neither received the communion, nor took the usual oaths and engagement." Soon after the coronation, an exact history or account of that ceremony was printed and distributed to many persons of rank by the King's special order, and Misson says he had these particulars from that authentic book, which he believes never was sold. "Every one," he adds, "sees the divers consequences of this matter of fact, and especially how some misinformed writers have inconsiderately insinuated that this prince, who acted sincerely according to his religious principles, had violated his solemn promise."—*Preface to the fourth edition*, p. xxiii.

This same writer gives us a poem upon the expected birth of the Pretender, which, extraordinary as it is, those persons who are at all conversant with Catholic devotional poetry will have no hesitation in believing genuine. In February, 1688, an English Jesuit at Loretto shewed him an angel of gold, holding a heart bigger than an egg, which was covered with diamonds of great value. This costly offering, which was the last present the Idol of the temple had received, came from the queen of England. "This reverend father informed me also," says Misson, addressing his correspondent, "of a great piece of news, of which you ought, in my opinion, to have given us some advice. He assured us that

that Princess was big with child, and added that undoubtedly it was by a miracle : since they had calculated that the very moment in which the present entered, was the happy minute in which she conceived. He made the following verses upon this subject, and would needs give me a copy of 'em. He introduces the angel speaking to our Lady, and our Lady answering :"—

ANGELUS.

SALVE, Virgo potens! En sumplex Angelus adsum,
Reginæ Anglorum munera, vota, fero.
Perpetuos edit gemitus mœstissima princeps;
Sis pia, et afflictæ quam petit affier opem.
Casta Maria petit sobolem; petit Angliæ; summi
Pontificis titubans Religioque petit.
Inculti miserere uteri; sitientia tandem
Viscera, fœcundo fonte rigare velis.

VIRGO.

Nuncio cœlestis, Reginæ vota secundo :
Accipiat socii pignora chara tori.
Immo, Jacobus, dum tales fundo loquelas
Dat, petit, amplexus : concipit illa.—Vale.

ANGELUS.

Sed natum, O Regina, Marem Regina peroptat,
Nam spem jam regni filia¹ bina fovet.
Dona, Virgo, Marem.

VIRGO.

Jam condunt ilia natum
Fulcrum erit imperii, religionis honore.

ANGELUS.

Reginam exaudit Regina Maria Mariam.
Alleluia! O felix, ter, quater, Alleluia.

[Saint Osana and the Rector's Concubine.]

"IN the North of England beyond the Humber, and in the church of Hovedene, the concubine of the rector incautiously sat down on the tomb of saint Osana, sister of king Osred, which projected like a wooden seat; on wishing to retire, she could not be removed until the people came to her assistance : her clothes were rent, her body laid bare, and severely afflicted with many strokes of discipline, even till the blood flowed; nor did she regain her liberty, until by many tears and sincere repentance she had showed evident signs of compunction."—HOARE'S *Giraldus*, vol. 1, p. 29.

[The Thief at St. Edmundsbury's Shrine.]

"A MIRACLE happened at St. Edmundsbury to a poor woman, who often visited the shrine of the saint, under the mask of devotion; not with the design of giving, but of taking something away, namely, silver and gold offerings, which by a curious kind of theft, she licked up by kiss-

¹ The Princesses of Orange and Denmark.

ing, and carried away in her mouth. But in one of these attempts her tongue and lips adhered to the altar, when by Divine interposition she was detected, and openly disgorge the secret theft. Many persons, both Jews and Christians, expressing their astonishment, flocked to the place, where for the greater part of the day she remained motionless, that no possible doubt might be entertained of the miracle."—HOARE's *Giraldus*, vol. 1, p. 29.

[*St. Patrick's Horn.*]

"THE horn of Saint Patrick, not golden indeed, but brazen, which lately was brought into these parts from Ireland, excites our admiration. The miraculous power of this relic first appeared with a terrible example in that country, through the foolish and absurd blowing of Bernard, a priest. The most remarkable circumstance attending this horn is, that whoever places the wider end of it to his ear, will hear a sweet sound and melody united, such as ariseth from a harp gently touched."—HOARE's *Giraldus*, vol. 1, p. 31.

[*Wounds cured with Oil, and the Wounded blessed and psalmed.*]

"WHEN night parted us we cured our wounds with oil, and by a soldier called Juan Catalan, who blessed us and psalmed us, and I say truly we found our Saviour Jesus Christ was pleased to give us strength, besides the many mercies which he daily vouchsafed us, for they presently healed, and thus wounded and bandaged, we had to fight from morning till night; for if the wounded had remained in the camp, and not gone forth to battle, there would not have been twenty sound men from every company. So when our Bascellan friends saw that this man blessed us, all their wounded came to him, and he had enough to do to cure them all day long."—BERNAL DIAZ, p. 142.

[*Reformation, &c.*]

"IN the morning early notice was given unto us that one Friar Pablo de Londres, an old crab-faced English friar, living in St. Luar, had got the Duke of Medina his letter, and sent it to the Governor of Cales, charging him to seek for me and to stay me, signifying the King of Spain's will and pleasure 'that no English should pass to the Indies, having a country of their own to convert.'"—GAGE's *Survey of the West Indies*, p. 31.

"SAD the times in the beginning of Queen Elizabeth, when by her Majesty's injunctions, the clergy were commanded to read the chapters over once or twice by themselves, that so they might be the better enabled to read them distinctly in the congregation."—FULLER's *Trifle Reconciler*, p. 82.

I HAVE seen a history of the Loretto Lady, printed on a single sheet in Welsh, which was purchased at Loretto by one of Wynn's ancestors about a century ago; he brought home a copy in English also. It was ready for pilgrims of every nation.—R. S.

"I LET passe," says BARLOWE, "my lord cardinal's acte in pulling down and suppressing of religious places, our Lord asoile his soule. I wyll wrestle with no soules: he knoweth by this tyme whyther he dyd well or evyll. But thys dare I be bolde to saye, that the countries where they stode fynde suche lacke of them, that they would he had let them stand. And thinke you then that there wold be no lack founden if the remanant were so served to? I wene men wold so sore mysse theym, that many which spake agaynst them wold some labour his owne handes to set them up agayne."—*Dialogue*, &c.

[*Bishop Croft, the humble Moderator.*]

"A BISHOP you tell me, did not Christ and the apostles preach the best way? and are not we to follow their example? Who dare say otherwise? yet many do otherwise; they take here or there a sentence of Scripture, the shorter and more abstruse the better, to show their skill and invention. This they divide and subdivide into generalls and particulars, the *quid*, the *quale*, the *quantum*, and such-like quack-salving forms; then they study how to hook in this or that quaint sentence of philosopher or Father, this or that nice speculation, endeavouring to couch all this in most elegant language;—in short, their main end is to show their wit, their reading, and whatever they think is excellent in them: No doubt rarely agreeing with that of St. Paul, 'I determined not to know anything among you save Jesus Christ and him crucified; and my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power:' 1 Cor. ii. And I verily believe this is the reason why preaching hath so little effect in these days, because they labour to speak the wisdom of this world, which is foolishness with God; nor do they preach in demonstration of the Spirit, but in demonstration of their learning. I know full well this unapostolic way of preaching was used by some of the ancient fathers, especially the Greeks, who, always fond of niceties and curiosities, and being now become Christians (as I said before) transplanted their beloved rhetorical flowers of human learning into Christian gardens, which proved rather weeds to overrun the seed of sound and plain apostolic doctrine, human nature being a soil apter to give nourishment and vigour to human principles than divine. But when did ever any learned, witty, rhetorical harangue, or cunning syllogistical discourse, convert the tythe of St. Peter's or St. Paul's foolish preaching, as he terms it, 'but the wisdom of God to those that are perfect,' and sound in the faith."—SCOTT's *Somers' Tracts*, vol. 7, p. 290.

[*Pallets, or St. Eppelets.*]

"EPPALETS, or Hippolets, vulgarly Pallets in Hertfordshire. This place was dedicate to a supposed saint of that name, that in his life-time was a good tamer of colts, and as good a horse-leach; and for these qualities so devoutly honoured after his death, as all passengers by that way on horseback, thought themselves bound to bring their steeds into the church, even up to the high altar, where this holy horseman was shrined, and where a priest continually attended to bestow such fragments of Eppelettes' miracles upon their untamed colts and old wanton and forborne jades, as he had in store, and did avail so much the more or less as the passengers were bountifull or hard-handed, but he that was coy of his coyne had but a cold and counterfeit cure." —NORDEN'S *Hertfordshire*.

[*Spiritual Pride not confined to the Rich.*]

SIR WILLIAM PETTY says it is natural "for those who have less wealth, to think they have the more wit and understanding, especially of the things of God, which they think chiefly belong to the poor." —*Political Arithmetic*.

Doctor Sanders—Cranmer's Enemy.

"SUFFICIENT it us to know that as the Herne-shaw, when unable by maine strength to grapple with the Hawke, doth *slice* upon her, bespattering the Hawke's wings with dung or ordure, so to conquer with her taile which she cannot doe with her bill and beake, so Papiets, finding themselves unable to encounter the Protestants by force of argument out of the Scripture, cast the dung of foule language and filthy railing upon them, wherein Sanders exceedeth all of his Society." —FULLER, *Abel Redd*, p. 226.

SANDERS was famished in Ireland.—*Ibid*.

[*Conversion of Bohemia.*]

THE Bohemians who came with Anne when she married our Richard II. took back with them the books of Wickliffe, which thus fell into the hands of John Huss, a more illustrious Reformer. "This Queen Anne," says FULLER, "taught our English women modestie in riding on side-saddles, in exchange whereof the English taught her countrymen true religion. The conversion of Bohemia may fitly be stiled the issue of this marriage. See here the pedigree of the Reformation, wherein Germany may be counted the son, Bohemia the father, and England the grandfather." —*Life of Huss, Abel Redivivus*.

[*Tyndal's Bokes.*]

"AND then are they also to all Tyndal's bokes, whiche for the manyfolde mortall heresyes conteyned within the same openlye condemned and forbydden, they are, I saye, yet unto those bokes

so sore affectionate, that neyther the condemnation of them by the clergy, nor the forbydding of them by the kinges hyghnes, with his open proclamations upon greates paynes, nor the danger of open shame, nor perrell of paynfull deth, can cast them out of some fond folkes handes, and that folke of every sorte." —BARLOWE'S *Dialogue*.

[*English Roman Catholic Fugitives.*]

"Br this may be discerned the number of our English fugitives, with their colleges, nunneries, and monasteries beyond the seas, which yearly draw out of our land a hundred at least, of young gentlemen and gentlewomen; who although they pretend conscience and want of charity here the occasion of their departure, yet none (I dare say) in the world, they being gone over, more envious and hard-hearted than they themselves each to other. As your private-gentlemen fugitives hunt after advancement by disparaging others of their own rank, your priests disparage the Jesuits; the Jesuits the priests; the priests again the monks, the monks the friars, and the Jesuits all. Inasmuch that if you visit any of them, your entertainment shall be scarce anything save their upbraidings and exclamations against one another's monasteries and private persons: so that it would be no small pains for a man so long to travel amongst them, until he might find three persons to speak well of each other; this being a fault so common amongst them, that they are noted amongst all nations whatsoever with whom they converse. Others there are whose most earnest expectation and heartiest desire is the ruin and utter destruction of their own native country, which is the issue of their departure; and accordingly God doth prosper them, laying on them the like punishment he inflicted on the Jews, by dispersing of them through many nations, and giving them up to dissension amongst themselves, and living in great want and misery." —WADSWORTH'S *English Spanish Pilgrim*, p. 76.

[*Candle-crossing of the Dead.*]

"I WAS once called to one of my kinsfolk: it was at that time when I had taken degree at Cambridge, and was made Master of Arts: I was called, I say, to one of my kinsfolk which was very sick, and died immediately after my coming. Now, there was an old cousin of mine, which after the man was dead, gave me a wax candle in my hand, and commanded me to make certain crosses over him that was dead, for she thought the devil should run away by and by. Now I took the candle, but I could not cross him as she would have me to do, for I had never seen it afore. Now she, perceiving that I could not do it, with a great anger took the candle out of my hand, saying, 'It is pity that my father spendeth so much money upon thee!' and she took the candle and crossed and blessed him, so that he was sure enough. No doubt she thought

that the devil could have no power against him.”
—LATIMER's *Sermon on the Epistle for the 21st Sunday after Trinity*.

[*Superstitious Ringing of Bells.*]

“YE know when there was a storm of fearful weather, then we rang the holy bells; they were they that must make all things well; they must drive away the devil. But I tell you, if the holy bells would serve against the devil, or that he might be put away through their sound, no doubt we would soon banish him out of all England. For I think if all the bells in England should be rung together at a certain hour, I think there would almost be no place but some bells would be heard there. And so the devil should have no hiding-place in England, if ringing of bells would serve. But it is not that that will serve against the devil: yet we have believed such fooleries in times past, but it was but mocking, it was the teaching of the devil. And no doubt we were in a miserable case, when we learned of the devil to fight against the devil.”—LATIMER, *Ibid*.

[*The Devil not afraid of Holy-Water.*]

“WHAT a trust and confidence have we had in holy water and holy bread! also in ringing of holy bells and such fooleries,—but it was good sport for the devil; he could laugh and be merry at our foolishness; yea, and order the matter so to keep us in the same error. For we read in stories that at sometimes the devil went away from some men, because of the holy water, as though that holy water had such strength and power that he could not abide it. O crafty devil! he went away, not for fear of the holy water, but because he would maintain men in error and foolishness. And no doubt it was the devil's teaching, the using of this holy water. It was not long ago since I, being with one of my neighbours that was sick, there came in an old woman, and when she saw the man sore sick, she asked whether there was no holy water to be gotten. See here the foolishness of the people, that in the time of the light of God's most holy Word, will follow such phantasies and delusions of the devil.”—LATIMER, *Ibid*.

[*Latimer on Restitution.*]

“AT my first preaching of restitution, one man took remorse of conscience, and acknowledged himself to me that he had deceived the King, and willing he was to make restitution; and so the first Lent came to my hands £20 to be restored to the King's use. I was promised £20 more the same Lent, but it could not be made, so that it came not. Well, the next Lent came £320 more. I received it myself and paid it to the King's Council. So I was asked what he was that made this restitution. But should I have named him? Nay, they should as soon have this weasand of mine. Well now this Lent

came £180 10s. which I have paid and delivered this present day to the King's Council, and so this man hath made a godly restitution. And so, quoth I to a certain nobleman that is one of the King's Council, if every man that hath beguiled the King should make restitution after this sort, it would cough the King £20,000 I think, quoth I. Yea, that it would, quoth the other, a whole £100,000. Alack! alack! make restitution for God's sake; ye will cough in hell else, that all the devils there will laugh it your coughing. There is no remedy but restitution, open or secret, or else hell. This that I have now told you of was a secret restitution.

“Some examples hath been of open restitution, and glad may he be that God was so friendly unto him, to bring him unto it in this world. I am not afraid to name him. It was Master Sherington, an honest gentleman, and one that God loveth. He openly confessed that he had deceived the King, and he made open restitution. Oh, what an argument may he have against the devil, when he shall move him to desperation.”

—LATIMER's *last Sermon on Luke, xii. 15, before King Edward VI.*

[*First Ring of Bells in England.*]

“THE first ring of bells in England was at Croyland. Turketule the Abbot, who died 975, made one large one, which he called Guthlac, after the Saint who first cleared that place of the devils that molested it, and sanctified it by his life and death. Turketule's successor, Egelric, added six others, which he named Bartholomeo, Bertelin, Turketule, Tolwin, Pega, and Bega. Pega was a Saint, and sister to Guthlac. Bertelin was his disciple, and author, as it appears, of most of the fables related of him. There was an especial good reason for naming one after St. Bartholomeo, for consecrated bells have a virtue against thunder and lightning; and the identical thumb with which that apostle used to cross himself when it thundered, was among the relics of the monastery, having been presented to Turketule by the Emperor.”—*Quere?*

[*Orders appertaining to the Church of Crosthwaite, i. e. Keswick.*]

“THE Commissioners for Ecclesiastical causes, Ann. Eliz. 13, make order concerning the goods of the church of Crosthwaite (Keswick), namely; that the eighteen sworn men and churchwardens should provide, before Christmas then next following, two fair large communion cups of silver, with covers, one fair diaper napkin for the communion and sacramental bread, and two fair pots or flagons of tin for the wine; which they shall buy with the money they shall receive for the chalices, pipes, paves, crosses, candlesticks, and other church goods that they have to sell, and that they shall sell for the use of the church, such popish relics and monuments of superstition and idolatry as then remained in the parish; and namely, two pipes of silver, one silver paxe, one

cross of cloth of gold, which was on a vestment, one copper cross, two chalices of silver, two corporate rasts, three hand-bells, the Sion whereon the paschal stood, one pair of censures, one ship, one head of a pair of censures, twenty-nine brazen or latyn-christatories, the veil cloth, the sepulchral cloths, and the painted cloths, with the pictures of Peter, Paul, and the Trinity. They farther decree, that the four vestments, three tunicles, five chestables, and all other vestments belonging to the said parish church, and to the chapels within the said parish, be defaced and cut in pieces, and of them, if they will serve thereunto, a covering for the pulpit, and cushions for the church be provided: and likewise the albes and amysies sold, and fair linen cloths for the communion table, and a covering of buckram fringed for the same be provided, and that for the chapels in the same parish be provided decent communion cups of silver or tin. And that a decent percolose of wood, wherein morning and evening prayer shall be read, be set up without the quire door, the length whereof to be seven foot, and breadth seven foot, with seats and desks within the same. And that they take care that the church be furnished with a Bible of the largest volume, one or two communion books, four psalter books, the two tomes of the homilies, the injunctions, the defence of the apology, the paraphrases in English, or instead thereof Marlorat upon the Evangelists, and Beacon's Postil, and also four psalter books in metre. And that there be no service on the forbidden holy days, viz., on the feasts or days of All Souls, St. Katherine, St. Nicholas, Thomas Becket, St. George, Wednesday in Easter or Whitsun week, the Conception, Assumption, and Nativity of our Lady, St. Laurence, Mary Magdalene, St. Anne, or such like: and that none shall pray on any beads, knots, portasses, papistical and superstitious Latin primers, or other like forbidden or ungodly books: and that there be no communion at the burial of the dead, nor any month's minds, anniversaries, or such superstitions used."—NICHOLSON AND BURN'S *Cumberland*, p. 89.

[*St. Blessis' Heart and St. Algare's Bones.*]

"To let pass the solemn and nocturnal bacchanals, the prescript miracles that are done upon certain days in the West part of England, who hath not heard? I think ye have heard of St. Blessis' heart which is at Malvern, and of St. Algare's bones, how long they deluded the people, I am afraid to the loss of many souls."—LATIMER'S *Sermon preached before the Convocation of the Clergy*.

[*Romish Trumpery.*]

"Some brought forward Canonizations, some Expectations, some Pluralities and Unions, some Tot-Quots and Dispensations, some Pardons, and these of wonderful varieties, some Stationaries, some Jubilaries, some Pocularies for drinkers, some Mannaries for handlers of reliques, some

Pedaries for pilgrims, some Ocularies for kissers; some of them engendered one, some other such features, and every one in that he was delivered of was excellent, politic, wise, yea, so wise, that with their wisdom they had almost made all the world fools."—LATIMER, *Ibid*.

[*Why Kings should not have too many Horses.*]

"I WAS once offended with the King's horses, and therefore took occasion to speak in the presence of the King's Majesty, that dead is, when abbies stood. Abbies were ordained for the comfort of the poor, wherefore I said it was not decent that the King's horses should be kept in them, as many were at that time, the living of poor men thereby minished and taken away. But afterward a certain nobleman said to me, Whatst hast thou to do with the King's horses? I answered and said, I spake my conscience as God's word directed me. He said, Horses be the maintenance and part of a King's honour, and also of his realm, wherefore in speaking against them ye are against his honour. I answered, God teacheth what honour is decent for a King, and for all other men according to their vocations. God appointeth every King a sufficient living for his estate and degree both by lands and other customs; and it is lawful for every King to enjoy the same goods and possessions; but to extort and take away the right of the poor is against the honour of the King; if you do move the King to do after that manner, then you speak against the honour of the King."—LATIMER'S *First Sermon before King Edward VI.*

[*Lying Miracles.*]

"DURING the reign of Pope Sixtus IV. a young virgin called Stine, in the town of Hame in Westphalia, who had been lately converted to the Christian faith, was marked on the hands, feet, and side, with the wounds of our Saviour. About fifteen weeks after her conversion, on the feast of the holy sacrament, she displayed her wounds in the presence of twelve witnesses, and foretold that within two hours afterward they would be no more seen; which was verified,—for at that precise time the wounds were all perfectly healed."—CONTIN. OF MONSTRELLET. *Johnes's Transl.*, vol. 2, p. 122.

1506. "IN Lombardy there was a nun of the order of Jacobins, who, like to St. Catharine of Sienna, had, every Friday, marks on her hands and feet, similar to the wounds of our Saviour, that ran blood, which appeared to all who saw it very marvellous."—*Ibid.*, vol. 12, p. 106.

[*Pedro de Olivam and the Franciscans.*]

"PEDRO DE OLIVAM litigated certain privileges enjoyed by a convent of Franciscans. They admonished him not to be the enemy of the Mother of God. He replied that while he lived he would maintain his quarrel. He soon died,

knowing the tongue that had offended, and was buried in the sepulchre of his fathers. After thirty-three years the grave was opened and the corpse found entire,—*que tinha nojo a terra de lhe comer o seu corpo blasfemo et arrogante*—for the earth had loathed to consume his proud and blasphemous body.”—*Historia Seráfica*. MANUEL DA ESPERANCA.

[*Literal acceptance of the words—“My goods are nothing unto thee.”—Abuse of God’s blessings.*]

“En ce temps n’estoit point de mémoire De tant de Bulles, ne de Prothenotaires, Qui ont huit, neuf Dignitez ou Prebendes, Grans Abbayes, Priourez et Commandes ; Mais qu’en font-ils ? ilz en font bonne chiere : Qui les dessert ? ilz ne s’en soucient guere : Qui fait pour eulx ? ung autre tient leur place : Mais, ou vont-ils ? ilz courent a la chace : Et qui chante ? ung ou deux povres moines : Et les Abbez ? ilz auroient trop de peine : De contempler ? ce n’est pas la maniere : Et du Service ? il demeure derriere. Ou va l’argent ? il va en gourmandise : Et du conte ? sont les biens de l’Eglise : Et les Offrendes ? en chiens et en oyseaulx : Et des habits ? ils sont tous damoyseaulx : Et les rentes ? en baings et en luxure : De prier Dieu ? de cela l’en n’a oïre : He povres gens ? ceulx la’ meurent de faim : He n’ont-ils riens ? l’en ne leur donne brain : On est Charité ? elle est en pelerinage : Et Aumône ? elle va en voyage : He que fait Dieu ? il est bien aise es Cieulx : He quoy ! dort-il ? l’en n’en fait pis ne mieulx. Es Monasteres, en lieu de Librairie, He qu’y-a-t’il ? une faulconnerie, Et aux perches ou estoient veults et flambeaulx, L’en y juche maintenant les oyseaulx : Et les Fondeurs ? ilz sont bien loing de conte : Et leurs Obits ? tant que l’argent se monte : De reparer Cloistres et lieux si beaulx ? Attendre fault qu’on les face nouveaulx. Que font Eveques ? ilz sont de biens remplis : Et si ont honte de porter leurs sourplis : Mais en ce lieu ilz ont robe bastarde De camelot, affin qu’on les regarde. Ont-ils wesselle ? les beaulx grans dressouers D’or et d’argent, flacons, pots, drascouers ; He qu’ont les povres ? ilz ont les trenchouers, Qui demeurent du pain dessus la table ; Et le relies ? l’en le porte a l’estable Pour le mengier des paiges et des chiens ; Aucunesfoiz s’il en demeure riens, L’en le jette au povres ennuy la rue.”

Les Vigilles de CHARLES VII. per Maistre Marcial de Paris, dit d’Auvergne. Paris, 1724, tom. 2, p. 24.

[*Les privileges que droit donne aux pelerins.*]

“Pour ce que gens seculiers ne scevent pas les privileges que droit donne aux pelerins quant ils vont en pelerinage travaillans leurs corps en

contemplation et reverence des saintz et saintes ou ils vont, il me plaist de traicter et dire aucune chose sur le fait et condition de leur pelerinage. Et disons que tous pelerins de quelque pays et royaume chretien quilz soient, sont en especial en sauvegarde du saint Pere de Romme, peuvent faire et accomplir leurs pelerinages et voyages par toute la crestiente, la ou leur devotion sera, ou saint sepulchre, ou ailleurs ou ilz auront voue a aller en pelerinage, soit en temps de guerre, de paix ou de trefves, quelque temps quil soit. Et en ce cas oy sont privilegies comme gens deglise, lequel privilege les saintz peres de Romme leur ont acorde le temps passe a la reverence et honneur de Dieu et des saintz et des saintes dont ilz sont pelerins. Et sans faulte toute personne qui met la main sur pelerin ou pelerine, il va contre l’ordonnance et sauvegarde du pape (en laquelle ilz sont tous et toutes comme jay dit), et pechent mortellement, et encourrent la sentence d’excommunication. Item ilz ont encores une autre prerogative et privilege, que en quelque part quilz passent en faisant leur pelerinage, soit en allant, ou en venant, ilz ne doivent payer aucun passage ou autres treuages.”—*L’Arbre de Batailles*, cap. 123.

[*Divers Sects.*]

“THERE are at this day in this your majesty’s realms, four known religions, and the professors thereof distinct both in name, spirit, and doctrine; that is to say, the Catholics, the Protestants, the Puritans, and the Householders of Love, besides all other petty sects, newly born, and yet grovelling on the ground.”—*Brief Discourses why Catholics refuse to go to Church*. 1580.

[*Romish Fraud.*]

“A.D. 1374. In the Valley of Jehosaphat, near Jerusalem, they found in a sepulchre full of earth, a whole body, with a long beard, under whose head was a stone with this inscription in Hebrew, ‘I Seth, the third born son of Adam, believe in Jesus Christ the Son of God, and in his mother, who are to proceed from my loins.’”—GENEBRARD, in *Chronol.*, l. 31, c. 35, quoted by Bernino.

[*Gomara’s heretical Doubts as to the Appearance of the Apostles Santiago and St. Pedro.*]

“HERE it is that Gomara says that Francisco de Moria rode forward on a dappled grey horse, before Cortes and the cavalry came up, and that the Apostle Santiago or St. Peter was there. I must say that all our works and victories are by the hand of our Lord Jesus Christ, and that in this battle for each of us there were so many Indians that they could have covered us with handfuls of earth, if it had not been that the great mercy of God helped us in every thing. And it may be that he of whom Gomara speaks was the glorious Apostle Santiago or St. Pedro, and I as a sinner was not worthy to see him, but he whom I then

saw there and knew was Francisco de Morla on a cheenut horse, who came up with Cortes; and it seems to me that now while I am writing this, the whole war is represented before these sinful eyes, just in the manner as we then went through it. And though I as an unworthy sinner did not deserve to see either of those glorious Apostles, there were in our company above four hundred soldiers, and Cortes and many other knights, and it would have been talked of, and testified, and they would have made a Church, and when they peopled the town it would have been called Santiago de la Vitoria, or St. Pedro de la Vitoria, as it is now called S. Maria de la Vitoria. And if it was as Gomara says, bad Christians must we have been, when our Lord God sent us his holy Apostles, not to acknowledge his great mercy, and venerate that Church daily. And would to God it had been as the chronicler says! but till I read his chronicle I never heard such a thing from any of the conquerors who were there.”—BERNAL DIAZ, p. 22.

[Charles I.'s Repentance for Strafford's Death and abolishing Episcopacy in Scotland.]

“CHARLES I. in his troubles” told Dr. Sanderson and Morley, or one of them that then waited with him, “That the remembrance of two errors did much afflict him, which were, his assent to the earl of Strafford's death, and the abolishing episcopacy in Scotland; and that if God ever restored him to be in peaceable possession of his crown, he would demonstrate his repentance by a public confession and voluntary penance” (I think barefoot) “from the Tower of London, or Whitehall, to St. Paul's Church, and desire the people to intercede with God for his pardon.” I am sure one of them that told it me lives still, and will witness it.—IZAAC WALTON's *Life of Bishop Sanderson*.

[Isaac Walton's Thanksgiving for not belonging to the bringers in of the Covenant.]

“WHEN I look back,” says good old IZAAC WALTON, “upon the ruin of families, the bloodshed, the decay of common honesty, and how the former piety and plain dealing of this now sinful nation is turned into cruelty and cunning! when I consider this, I praise God that he prevented me from being of that party which helped to bring in this covenant, and those sad confusions that have followed it. And I have been the bolder to say this of myself, because in a sad discourse with Dr. Sanderson, I heard him make the like grateful acknowledgement.”

[French Missionaries in Canada.]

“THEY habituated themselves to the savage life, and naturalized themselves to the savage manners, and by thus becoming dependant, as it were, on the natives, they acquired their contempt, rather than their veneration. If they had been as well acquainted with human nature as

they were with the articles of their faith, they would have known that the uncultivated mind of an Indian must be disposed by much preparatory method and instruction to receive the revealed truths of Christianity, to act under its sanctions, and be impelled to good by the hope of its reward, or turned from evil by the fear of its punishments. They should have begun their work by teaching some of those useful arts which are the inlets of knowledge, and lead the mind by degrees to objects of higher comprehension. Agriculture so formed to fix and combine society, and so preparatory to objects of superior consideration, should have been the first thing introduced among a savage people; it attaches the wandering tribe to that spot where it adds so much to their comforts, while it gives them a sense of property and of lasting possession, instead of the uncertain hopes of the chase, and the fugitive produce of uncultivated wilds. Such were the means by which the forests of Paraguay were converted into a scene of abundant cultivation.”—MACKENZIE's *Travels*.

[Wesley and the Creek Indians.]

“HE that is above,” said WESLEY to the Creek Indians, “will not teach you, unless you avoid what you already know is not good.” One of the Indians answered, “I believe that. He will not teach us while our hearts are not white. Our men do what they know is not good; they kill their own children. And our women do what they know is not good; they kill the child before it is born. Therefore, He that is above does not send us the good book.”—WESLEY's *Journal*, No. 1, p. 37.

[Romish Frauds.]

“THE Dominicans in Mexico called Purgatory Little Hell to make it comprehensible by the Indians, *Infierno Chiquito*.”—PADILLA, 83.

“THE Dominican habit is the Virgin Mary's taste, she gave the pattern to St. Reginald—and she explained its mystic meaning—the white emblematical of spiritual purity, the black of repentance in the body.”—*Ibid.*, p. 475.

“THE Priests used to reward the Indians who discovered an Idol. Father Jordan de Santa Catalina, after one of his successful searches saw an Indian, whom he had just rewarded for bringing him an idol, busy in making another—which the poor fellow said was to be ready for the father next time.”—*Ibid.*, p. 643.

“WHEN first the Mexicans saw a *sambenito*, they were so pleased with it that they made some in imitation and sold about the streets.”—*Ibid.*, p. 643.

[Herrera on the Conversion of the Indians.]

“HERRERA has a curious passage concerning

the conversion of the Indians. Columbus, he says, being wrecked on the Island of Hayti, ' *juzgó que Dios nuestro Señor, avia permitido la pérdida de la nao, para que se hiziese asiento allí, y se començasse por aquella Isla la predicacion y conocimiento de su santissimo nombre, el qual es muchas vezes su voluntad que no se estienda por amor de su servicio, y caridad de los proximos, sino tambien por el premio que los hombres piensan aver en este mundo, y en el otro; porque no es de creer que ninguna nacion del mundo emprendiera los trabajos a que el Almirante y sus Castellanos se pusieron en negocio tan dudoso y peligroso, sino fuera con esperanza de algun premio, el qual ha llevado despues adelante la continuacion desta su santa obra; y quiso Dios hazer con los Indios y los Castellanos, como un padre que quiere casar una hija muy fea, suple esta falta con el dote, porque quando las Indias no fueran tierras de tanta riqueza, nadie se pusiera a padecer los trabajos que adelante se diran, &c.*'"—1, 1, 18.

[Cruelties inflicted on the Negroes at Cayenne,—and apologetic Reasoning.]

"By the French laws, if a negro at Cayenne ran away, and the master denounced him to the Greffe, he was, on being retaken, to have his ears cut off, and be burnt on the back with a fleur-de-lis! for the second offence to be hamstringed! and hanged for the third. *On ne scauroit douter, says P. Fauque the Jesuit, que la severité de ces loix n'en retienne le plus grand nombre dans le devoir.* Where did he find his notions of duty? He says also, '*il n'y a guere d'esperance pour le salut d'un negre qui meurt dans son marronnage.*' Lettres Edifiantes, tom. 8, p. 8, 10, edition 1781. His arguments when he got among the Maroons are curious enough. '*Souvenez-vous, mes chers enfans, que quoique vous soyez esclaves, vous êtes cependant Chrétiens comme vos Maîtres! Quel malheur pour vous si, après avoir été les esclaves des hommes en ce monde et dans le temps, vous deveniez les esclaves du demon pendant toute l'éternité. Ce malheur pourtant vous arrivera infailliblement, si vous ne vous rangez pas à votre devoir, puisque vous êtes dans un état habituel de damnation, car, sans parler du tort que vous faites à vos maîtres en les privant de votre travail, vous n'entendez point le messe les jours saints: vous n'approchez point des Sacramens; vous vivez dans le concubinage, n'étant pas mariés devant vos légitimes Pasteurs.*'"—P. 20.

How triumphantly might the negro have replied!

[Peramas' instructive Story on the Seventh Commandment.]

"PERAMAS relates an odd and instructive story of Vergara in his childhood. Being piously disposed and born of pious parents, he was taught to give an account of the sermons which he heard. In thus repeating the substance of a discourse upon the Commandments, when the boy came to the seventh, Thou shalt not commit adultery, he

said, we must pass over this, for I do not know what it means. There happened, however, to be a Dominican visiting in the house, and young Vergara, when his repetition was over, asked what the meaning of this commandment was. The friar told him it was that he must never put his fingers into a kettle of boiling water. Little as the danger appeared to be of leading him into temptation by such an explanation, the very next morning he dipt his hand into the boiling water, and immediately danced about the room exclaiming, Oh dear! Oh dear! I've committed adultery, I've committed adultery!"—P. 2.

[Extremes meet:—Protestant Mission Persecution.]

"NOTWITHSTANDING they are much more free from cares in their natural state, an irresistible desire of freedom sometimes breaks out in individuals. This may probably be referred to the national character. Their attachment to a wandering life, their love of alternate exercise in fishing and hunting, and entire indolence, seem in their eyes to overbalance all the advantages they enjoy at the mission, which to us appear very great: the consequence is, that every now and then attempts at escape are made. On such occasions, no sooner is any one missed, than search is immediately made after him, and as it is always known to what tribe the fugitive belongs, and on account of the enmity which subsists among the different tribes, he can never take refuge in any other (a circumstance which perhaps he scarcely thought of beforehand), it is scarcely possible for him to evade the researches of those who are sent in pursuit of him. He is almost always brought back again to the mission, where he is bastinadoed, and an iron rod of a foot or a foot and a half long, and an inch in diameter, is fastened to one of his feet: this has the double use of preventing him from repeating the attempt, and of frightening others from imitating him."—LANGSDORFF, vol. 1, p. 171. *New California.*

[Bloody Religion of the Mexicans.]

"A SPANIAED observing a Mexican not long after the conquest remarkably punctual in his attendance at mass, asked him how it was that he could so thoroughly have forsaken the belief in which he had been bred up. The Mexican's reply is remarkable: '*The religion of our fathers,*' said he, '*was so bloody and so cruel, and burdened us so grievously, that to rid ourselves of such a yoke we should gladly have recourse not merely to your law which is so holy a one, but any other whatsoever.*'"—GUMILLA, c. 17

[Their Predisposition thereby to receive the Christian Faith.]

"No nations in the Indies," says HERRERA (5, 4, 7), "have received the Gospel better than those who had been most subordinate to their Lords, and had laboured under the greatest bur-

dens of tribute and of diabolical ceremonies. Thus the dominions of the kings of Mexico and of the Ingas have advanced the most in Christianity, and there is least difficulty there both in spiritual and temporal government, for the insufferable yoke of the laws of the devil had wearied them, and that of Christ therefore appeared to them just and easy; and the difficulty of believing such high mysteries was facilitated because the devil had taught them things still more difficult."

This is not the less true because it is expressed in mythological language; and it would prove as true in Asia, as it did in America.

[*The Negro's Call to Prayer.*]

"CAMBO, a negro in one of the southern states of America, being desired to give some account of his conversion, said, 'After me was brought here and sold as a slave, as me and Bess were working in de field, me began to sing one of my old country songs. It is time to go home;—when Bess say to me—Cambo, why you sing so for?—Me say, Me no sick, me no sorry, why me no sing? Bess say you better pray to your blessed Lord and massa to have massy on your soul. Me look round, me look up, me see no one to pray to: but de words sound in my ears, better pray to your Lord and massa. By 'm bye me feel bad,—sun shine sorry, birds sing sorry, laun look sorry; but Cambo sorrier dan em all. Den me cry out, massy, massy Lord! on poor Cambo! By 'm bye water come in my eyes, and glad come in my heart. Den sun look gay, woods look gay, birds sing gay, laun look gay, but poor Cambo gladder dan em all. Me love my massa some: me want to love him more.'"
Evangelical Magazine, October, 1812, p. 389.

[*Simoniacal Corruptions.*]

"WILL you buy any parsonages, vicarages, deaneries, or prebendaries?" says RANDOLPH's Pedlar, in the Shew; "The price of one is his lordship's crackt chambermaid; the other is the reserving of his worship's tithes, or you may buy the knight's horse three hundred pounds too dear, who, to make you amends in the bargain, will draw you on fairly to a vicarage. There be many tricks; but the downright way is three years purchase. Come, bring in your coin! Livings are *majori in pretio* than in the days of doomsday book: you must give presents for your presentations: there may be several means for your institutions, but this is the only way to Induction that ever I knew."

[*Military Preaching.*]

"WHEN Lord George Germaines commanded the camp near Brompton, and at Chatham in 1757, Whitfield went to Chatham, sent his respects by Captain Smith to his lordship, and requested permission to preach in the camp. Lord George replied, Make my compliments, Smith,
II.—D

to Mr. Whitfield, and tell him, from me, he may preach any thing to my soldiers that is not contrary to the articles of war."—PERCIVAL STOCKDALE'S *Memoirs*, vol. 1, p. 440.

[*The Methodist Dog.*]

"IN the early days of Methodism, about fifty years ago, meetings for preaching and prayer, though not near as frequent as at the present period, were, however, somewhat regular; and about Bristol, usually well attended. The people who frequented the meetings at that place, had repeatedly observed a dog that came from a distance; and as at the house to which he belonged, the Methodists were not respected, he always came alone.

"At that time, the preaching on the Sabbath began immediately after the service of the church concluded: and as this remarkable animal, on those occasions, invariably attended, he acquired the name of the 'Methodist Dog.' Being generally met by the congregation returning from the church, he was constantly abused and pelted by the boys belonging to the party.

"His regular attendance had often been the subject of public debate: and merely to prove the sagacity of the animal, the meeting, for one evening, was removed to another house. Whatever were the thoughts entertained concerning him, surprising as it may seem, at the proper and exact time, he made his appearance!

"A few weeks after this, his owner returning intoxicated from the market at Leeds, was in a narrow, shallow stream, unfortunately drowned: and astonishing to relate, the faithful dog no longer attended the preaching.

"Diversity of opinions may prevail on this subject, but good John Nelson used to say concerning it, 'The frequent attendance of this dog at the meeting, was designed to attract his master's curiosity, and engage him thereby to visit the place; where hearing the gospel, he might have been enlightened, converted, and eternally saved.' But, added he, 'the end to be answered, being frustrated by his death, the means to secure it were no longer needful.'"
—*Quære? WESLEY.*

[*How a Moderate Person is to avoid the Imputation of being Lukewarm.*]

"WOULD a moderate person avoid the imputation of being Lukewarm, he must take care that he be moderate only in such things where there is danger of excess, and where consequently there is room and occasion for moderation; where a mean is commendable, he must neither fly too high, nor creep too low, but in those things, in which it is laudable to excel, he must not affect moderation; about things in their nature, in their use, and in their consequence altogether indifferent, he may be indifferent, or not much concerned; but he should neither be, nor desire to be thought a moderate lover of piety and virtue, of peace and order; one that hath a moderate concern for the laws and liberties of his country,

for the welfare and prosperity of his church, for the honour, safety, or life of his prince."—BISHOP SMALRIDGE's *First Charge*, p. 18.

[*Religious Prudence; or, Let not your Good be evil spoken of.*]

"THERE have been consultations in the last convocation, whether it might not be proper to extend that canon against frequent resorting to taverns, and alehouses, and playing at dice, cards and tables, to other instances of the same or like kind; which though not wholly unlawful, nor in the laity disallowable, yet in the clergy are of evil fame, and tend to the diminution of their character; but whether any such enlargement of the canon shall be thought expedient, or not, every prudent and grave clergyman will make it a rule to himself, from which he will not lightly swerve, to abstain from all actions, however innocent, which have the semblance of evil: and if there be any other places, the resorting to which may be of as ill fame as the frequenting taverns or alehouses, or any other games or sports, as improper for a clergyman to indulge himself in, as those specified in the canon, or any other actions of any kind whatsoever, which may give offence to sober-minded Christians, and bring a scandal upon his ministry, he will be as careful to keep at a distance from all such actions, as if they were in the canon expressly and by name forbidden."—BISHOP SMALRIDGE's *First Charge*, p. 21.

[*Superstition and Enthusiasm—Evils of.*]

"WITH superstition and enthusiasm we have a kind of civil war. They who are actuated by them are of our own faith in one common Lord and Saviour; but yet destroy every end and design of that faith, by adding to it what doth not appertain to it; or by taking it off from its reasonable foundations; or by seducing mankind to pay little, if any, regard to its moral effects.

"THE writers against the Gospel have been almost totally silenced, by the superior learning and abilities of those great persons, ever to be remembered with honour, who from time to time have undertaken its defence.—The more regular Protestant separatists from the ecclesiastical establishment, whilst they have given no small assistance to the common cause, and acquired no small share of credit in contributing to the vindication of our holy faith, rest satisfied (at least not violently discontented) with that toleration which they claim of common right; and which the moderation of wise and good government will never deny them. They have now too the experience of many years to convince them, that they are in no danger of those hardships of which their forefathers complained with but too much justice. Nor do we ourselves want the same experience of the vanity of all those groundless jealousies consequent upon the great and glorious revolution, our ancient establishment having been protected and encouraged by all the princes who

have sat upon the throne since that happy event, as it will most undoubtedly continue to be protected by our present most gracious sovereign. Popery indeed is said to be gaining ground in the kingdom; how truly it is said I know not with certainty; but we all know, that as the zeal of that persuasion is not easily subdued; so the civility always paid to foreign ministers gives it room to exert itself within the metropolis. Yet are the laws so strongly framed against it; and so powerful is the just authority of government, that it cannot make great inroads upon us without giving such an alarm as will possibly be fatal to itself. This is our case in these respects. But what can learning, or moderation, or authority itself do with fanaticism? It disregards and derides learning, and will not enter the lists with it, how capable soever some few of its leaders, certainly not many of its votaries, may be to use the unhallowed weapons of the schools. All Europe, about the time of the Reformation, experienced its want of moderation in itself, and there is no probability of its regarding it in others. As it pretends to inspiration and immediate communications with Almighty God, it must of course exalt itself above all earthly ordinances. And thus it cannot be convinced by learning, softened by moderation, or easily controlled by authority."—BISHOP YONGE's *Charge*, 1763, p. 4.

[*The Public Liturgy—the Clergy's Duty concerning.*]

"TO this the *Publick Liturgy* you have promised to conform, and subscribed your hands to that promise as also to the 2d of the three *Articles* mentioned in the 36th Canon. *That the Book of Common Prayer containeth in it nothing contrary to the Word of God, and that you yourselves will use the Form in the said Book prescribed, in publick Prayer, and Administration of the Sacraments and none other.* Does he make good these subscriptions who reads the Common Prayer very seldom, or not in order, or not the whole, but only some parts and pieces, or if he do read the whole, reads it so hastily, or so slightly and awkwardly as that an impartial hearer might be apt to think that he had no good liking to it?

"WHEREAS a man that is sincere and in good earnest in this part of religious worship would be careful to read it, leisurely, plainly and distinctly, well remembering that he addresses himself as the mouth and leader of the congregation to that God who knows and who requires the heart in all such services; he would also use his best endeavour to read with such proper and becoming tone and accent as may best excite attention, affection and fervor in himself and others.

"THERE is indeed a natural indisposition in some men to all kinds of vocal harmony, even to that which consists only in the elevation and depression of the voice in proper places and periods; I call them proper, not only with regard to the art of music, but even to the sense of the words. But I shall not urge this further: than

the natural capacity of men will bear. There is certainly a *felicity* in voice and accent, which they ought to make good use of to whom God has given it, and those that want it, can only use their endeavour to attain to such a degree, as to avoid at least all gross, absurd, and ridiculous pronunciation.

"But such as do not think this worthy their labouring after, I am sure they cannot excuse themselves in *neglecting, omitting or altering* any part of the public offices; and though they read them not with that propriety of *utterance and accent* which may promote attention and devotion, they ought at least to perform the offices as they are directed and prescribed, for nothing less than this can answer their subscription, which will remain in the bishops' custody as a witness of their *insincerity*."—BISHOP OF LINCOLN'S *Advice to his Clergy*, 1697, p. 11.

[*Requisite Caution on celebrating Marriage.*]

"I AM sorry there are so many in this Church and some in this diocese who abuse their trust in this matter. It is so presumptuous and so perfidious a practice that it cannot be censured too severely. Such as can be tempted for a little sum of money or a great one to marry any persons that resort to them, without the publication of *banns, or licence* duly obtained, or with *licence* at *uncanonical hours* and in a *clandestine* manner, either in their own houses or in their churches, are not fit to be intrusted with such a power; they do an *illegal and uncanonical* act knowingly and wilfully, which they that have any sense of their character, and trust and duty to their superiors would not do: especially such as dare presume to marry those whom they *know* or have reason *vehemently* to suspect to be either *stolen*, or not have the consent of parents, or guardians, or friends. These are the *pests and shame* of our *profession*; their greediness of profit has debauched their consciences, and they have no feeling of their own wickedness, nor any regard to the many evil consequences that attend this practice; as the ruin of the *branches of noble families*; *quiescenting parents and relatives*, and alienating their affections; *incouraging disobedience* in children; and that indeed which is the least to be lamented, exposing themselves to *ignominy, contempt and punishment*, not to mention what has sometimes happened, *legitimizing*, as much as in them lyes, *incestuous nuptures*. One would think that no considering man of conscience and probity, could be prevailed upon for a present benefit to drive on such a *pernicious and dishonourable trade*, and persist in it with defiance of all *admonition, censure, and punishment*. This I could not forbear to say out of that just indignation I have to this most *treacherous and imprudent practice*."—BISHOP OF LINCOLN'S *Charge*, 1697, p. 26.

[*By Meekness to win the Gainsayers.*]

"THERE may be some in your parishes that

dissent from it; with these you should often confer, and endeavour to make them sensible of their error, and recover them from it in the *spirit of meekness*. Avoid all hard language and bitter reflections either before their faces or behind their backs; no man was ever convinced by being called ill names or by any bad usage; it is a bad cause that stands in need of such methods to defend it; yours I am sure wants it not, nor does indeed allow of it; treat them with love and gentleness, make them friendly visits at their houses, and receive them kindly at yours; satisfy them that you intend nothing but their good, that what you do towards them proceeds from a principle of conscience, they living within the limits of your parishes, you think yourselves obliged in charity to their souls, to endeavour to recover them from the unhappy separation in which they are engaged, and to bring them back to your flock. Tell them that though the act of indulgence has indeed remitted the civil punishments, yet the obligation of conscience to preserve peace and not break the unity of the Church, still remains: and if there be any principle of Church Communion, this is one, that in whatever Church God's providence has placed me, if that Church enjoins no sinful terms of communion, I am obliged in conscience to communicate with that Church; desire them to consider seriously whether our Church enjoins any thing upon their faith or practice which God has forbidden, or wants any thing that he has made necessary to salvation; desire them to instance in the particulars, and show from the Scriptures, that the thing they complain of is there made sinful, or that which they apprehend we want, is there necessarily enjoined; and if they cannot do this, as I am very sure they cannot, ask them whether, since they cannot prove it to be a sin to communicate with us, they must not acknowledge it to be a sin to separate from us. Let them know, that prejudice of education, humour and fancy, the gratifying an itching ear, having men's persons in admiration, and such like, will be very bad pleas for disturbing the peace of the Church, rending the body of Christ, and making way by such divisions for the common enemy of the reformed religion to subvert and destroy that Church which is the great, the chiefest bulwark of it."—BISHOP TALBOT'S *Charge*, 1716, p. 21.

[*Papists—Quakers—Enthusiasts, &c. Each set up an Infallible Judge.*]

"THERE are three unhappy constitutions which blind the eyes of such as are under enchantment of any of them. 1. They that set up an infallible judge above or to controul the Scriptures; whether in one person, as the *Papists*; or in every individual, as the *Quakers*, and other *enthusiasts*; whereby the Word of God is so subjected to the will of man that it becomes a nose of wax, no longer to be understood by common sense and the unanimous consent of the Church, but as those judges are pleased to expound it. 2. They that are so overborne by their passions

whom the God of this world has so blinded, that they cannot, they will not see the things which belong to their peace. 3. And lastly, they that make their reason supreme judge of what is fit to be believed.

"Now a *Papist* may be convinced of his mistake by having the follies, errors and contradictions of their several *popes* exposed to them; and an *enthusiast* by strong physick and a severe diet: affliction or sober reflections may open a sinner's eyes, and shew him the error of his ways; but when a man is blown up with such a proud opinion of his own abilities, that he will allow nothing to be beyond the reach of his own apprehension; this is far the most dangerous condition of the three. For you must touch him in the tenderest part, his understanding, and convince him to be a fool, before you can make him wise. A very different task it must be to bring a man down from the seat of judgment to stand guilty at the bar. Therefore Solomon says, Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

"Thus, like a headstrong horse, when he gets the bridle in his teeth, they run headlong without fear or wit. Reason is their pretence, but passion their guide; whilst they boast of pursuing the dictates of true judgment they are misled by the dotage of a crazed nature; through an unwary and rash partiality to their own sufficiency, they reject that means which alone can save them."—BISHOP COMPTON'S *Tenth Conference with his Clergy*, 1697, p. 8.

[*Evils of Party-divisions.*]

"By whom or through what means these *tares* came to be sown among us, is not very easie, and perhaps not material, to determine. Some derive them from the long rebellion of the last age. The feigned shews and pretences of some men at that time to more than ordinary piety and devotion under which the worst designs were often cloaked and carried on, are thought to have bred in others an aversion to all outward appearances of religion, and at length to have ended in prophaneness, scepticism, and downright infidelity. And as from one extreme men often run into another, so it hath been observed, that the superstition and hypocrisy of one age are commonly followed by atheism and irreligion in the next. Some again are of opinion, that if after the happy restoration of our ancient government in Church and State, due measures for the suppression of vice, and for the encouragement of true religion and virtue had been seriously pursued, these evils might have been, if not wholly prevented and remedied, at least very much lessened and abated; and therefore refer to this account the licentious and disorderly way of living, to speak nothing more severe of it, which from great examples in the reign immediately following diffused itself, as 'tis common and almost natural for ill habits and customs to do, through all inferior ranks and degrees of men amongst us. Others date the

more than ordinary increase of irreligion from the late happy revolution, and it must be owned, that in great mutations of publick affairs men of heterodox principles commonly appear more open and undisguised, than in quiet and settled times; hoping perhaps that the prevalent humour of changing may furnish a favourable opportunity to establish their new opinions, or at least that in the publick hurry and confusion they themselves shall escape with connivance and impunity.

"Some of our historians complain of the growth of scepticism and prophaneness about the time of the Reformation. Neither is it strange, that the obliging men under the severest penalties to a sort of half popery in one reign, to be compleat protestants in the next, to resume all their former superstitions in the third, and in the fourth to be protestants again, together with the shameful compliances of too many with these alterations, and this in the compass of a few years, unsettled in many, and in others almost quite the principles of religion and virtue. Whether something of the same kind, though in a less degree, did not happen at the Revolution, others, who are more conversant in the transactions of that and the times immediately preceding may better judge. This seems to be on all hands confessed by sober and considerate men, that there is scarce any thing which hath contributed more to the corruption both of men's morals and principles, than our unfortunate division into parties, which seem to have so far prevailed, as even to destroy the distinction of virtue and vice, religion and prophaneness, inasmuch that in order to be reputed one of the best or worst men in the world, there needs scarce any other accomplishment, than with intemperate zeal to engage on one side, and against another."—BISHOP OF OXFORD'S *Charge*, 1716, p. 11.

[*Rural-Deans.*]

"THIS is a vast business in this large diocese, and requires great diligence and application of mind; and I have often been much concerned and grieved that I want that *assistance* of which the constitution and external regimen and administration of the church has been provided;—I mean the *assistance* of *Rural Deans*, which office is a part of our constitution, and is yet exercised in some dioceses of this kingdom, but has unhappily been disused in this (for how long I know not), to the great loss and hindrance of ecclesiastical administration.

"By the impartial and diligent execution of this office, the bishop might be eased in a great part of that duty, which is too heavy a burden for his own shoulders. The ignorant, the factious, the scandalous, the negligent, the dissenting, might easily be detected in a small deanery; and being signified to the bishop, or rather first of all and immediately to the archdeacon, might be timely and duely corrected and reformed. For the archdeacon inhabiting within his arch-

deaconry, as is most proper, might easily be resorted to upon occasion, and so hear and amend many faults which might be brought to him by the rural dean, without application to the bishop.

"If a bishop of this extensive diocese was provided of active and faithful persons in the several deaneries, which retain the name yet, his business might be manageable, and his authority and government useful; whereas, for want of these, no bishop here can do so much and so well as he might be willing and glad to do."—*BISHOP OF LINCOLN'S Charge, 1697, p. 7.*

[The Chancel.]

"As there is in every church a *font* for baptism, so there is a part of the church very convenient and proper, and generally fitted and prepared for the celebration of the Lord's Supper, which we call the *Chancel*. Here the *Communion Table* may be placed, and the communicants receive with greater order, decency, and convenience for devotion, than in the body of the church, and the seats there. I doubt not but you, my *Brethren*, are sensible of this, and satisfied in it, finding great inconvenience in consecrating in so strait a place as an *ally* of the *Church*, and delivering the bread and wine in narrow seats over the heads and treading upon the feet of those that kneel; when by removing into the *Chancel* at the time of that solemnity, every one may kneel without disturbance, and receive with easiness, and see the whole office performed.

"This is so proper and so becoming, that one cannot but wonder that the parishioners in any place should be averse to receive the Sacrament in this order, and that *Rectors*, as well improper as proper, should not take more care to fit their *Chancel* for this purpose, but that some lie wholly disused, in more nasty manner than any cottager of the parish would keep his own house; others are employed for keeping school, by reason of which the seats, pavement, and windows are commonly broken and defaced, not to mention other rudenesses and indecencies which are not fit to be permitted in a place set apart for God's worship.

"But the reason that some give, as I have been informed, why they except against the use of the *Chancel* at the time of celebrating the Lord's Supper, is still more to be wondered at. They say it is *Popery*, and that ministers that use their *Chancels* for this office are *Popishly* inclined. But why *Popery*? Is it because the *Romish* priests before the Reformation made use of the *Chancel* to say *Mass*? So they used the body of the church to perform other parts of the *Popish* service, and for that reason they may as well except against the use of the church for reading the Scriptures and preaching, as against the use of the *Church* for administering the Communion; and there want not those who carry the argument so far as to cry down the use of *Churches* in general: But how weak and how unreasonable is this? What if the *Popish* priest said

Mass at the altar in the *Chancel*, may not the ministers of the Church of England for that reason perform the *Communion Service* there without the imputation of *Popery*? If there be any *Popery*, it must be in the *Communion office*, and if that have anything of *Popery* in it, why do they receive the communion in the *Church*? If it have not, why may they not receive it in the *Chancel*? For there cannot be *Popery* in the *Fabrick*, nor in the seats, or table, it must be in the *Office*, or nowhere; and one may safely affirm that no man can prove it to be there."—*BISHOP OF LINCOLN'S Charge, 1697, p. 21.*

[Considerations on Religious Pomp and Circumstances.]

"I SHALL conclude with observing how ably the Roman *Christian* and once *Catholic* Church, by the assistance of their converted emperors, proceeded in the establishment of their growing hierarchy. They considered wisely the *superstitions* and *enthusiasms* of mankind; and proved the different kinds and force of each. All these seeming contrarieties of human passion they knew how to comprehend in their political model and subservient system of Divinity. They knew how to make advantage, both from the high speculations of philosophy, and the grossest ideas of vulgar ignorance. They saw there was nothing more difficult than that enthusiasm which ran upon *spirituals*, according to the simpler views of the Divine existence, and that which ran upon external proportions, magnificence of structures, ceremonies, processions, quires, or those other harmonies which captivate the eye and ear. On this account they even added to this latter kind, and displayed religion in a yet more gorgeous habit of temples, statues, paintings, vestments, tapers, mitres, purple, and the cathedral pomp. With these arms they could subdue the victorious *Goths*, and secure themselves an *Attila*, when their *Cæsars* failed them.

"The truth is, 'tis but a vulgar species of enthusiasm, which is moved chiefly by *shew* and ceremony, and wrought upon by chalice, candles, robes, and figured dances. Yet this, we may believe, was looked upon as no slight ingredient of devotion in those days; since at this hour the manner is found to be of considerable efficacy with some of the devout amongst ourselves, who pass the least for *superstitious*, and are reckoned in the number of the polite world. This the wise hierarchy duly preponderating, but being satisfied withal that there were other tempers and hearts which could not so easily be captivated by this exterior allurements, they assigned another part of religion to proselytes of another character and complexion, who were allowed to proceed on a quite different bottom; by the inward way of contemplation and Divine love.

"They are indeed so far from being jealous of mere enthusiasm or the ecstatic manner of devotion, that they allow their *Mysticks* to write and preach in the most rapturous and seraphic strains. They suffer them, in a manner, to su-

persede all external worship, and triumph over outward forms; till the refined religionists passed so far as either expressly or seemingly to dissuade the practice of the vulgar and established ceremonial duties. And then, indeed, they check the supposed *exorbitant* enthusiasm which would prove dangerous to their hierarchal state.

"If modern *visions, prophecies and dreams, charms, miracles, exorcisms*, and the rest of this kind be comprehended in that which we call fanaticism or superstition; to this spirit they allow a full career; whilst to ingenious writers they afford the liberty, on the other side, in a civil manner to call in question these spiritual feats performed in monasteries, or up and down by their *mendicant or itinerant* priests, and ghostly missionaries.

"This is that antient *hierarchy*, which in respect of its first foundation, its policy, and the consistency of its whole frame and constitution, cannot but appear in some respects august and venerable, even in such as we do not usually esteem weak eyes. These are the spiritual conquerors, who, like the first Cæsars, from small beginnings established the foundations of an almost universal monarchy. No wonder if at this day the immediate view of this hierarchal residence, the city and court of Rome be found to have an extraordinary effect on foreigners of other later churches. No wonder if the amazed surveyors are for the future so apt either to conceive the horriddest aversion to all priestly government; or, on the contrary, to admire it, so far as even to wish a coalescence or reunion with this antient *Mother-Church*.

"In reality, the exercise of power, however arbitrary or despotic, seems less intolerable under such a spiritual sovereignty, so extensive, antient, and of such a long succession, than under the petty tyrannies and mimical politics of some new pretender. The former may even *persecute* with a tolerable grace. The latter, who would willingly derive their authority from the former, and graft on their *successive right*, must necessarily make a very awkward figure. And whilst they strive to give themselves the same air of independency on the civil magistrate, whilst they affect the same authority in government, the same grandeur, magnificence, and pomp in worship, they raise the highest ridicule in the eyes of those who have real discernment, and can distinguish *originals* from *copies*.

O imitatores, servum pecus !"

SHAFTESBURY's *Characteristics*,
vol. 3, p. 90.

[*Sheep called by Name.*]

"I HAVE met with an illustration of Scripture which interests me. Having had my attention directed last night to the words, John, x., 3, *The sheep hear his voice, and He calleth His own sheep by name, &c.*, I asked my man if it was usual in Greece to give names to the sheep: he informed me that it was, and that the sheep obey-

ed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep: he did so, and it instantly left its pasture and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, *that a stranger will they not follow, but will flee from him; for they know not the voice of strangers*. The shepherd told me that many of his sheep are still wild; that they had not yet learned their names; but that by teaching they would all learn them. The others which knew their names he called tame. How natural an application to the state of the human race does this description of the sheep admit of! The Good Shepherd laid down His life for His sheep; but many of them are still wild; they know not his voice. Others have learned to obey his call and to follow him; and we rejoice to think that even to those not yet in his fold the words are applicable, *Them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd.*"—Church Missionary Record, p. 98.

[*Religious Societies and Orders—analyzed.*]

"UNIVERSAL good, or the interest of the world in general, is a kind of remote philosophical object. That greater community falls not easily under the eye. Nor is a national interest, or that of a whole people, or body politic, so readily apprehended. In less parties, men may be intimately conversant and acquainted with one another. They can there better taste society, and enjoy the common good and interest of a more contracted public. They view the whole compass and extent of their community; and see and know particularly whom they serve, and to what end they *associate and conspire*. All men have naturally their share of this *combining* principle: and they who are of the sprightliest and most active faculties, have so large a share of it, that unless it be happily directed by right reason, it can never find exercise for itself in so remote a sphere as that of the body politic at large. For here perhaps the thousandth part of those whose interests are concerned, are scarce so much as known by sight. No visible band is formed; no strict alliance: but the conjunction is made with different persons, orders, and ranks of men; not sensibly, but in *idea*; according to that general view or notion of a *state* or *commonwealth*.

"Thus the social aim is disturbed, for want of certain scope. The *close sympathy* and *conspiring virtue* is apt to lose itself, for want of direction, in so wide a field. Nor is the passion anywhere so strongly felt, or vigorously exerted, as in actual *conspiracy* or war; in which the highest geniuses are often known the forwardest

to employ themselves. For the most generous spirits are the most combining. They delight most to move in concert; and *feel* (if I may so say) in the strongest manner, the force of the *confederating charm*.

"Tis strange to imagine that *war*, which of all things appears the most savage, should be the passion of the most heroic spirits. But 'tis in war that the knot of *fellowship* is closest drawn. 'Tis in war that mutual succour is most given, mutual danger run, and *common affection* most exerted and employed. For *heroism* and *philanthropy* are almost one and the same. Yet by a small mis-guidance of the affection, a lover of mankind becomes a ravager: a hero and deliverer becomes an oppressor and destroyer.

"Hence other divisions amongst men. Hence, in the way of peace and civil government, that *love of party* and subdivision by *cabal*. For sedition is a kind of *cantonizing* already begun within the state. To *cantonize* is natural, when the society grows vast and bulky: and powerful states have found other advantages in sending colonies abroad than merely that of having elbow-room at home, or extending their dominion into distant countries. Vast empires are in many respects unnatural; but particularly in this, that, be they ever so well constituted, the affairs of many must, in such governments, turn upon a very few; and the relation be less sensible, and in a manner lost, between the magistrate and people, in a body so unwieldy in its limbs, and whose members lie so remote from one another, and distant from the head.

"Tis in such bodies as these that strong factions are aptest to engender. The associating spirits, for want of exercise, form new movements, and seek a narrower sphere of activity when they want action in a greater. Thus we have *wheels within wheels*. And in some national constitutions (notwithstanding the absurdity in politics) we have *one empire within another*. Nothing is so delightful as to incorporate. *Distinctions* of many kinds are invented. *Religious Societies* are formed. *Orders* are erected; and their interests espoused and served with the utmost zeal and passion. Founders and patrons of this sort are never wanting. Wonders are performed in this wrong social spirit, by those members of separate societies. And the *associating genius* of man is never better proved than in those very societies which are formed in opposition to the general one of mankind, and to the real interest of the state."—SHAFTESBURY'S *Characteristics*, vol. 1, p. 111.

[Question of revived Prophecy.]

"THE new prophesying sect pretend, it seems, among many other miracles, to have had a most signal one, acted premeditatedly, and with warning, before many hundreds of people, who actually give testimony to the truth of it. But I would only ask, Whether there were present, among those hundreds, any one person who, having never been of their sect, or addicted to their

way, will give the same testimony with them? I must not be contented to ask, Whether such a one had been wholly free of that particular enthusiasm? but whether before that time he was esteemed of so sound a judgement and clear a head, as to be wholly free of *melancholy*, and in all likelihood incapable of all enthusiasm besides? For otherwise, the panic may have been caught; the evidence of the senses lost, as in a dream; and the imagination so inflamed, as in a moment to have burnt up every particle of judgement and reason. The combustible matters lie prepared within, and ready to take fire at a spark, but chiefly in a multitude seized with the same spirit. No wonder if the blaze rises so of a sudden; when innumerable eyes glow with the passion, and heaving breasts are labouring with inspiration; when not the aspect only, but the very breath and exhalations of men are infectious, and the inspiring disease imparts itself by insensible transpiration. I am not a divine good enough to resolve what *spirit* that was which proved so catching among the antient prophets, that even the profane Saul was taken by it. But I learn from Holy Scripture that there was *the evil* as well as *the good spirit* of prophecy. And I find by present experience, as well as by all histories, sacred and profane, that the operation of this *spirit* is everywhere the same, as to the bodily organs.

"A gentleman who has writ lately in defence of revived prophecy, and has since fallen himself into the *prophetic ecstasies*, tells us, 'that the antient prophets had the Spirit of God upon them *under ecstasy*, with divers strange gestures of body denominating them madmen (or enthusiasts), as appears evidently *says he*, in the instances of Balaam, Saul, David, Ezekiel, Daniel, &c.' And he proceeds to justify this by the *practice* of the apostolic times, and by the *regulation* which the apostle himself applies to these seemingly irregular *gifts*, so frequent and ordinary (as our author pretends) in the primitive church, on the first rise and spreading of Christianity. But I leave it to him to make the resemblance as well as he can between his own and the apostolic way. I only know that the symptoms he describes, and which himself (poor gentleman!) labours under, are as *heathenish* as he can possibly pretend them to be *Christian*. And when I saw him lately under an *agitation* (as they call it) uttering prophecy in a pompous *Latin* style, of which, out of the *ecstasy*, it seems, he is wholly incapable, it brought into my mind the *Latin* poet's descriptions of the Sibyl, whose agonies were so perfectly like these.

—*Subiit non vultus, non color unus,
Non compta mansere coma; sed pectus anhelum,
Et rabie fera corda tument; majorque videri.
Nec mortale sonans: afflata est numine quando
Jam proprio Dei—*

And again, presently after,

—*Immanis in antro
Bacchatur Vates, magnum si pectore possit
Excussisse Deum: tanto magis Ille fatigat*

Os rabidum, fera corda domans, fugitque premendo."

SHAPTESBURY'S *Characteristics*,
vol. 1, p. 44.

[*Correspondences in Nature—how they lead on to proper Thoughts.*]

"A MAN who looks at nature with an attentive eye, will observe in it many correspondences. Some of these correspondences are of necessity, and others appear to be the effect of positive institution. Of the former are all geometrical relations, and the harmony of numbers; as, to give only one example, the harmony which exists between numbers in arithmetical and geometrical progression, from which is derived the whole doctrine of logarithms. Every person present will recollect many instances of correspondence, which seem to be of positive institution, in the art or science with which he is best acquainted. A man who has frequently contemplated with delight these correspondences, may, perhaps, be ready to expect them where he will look for them in vain; or at least he may wish that they were still more numerous. In particular, he would be not a little pleased if an exact harmony was to be found between the motions of the earth and the moon and the apparent diurnal and annual revolutions of the sun. If he was to give a theoretical account of what he would choose the year and its divisions to be, he would say,—The year consists of an even number of months, and of days, without any fractions. The motions of the moon and earth are so exactly accommodated to each other, that the last day of the last month is the last day of the year. Eight is a number which can be evenly divided for ever: there are therefore eight months in the year. The moon revolves round the earth, from change to change, precisely in sixty-four days, which are conveniently distributed into eight weeks: so that the year consists of eight months, sixty-four weeks, and five hundred and twelve days. For the sake of producing the variety of the seasons, the axis of the earth is inclined to the plane of its orbit; but this orbit is a circle; and consequently the seasons are of equal lengths. Such an arrangement prevents the painful labours of the astronomer; chronology is freed from all its embarrassments; golden numbers and other hard words, which would puzzle the heads of the unlearned, are unknown; every man, without any mathematical skill, can make his own almanack; the length of the year is the same in all ages and countries, and there can be no necessity of ever reforming the calendar.

"A theory of this sort is apt to enter the mind of a man, who thinks, but who does not think profoundly. With Alphonzo, king of Castile, who lived at a period when the science of astronomy was imperfectly understood, he may be ready to say, The universe is strangely made; if I had been consulted, I could have arranged the heavenly bodies in a more exact order.

"That the actual state of things differs from this theory; that there is no exact correspondence between the motion of the earth and the moon, no harmony between the day and the year, is well known. The year does not comprise a precise number of days, or equal parts of a day; it cannot be measured by any number of moons; nor by any number of weeks, hours, minutes, or even seconds. In consequence of this want of harmony, astronomy is one of the most difficult of all sciences, and chronology is full of perplexities. Many ages elapsed before even the length of the year was ascertained. They who made it consist of twelve moons, found that the commencement of the year was continually moving backward, from winter to autumn and from summer to spring. He, therefore, who first conjectured that it contained three hundred and sixty days, was supposed to possess great sagacity; and still wiser was he thought, who approached nearer, by adding five days more. An illustrious action of a renowned conqueror was the invention of the leap-year. But neither was his year exact; for after the lapse of a number of centuries, the calendar was perceived to have fallen again into confusion; so that it became necessary to reform it once more; which was accordingly done by Pope Gregory XIII. The Gregorian year is that which is now in use; but even this measurement, though it approaches very near to the truth, is not exact; for after many thousand years have passed away, should the world exist so long, another reformation of the calendar will be required. In the mean while, the period of a month, though it was first suggested by, is somewhat longer than the revolution of the moon; and it cannot be divided into an equal number of weeks. The months themselves are not of the same length; and the commencement of the year is placed arbitrarily, and not on the days when the sun crosses the equinoctial line, nor on the days when it is either at its greatest or least distance from the earth.

"Thus irregular is the year. Happily, however, in the present state of knowledge, no evils whatever result from this irregularity. We have calendars of time as exact as if astronomy was the easiest of sciences; and though every man cannot calculate his own almanack, yet when it is made for him by the learned, it can be rendered intelligible to a simple capacity. The Being who gives motion to the earth and the heavenly bodies, could undoubtedly have arranged them in a different order, so as that there should have been more points of harmony and coincidence between them; but in the arrangement which exists, his power and wisdom are sufficiently displayed. If the duration of the year could be measured by a precise number of days and moons, men would be ready to overlook the Author of nature, and would no more perceive his hand, than they now perceive it in the harmony of numbers, which is believed to be independent of his will, and to be the result of the necessary relation of things: but when they learn, that to a certain number of days must be added,

hours, minutes, seconds, and fractions of seconds, to complete the year, and that this measure continues the same, without the smallest variation, from age to age, they are obliged to confess that it must proceed from the positive institution of a divine agent, and that he holds a balance, which is so exquisitely exact, as to weigh the most ponderous masses of matter, not only to tons, but to scruples and grains."—*FREEMAN'S Eighteen Sermons*, p. 76.

[*Religious Truadde.*]

"MR. EDITOR,

"I have seen it more than once recommended, in your valuable miscellany, to the attention of professing individuals and families, who are in the habit of visiting watering places in the season, to retire to those places where they could render themselves useful in assisting some rising interest, while they could command all the advantages of sea air and bathing. At Seaton a congregation has been recently raised, and a church formed, of the Independent denomination; also considerable exertions are making to promote the Redeemer's cause in its populous and dark neighbourhood; but the countenance and assistance of good people are greatly wanted. Those who are attached to the salubrious air of Devonshire and to its beautiful sea-coast, will find, at the abovementioned village, commodious bathing, and lodgings good and reasonable, a delightful public walk and an open shore, with an interesting and most healthy neighbourhood, blended with the preaching of the gospel of Christ, and a small society of his true followers. Application on the subject of lodgings, &c., addressed to the Rev. J. Gleed, will meet with prompt attention."—*Evangelical Magazine*, for July, 1831.

[*The proper Claim of our Clergy and Flocks at Home to be looked to—and then we may go and offer our Gift for the Propagation of the Gospel in Foreign Parts.*

"It has for some time been impressed upon my mind, and, doubtless, the same fact has been obvious to others, that, notwithstanding our exertions for the support of the gospel in distant lands, a criminal indifference is manifested towards the claims of those whose energies and whose lives are spent in labours at home. There are many congregations that give annually a much larger sum to public institutions than they give for the support of their own ministers. While their names are emblazoned on the pages of a periodical, and the largeness of their contributions acquire for them the character of liberality, in many instances, the man who has called forth, and cherished, and given direction to their zeal, is left to struggle with pecuniary difficulties, and to mourn over embarrassments from which they have abundant means to extricate him.

"I am perfectly aware, that many churches are ignorant of their pastor's perplexities; but is it not a wilful ignorance? Might they not,

by a moment's reflection, ascertain that his salary is inadequate to his expenditure? In deciding on what is necessary to place a minister above trials of this nature, we must not calculate the bare amount that will cover his domestic outlay; but remember that food and raiment form a small part only of what is required. He has a library that is constantly calling for additions; on his hospitality there are many claims—on his liberality there are more—the stranger is his guest, and the poor are his dependants. From the charge which has been here advanced, numbers will shield themselves, by announcing the fact, that *their minister does not complain*—that he never seems *dissatisfied*. But has he no cause for dissatisfaction? and are you sure that he is free from *secret anxieties*? The dread of being thought greedy of 'filthy lucre,' and thus of injuring his usefulness, may tie up his tongue, but it cannot fetter his feelings. From motives of delicacy, many never make known their difficulties; but then these are the very men who suffer most keenly under the neglect which they experience. Now I would ask every Christian, and especially every deacon of a Christian church (for many of them are verily guilty before God), whether it is not their duty to inquire if the support of their pastor be sufficient to meet his expenditure? The estimate may be easily made, and where there is ground for concluding that it is not sufficient, then I hesitate not to say, their duty is to be just before they are generous; to consider whether they are not, among all their boasted deeds of charity, presenting robbery for a burnt offering."—*The Evangelical Magazine*, p. 381, August, 1827.

[*Pretended Miraculous Cure by Prince Hohenlohe.*]

"NOTICE d'une Guérison Extraordinaire, obtenue par la vertu de la prière le 3 Juillet 1827, à la verrerie de Semsales au canton de Fribourg en Suisse. Publiée par permission de Monseigneur l'Evêque diocésain, Fribourg en Suisse, chez François-Louis Piller, Imprimeur de l'Evêché. 1827.

"Le nombre et la qualité des témoins, dont nos Commissaires ont reçu les dépositions et déclarations, ne permettant point de révoquer en doute les circonstances principales et extraordinaires de la guérison dont il s'agit, nous permettons d'en imprimer la présente Notice pour l'édiffication des fidèles, et la plus grande gloire de Dieu.

"Fribourg, le 22 Août, 1827.

PIERRE-TOBI, Evêque de Lausanne et Genève."

Prince Hohenlohe is the operator in this cure. Louise, a girl of twelve years old, daughter of M. Bremond, Chevalier de l'Ordre du Christ, Consul Général de Portugal en Suisse, propriétaire et administrateur des mines et verreries de Semsales, the subject.

M. le Docteur Ody, médecin traitant, describes

the case thus, "Toute la région du ventre se trouvait plus ou moins atteinte d'une éruption de furoncles, vulgairement *cloz*, avec fièvre inflammatoire, perte complète d'appétit, insomnie, maux de tête habituels, et maux de cœur très-frequens. Il en est résulté une grande faiblesse. Au bout d'un mois de temps il s'est formé, malgré un traitement convenable, un groupe de furoncles, sorte de *cloz*, sur le côté droit du bas ventre, qui a dégénéré en abcès, dont il eût fallu faire l'ouverture avec instrument. Mais la malade montrant une répugnance insurmontable, l'opération fut différée pendant trois jours en attendant son consentement. Sur ces entrefaites, du soir au lendemain la fluctuation purulente disparut, et à la suite de sa resorption le ventre se gonfla tellement, que la fossette même du cœur était prédominante. La grande tension du ventre et de l'estomac, l'augmentation des maux de cœur et de tête, la perte de l'appétit toujours plus sensible, les douleurs continuelles dans le ventre, qui forçaient la malade de rester couchée sur les reins, la continuation et progression de sa fièvre qui ne cédaient à aucun remède, réduisirent la malade dans un état dangereux."

The father then wrote to the bishop, requesting he would apply to Prince de Hohenlohe. The bishop promised so to do, but "réfléchissant ensuite sur le danger de la maladie de la Dlle Bremond, sur le temps plus ou moins long qui s'écoulerait avant de recevoir la réponse du Prince, et le jour plus ou moins éloigné qu'il fixerait, selon sa pratique, pour la prière sollicitée, engagea M. Bremond, par une nouvelle lettre du 19 Juin, à recourir, en attendant la réponse au moyen suivant, savoir : à faire une neuvaine de prières de manière à la finir le 3 du mois prochain (juillet) vu que le Prince de Hohenlohe, sur les nombreuses demandes qui lui ont été adressées, et par un effet de son ardente charité, prie, le 3me de chaque mois, pour les personnes de la Suisse, qui s'unissent à lui en esprit pour implorer quelque bienfait de la toute puissance de Seigneur, célébrant pour elles la sainte messe de huit à neuf heures du matin. Ces personnes s'y préparent ordinairement par une neuvaine en l'honneur et sous l'invocation du très-saint nom de Jésus."

Thus then it was arranged, and moreover the child was to receive her first communion on the 3d, "en invoquant le saint nom de Jésus pour en obtenir sa guérison."

The neuvaine was commenced on June 25. The next day the child discovered an invincible repugnance against all medicine, and as strong a belief that the course of prayers was to cure her. No intreaties could prevail upon her to take any thing that was prescribed internally; on the day of her communion it was, she said, that she should be cured,—and she promised to go on with her medicine the day afterwards.

The day before, a Protestant physician, Dr. Coindet, visited her. He found her better: the chances for life or death, he said, were even; before this he had thought that the chances were

as ninety-five out of a hundred against her recovery.

After the nine days, and the communion, the family were at breakfast: Louise rose, dressed herself, and was found in the garden gathering flowers, perfectly well. "Elle se frappait des deux mains sur le ventre, qui précédemment était si sensible et si douloureux, comme le siège de la maladie, et s'écriait, voyez, papa, je suis guérie; comme c'est drôle à-présent, d'être guérie."

And this is the miracle. It is not possible from the pamphlet to get at the opinion of the Protestant physicians.

[Parallel of our Own and of Jewish Sins.]

"But however these latter *Jews*, almost from the time of their return from *Babylon*, did increase the measure of their forefathers' grosser sins, by too nice and rigid reformation of them, and added Pharisaical hypocrisy unto them, as a new disease of the soul scarce heard of before; yet this hypocrisy, though epidemical to this nation, had not the strength to bring forth that monster of uncharitableness, which did portend the ruin of this mighty people, until they were invaded by the *Romans*. For from the time that this nation was brought into subjection by *Pompey* the Great, their church-governors did allow and appoint daily sacrifices to be offered for the peace and tranquillity of the *Roman* empire and security of the emperors. But a little before the fulfilling of this prophesie in my text, there arose a sect which did condemn this custom, after an hundred years' continuance, as unlawful, as contrary to the law of God, as a pollution of the temple. And it is a point observable by such as read the History of *Josephus*, that of all the irregularities or prodigious villainies committed in the temple, during the time of the siege, as the tumultuous disposition of their high priests and murder of them, and others of better place, the faction, surnamed (by themselves) the *Zealots*, were the chief authors and abettors. The fruit of this their blind and misguided zeal, was to misinterpret the murder of their brethren, which would not comply with them in their furious projects to be the best service, the only sacrifice then left to offer unto God; for the daily sacrifice of beasts did cease for want of provision, they having plenty, or sufficiency of nothing but of famine. Now, to parallel the sins of our nation, of this present generation, especially with the sins of the latter *Jews*; as for sins against the second table, no man of impartial understanding or experience can deny that we far exceed them, unless it be for murder only; disobedience to parents, to magistrates, adultery, fornication, theft, falsehood-bearing, and coveting their neighbours' goods, are far more rife amongst us than they were, or could be amongst them, at least in the practice. The keen edge of some few give us occasion to conjecture what the bloody voice of misguided zeal would be, could it once get as

strong a back as it had in these *Jews*, when there was no king in *Israel*, or in that *Anarchy* wherein every one did that which was pleasing in his own eyes. Again, no man not surprised with a *Jewish* slumber, but may clearly see how many amongst us place a great part of religion in being as extremely to the *Romish* church, as these latter *Jews* were to the idolatry or superstition of the heathen or of their forefathers. Now if this zeal of contrariety to *Romish* superstition be but equal to the like zeal in the *Jews*, the hypocrisy, which is the resultant of misguided zeal, must needs be more malignant. And easy it were, if place and time did permit, to demonstrate how these men condemn themselves by judging the *Romish* doctrine and discipline in her grossest errors and practices. *Antarcticks* they are, and think they can never be far enough from the *North Pole*, until they run from it into the *South Pole*, and pitch their habitation in *terra incognita*, in a world and church unknown to the ancients, and, I fear, unto themselves."—*JACKSON'S Works*, vol. 2, p. 380.

["*The Righteous hath Hope in his Death.*"]

"WHAT perfumes come From the happy vault? In her sweet martyrdom The nard breathes never so;—nor so the rose, When the enamour'd Spring by kissing blow Soft blushes on her cheek; nor the early East Vying with Paradise, i' the phoenix nest. These gentle perfumes usher in the day, Which from the night of his discoloured clay Breaks on the sudden; for a soul so bright Of force must to her earth contribute light. But if we are so far blind we cannot see The wonder of this truth, yet let us be Not infidels; nor like dull atheists give Ourselves so long to lust, till we believe (To allay the grief of sin) that we shall fall To a loath'd nothing in our funeral. The bad man's death is horror: but the just Keeps something of his glory in his dust."

HABINGTON, *Elegie* viii.

[*The Mussulman and Arabic.*]

"WALKING out one morning, I heard a Mussulman reading aloud. A friend in company asked him the meaning of what he was reading. The poor devotee said, 'Ah! sir, who can understand Arabic?' Yet the reading of what he did not comprehend was supposed to be very meritorious. Thousands of Hindoos and Mussulmans spend incredible portions of time in audibly reading what they have no apparent wish to understand. The writer of the *Ug-vada* prescribes attention to the author, subject, metre, and purpose of each *Muntra*, but the meaning is of less importance."—WARD, vol. 1, p. 313.

[*Growth in Grace.*]

"FOR though there be great difference between the flower of childhood and the ripeness

of old age, yet is it the same man that was then young and is now old, and though the parts of children's bodies be neither so big nor strong as they be in the full growth, yet are they the very same, equal in number and like in proportion, and if any have altered shape unagreeable to the former, or be increased or diminished in number, the whole body either waxeth monstrous, or weak, or altogether dyeth. So ought it to be in Christian doctrine, that though by years the same be strengthened, by time enlarged, and advanced by age, yet always it remains unaltered and uncorrupted. And though the wheat kernel which our forefathers have sown, by the husbandman's diligence hath sprung to a more ample form, hath more distinction of parts, and is become an ear of corn, yet let the propriety of the wheat be retained, and no cockle reaped where the wheat was sown."—SOUTHWELL.

[*The Saint's Bell.*]

"IN the old church in Ravenstonedale there was a small bell, called the Saint's Bell, which was wont to be rung after the Nicene Creed, to call in the dissenters to the sermon. And to this day the dissenters, besides frequenting the meeting-house, oftentimes attend the sermon at church."—NICHOLSON AND BURN'S *West.*, vol. 1, p. 524.

[*Heresy of Origen.*]

"ONE of Origen's heresies, for every speculation or conjecture of this extraordinary man was held to be a settled heretical opinion, was, that the coats of skins with which the Lord clothed Adam and Eve when they were expelled from Paradise, must be understood to mean their human bodies; and that before their expulsion they had neither nerves, flesh, nor bones."—BERNINO, tom. 1, p. 122. ST. HIER., *Epist.* 61.

[*Monastery of Seelig Michael.*]

"THE ruins of the monastery of *Seelig Michael*, much more ancient than those of *Ballymacellig*, are mentioned by GERALDUS,¹ and are yet visible on a flat in the centre of the island, about fifty feet above the level of the sea. This flat consists of about three Irish acres, and here several cells of stone, closed and jointed without any cement, impervious to the wind, and covered in with circular stone arches. Here also are the two *clear fountains*, where the pilgrims who, on the 29th of September, visited the island in great numbers, repeated stationary prayers, preparatory to their higher ascent.

"The island is, as Keating truly states, an im-

¹ Topogr. Hist. Dist., vol. 2, c. 30, where he mentions also the sacred wells of the *Seelig Michael*. It is impossible not to feel the force of the observation, that at both the Scyllian Promontories of Greece and Italy, as well as at the great *Seelig* of Ireland, there were sacred fountains, which were supposed to be enchanted, and were adored, and that they all have reference to the worship of Baal.

mense rock, composed of high and almost inaccessible precipices, which hang dreadfully over the sea; having but one very narrow track leading to the top, and of such difficult ascent that few are so hardy as to attempt it. The Druidic pilgrim, however, having made his votive offering at the *sacred wells*, proceeded to adore the *sacred stone* at the summit of the most lofty precipices of the island.

"At the height of about one hundred and fifty feet above the sea, he squeezed through a hollow chasm, resembling the funnel of a chimney, and named the Needle's Eye, an ascent extremely difficult even to persons who proceed bare-footed, though there are holes out into the rock for the purpose of facilitating the attempt. When this obstacle is surmounted, a new one occurs; for the only track to the summit is by an horizontal flat, not above a yard wide, which projects over the sea, and is named, in Irish, *hic an dochra*, the stone of pain. The difficulty of clinging to this stone is very great, even when the weather is calm; but when there is any wind, as is commonly the case, the danger of slipping, or of being blown off, united with the dizziness occasioned by the immense perpendicular height above the level of the sea, is such as imagination only can picture. When this projecting rock, about twelve feet in height, is surmounted, the remaining way to the highest peak is less difficult. But then, two stations of tremendous danger remain to be performed. The first is termed the station of the *Eagle's nest*, where a stone cross was substituted by the monks for the *unhewn stone*, the object of Druidic worship, which required the previous lustrations and ablutions of the *sacred wells*. Here, if the reader will fancy a man perched on the summit of a smooth slippery pinnacle, and poised in air about four hundred and fifty feet above the level of the sea, beholding a vast expanse of ocean westward, and eastward the Kerry mountains, which he overlooks, he may form some idea of the superstitious awe, which such tremendous Druidic rites were calculated to inspire; and yet many pilgrims have proceeded from this frightful pinnacle to the second, the most whimsical, as well as the most dangerous that even Druidic superstition ever suggested. It consists of a narrow ledge of rock which projects from the pinnacle already mentioned, so as to form with it the figure of an inverted letter L, projecting horizontally from the very apex of the pinnacle several feet, itself not being above two feet broad! This ledge projects so far, as to enable him who would venture on it, to see the billows at the distance of four hundred and sixty feet in perpendicular, and the sea here is ninety feet deep, so that the largest man of war may ride in safety at anchor underneath; and yet to this extreme end the pilgrim proceeded astride upon this ledge, until, quite at its utmost verge he kissed a cross which some bold adventurer dared cut into it, as an antidote to the superstitious practices of pagan times."—COLUMBANUS' *Three Letters*, p. 95.

[Uncertainty of the Oath of Allegiance.]

"In the secret synods of 1809 and 1810, the domineering maxims of an Algerine form of church government were unblushingly avowed! If I had not seen the acts of these synods, such was the confidence I reposed in some of our bishops, that they might have with the greatest ease succeeded in imposing upon me, as upon all Ireland, any system of Church discipline they pleased. But the bishops of Tullow unsheathed the sword of spiritual domination against the emigrant clergy and laity of France, in a style which plainly indicated, how unreservedly they would proceed, in similar circumstances, against the laity and clergy of their own communion at home! Not content with laying the most venerable laws of the Catholic church prostrate at the mere will, and absolute disposal of the Pope, they declared the solemn coronation of Buonaparte a holy act; they concurred in the abolution of the French emigrants from their allegiance to the Bourbons, in less than one year after the Pope had acknowledged Louis XVIII. and they thus unequivocally betrayed the secret, that our oath of allegiance may in the short period of one year, become problematical, so that they may absolve us from its obligation, according to exigencies of times!"—COLUMBANUS *ad Hibernos*, No. 6, p. 6.

[Irish Disobedience.]

WHEN the celebrated Irish Remonstrance was subscribed by seventy of our second order of clergy, and one hundred and sixty-four of our principal nobility, of whom twenty-one were peers, in the years 1661 and 1662, the subscribers were traduced as having *renounced the Pope*. The nuncio at Brussels, *De Vecchi*, declared that loyal Remonstrance, which had already disarmed persecution, to be sacrilegious and detestable. *Monitories, citations, depositions, &c.*, were denounced against the subscribers for the space of twelve years, from 1661 to 1673;¹ and four archbishops and nine bishops, who were appointed by Rome in the short interval from 1666 to 1671, contrived to assemble a synod in Dublin, which agreed in a *counter address*, undid all that had been done, and rekindled the animosities of former times!

"In justice to these bishops, they never dreamt of excluding the second order of clergy from our national synods. They knew that nothing could be canonically transacted relating to faith or discipline without their concurrence.² They therefore took care to ensure a great majority, and then they called together a *National Synod of the Roman Catholic clergy, secular and regular, archbishops, bishops, provincials of orders, vicars-general, and other divines of Ireland*, who continued in synod from the 11th to the 25th of June, 1766.

¹ See the *Hibernica* of Valerius, part 3.

² See Pope Bened. XIV. De Synodo, vol. 1, p. 3. De vocationibus ad Synodum, ordine sedendi, &c., juxta proprium cujusque gradum.

"This was the only synod which, with the connivance of the civil power, had been held in any part of the British dominions since the reign of Queen Mary; but such was the power of foreign influence, that when the Duke of Ormond, then lord lieutenant, requested that they would give some assurance of future obedience, in case of the King's excommunication by the Pope, they absolutely refused to comply."—COLUMBANUS *ad Hibernos*, No. 3, p. 107.

[*Tale of St. Nicholas, from the Roman Breviary—an Illustration.*]

"It is only when the professors of Catholicity arrogate to themselves political command, under the mask of religion, that an attempt is made by them to extinguish the lamp of learning, to introduce the servitude of *blind* compliance, and by the help of *bulls*, which enjoin obedience to *unjust* censures, to establish ignorance and *political Popery*, by which the energies of men, shackled through their minds, may never be convinced! Then, whatever reading it recommends, is not only mixed up with the fabulous, but it is interlarded with *that* species of the fabulous, which is best calculated to degrade the understanding, and to substitute the vilest credulity, the most abject oriental servitude and subserviency of mind, for the manly energies, and the fortitude of religion."—COLUMBANUS *ad Hibernos*, No. 6, p. 56.

Transubstantiation.

"THE error might be some excuse, if it were probable, or if there were much temptation to it. But when they choose this persuasion, and have nothing for it but a tropical expression of scripture, which rather than not believe in the natural, useless, and impossible sense, they will defy all their own reason, and four of the five operations of their soul, seeing, smelling, tasting, and feeling, and contradict the plain doctrine of the ancient church, before they can consent to believe this error, that bread is changed into God, and the priest can make his Maker: we have too much cause to fear that the error is too gross to admit an excuse; and it is hard to suppose it invincible and involuntary, because it is so hard, and so untempting, and so unnatural to admit the error, we do desire that God may find an excuse for it, and that they would not."—JEREMY TAYLOR. *Dissuasive from Popery*, part 1, p. 438.

Indulgences.

"THOUGH the gains which the Church of Rome makes of Indulgences, be a heap almost

¹ One of the tales of the Roman Breviary, which I have read of in the office of this day, the 6th of November, informs me, that St. Nicholas was a pious father, even from his birth; for on Wednesdays and Fridays, he abstained from his mother's milk; with a spirit of holiness worthy the imitation of all the students of Maynooth, he turned his little pious lips from the profane spring of maternal nourishment; and surely how can any pious Maynooth-complainer, if he fares on Wednesdays and Fridays not more sumptuously than St. Nicholas?

as great as the abuses themselves, yet the greatest patrons of this new doctrine could never give any *certainty*, or *reasonable comfort* to the conscience of any person that could inquire into it. They never durst determine whether they were *Abolutions* or *Compensations*; whether they only take off the penances *actually* imposed by the Confessor, or *potentially*, and all that which might have been imposed; whether all that may be paid in the *Court of men*, or all that can or will be required by the *Laws and severity of God*. Neither can they speak rationally to the *Great Question*, whether the treasure of the church consists of the satisfactions of Christ only, or of the saints? For if of saints, it will by all men be acknowledged to be a defeasible estate, and being finite and limited, all will be spent sooner than the needs of the church can be served; and if therefore it be necessary to add the *merits and satisfaction of Christ*; since they are an ocean of infinity, and can supply more than all our needs, to what purpose is it to add the little minutes and droppings of the saints? They cannot tell whether they may be given if the receiver do nothing or give nothing for them; and though this last particular could better be resolved by the Court of Rome than by the Church of Rome, yet all the doctrines which built up the new fabric of Indulgences were so dangerous to determine, so improbable, so unreasonable, or at best so uncertain and invidious, that according to the advice of the Bishop of Modena, the Council of Trent left *all the Doctrines*, and all the Cases of Conscience quite alone, and slubbered the whole matter, both in the question of Indulgences and Purgatory, in *general and recommendatory* terms, affirming that the power of giving Indulgences is in the church, and that the use is wholesome; and that all hard and subtle questions (*viz.*) concerning Purgatory (which although if it be at all, it is a fire, yet is the fuel of Indulgences, and maintains them wholly), all that is suspected to be false, and all that is uncertain, and whatsoever is curious and superstitious, scandalous or for filthy lucre, be laid aside. And in the mean time, they tell us not what is, and what is not superstitious; nor what is scandalous; nor what they mean by the general term of Indulgence; and they establish no doctrine, neither curious nor incurious, nor durst they decree the very foundation of the whole matter, the Church's Treasury; neither durst they meddle with it, but left it as they found it, and continued in the abuses, and proceeded in the practice, and set their doctors as well as they can, to defend all the new and curious and scandalous questions, and to uphold the gainful trade."—JEREMY TAYLOR. *Dissuasive from Popery*, p. 21.

[*Sober and sound Preaching—need of.*]

"THE truth indeed is, that before the Reformation, this part of religious worship was much corrupted. Nor was it to be wondered at, where the service was in an unknown tongue,

that efforts to please or to astonish the ear by the tricks of art, and by passages of a laborious and rapid execution, should take the place of simple, grave, and solemn melodies. Wickliffe expresses himself with great severity on this subject. See Lewis's *History*, p. 132-135. And in the same place, says very beautifully, in reply to an argument that might be used on the other side, 'And if they seyn that angels hearen (*praise*) God by song in heaven; seye that we kunnen (*know*) not that song; but *they* ben in full victory of their enemies, and we ben in perilous battle, and in the valley of weeping and mourning; and our song letteth us fro better occupation, and stirreth us to many great sins, and to forget ourselves.' Erasmus, in one of his Epistles, attributes the ignorance so prevalent in his times, partly to the want of sober and sound preaching of God's word, and partly to the encroachments made upon Divine service by the unbounded usage in churches of elaborate and artificial music. (Lib. 25, Epist. 64.) And in his Annotations on the New Testament, written about the year 1512, he gives a description which displays the same evil in very striking terms: 'We have introduced into the churches, a certain elaborate and theatrical species of music, accompanied with a tumultuous diversity of voices. All is full of trumpets, cornets, pipes, fiddles, and singing. We come to church as to a play-house. And for this purpose, ample salaries are expended on organists and societies of boys, whose whole time is wasted in learning to sing. These fooleries are become so agreeable, that the monks, especially in England, think of nothing else. To this end, even in the Benedictine monasteries of England, many youths, boys, and other vocal performers, are sustained, who, early every morning, sing to the organ the mass of the Virgin Mary, with the most harmonious modulations of voice. And the bishops are obliged to keep choirs of this sort in their families.' Annotat. in Epist. 1, ad Corinth. (chap. 14, v. 19.)"—WORDSWORTH'S *Ecclesiastical Biography*, vol. 1, p. 171.

[*Wiclif opposed to the Introduction of the New Song.*]

"WICLIF opposed the introducing the New Song, which he says, they 'clepen God's service,' and which he describes by 'deschaunt, cowntre note, and organ. By these,' says he, 'the priests are letted fro studying and preaching of the Gospel.' So again he observes that Mattins, and Mass, and Evensong, Placebo and Dirige, and Commendation, and Mattins of our Lady were ordained of sinful men to be sung with high crying to lett men fro the sentence and understanding of that that was thus sung, and to maken men weary and undisposed to study God's law. For a king of heds, and of short time then more vain japes founden deschaunt, cowntre note, and organs, and small breking that stirreth vain men to dauncing more than mourning. And therefore ben many vroud and lech-

erous losels founden and dowed with temporal and worldly lordships and great cost. But these fools shulden dread the sharp words of Austin, that seith, As oft as the song liketh me more than doth the sentence that is sung, so oft I confesse that I sin grievously. And if these knackers excusen them by song in the old law, seye that Christ that best kept the olde lawes as it shulde be afterwards taught not ne charged us with such bodily song, ne any of his apostles but with devotion in heart, and holy life and true preaching, and that is enough and the best. But who shuld then charge us with more cure freedom and lightness of Christ's law? And if they seyn that angels hearen God by song in heaven; seye that we kunnen not that song, but they ben in full victory of their enemies, and we ben in perilous battle; and in the valley of weeping and mourning, and our song letteth us fro better occupation, and stirreth us to many great sins, and to forget us selves: but our fleshy people hath more liking in their bodily ears in such knocking and tattering than in hearing of God's law, and speaking of the blissh of heaven. For they wolen hire proud priests and other lecherous losels thus to knock notes for many marks and pounds: but they wolen not geve their alms to priestes and children to lerne and teche God's law. And thus by this novelrie of song is God's law unstudied, and not kept, and pride and other great sins meynten'd, and these founyd lords and people gessen to have more thank of God, and worshipen him more in holding up of their own novelries with great cost than in learning and teching and meyntening of his law, and his servants, and his ordinance. But where is more deceit in faith, hope, and charity? For when there ben fourty or fifty in a queer, three or four proud and lecherous losels shullen knock the most devout service that no man shall hear the sentence, and all other shullen be dumb, and looken on them as fools. And then strumpets and thieves praisen sire Jack, or Hobb and William the proud clerk, how small they knacken their notes, and seyn that they serven well God and holy church, when they despisen God in his face, and lettten other Christen men of their devotion and compunction, and stirren them to worldly vanity; and thus true service of God is lettet, and this vain knocking for our jollity and pride is praised above the moon."—LEWIS'S *Life of Wiclif*, p. 162.

[*Petition to Pope Paul V., &c.*]

"THERE is yet extant a petition to Pope Paul V., signed by eleven priests who were under sentence of death in Newgate for refusing James's oath in 1612. Two of their companions had already suffered death for this offence. They died in resistance to legitimate authority, and by the instigation of a foreign power!

"In their petition they entreat of his Holiness, by all that is sacred, to attend to their horrible situation, and they beg of him to point out to them clearly, in what that oath, for which they

were condemned to die, is repugnant to Catholic faith.¹ But yet, influenced by the courtly maxims, they declare their belief in his unlimited power, and they conclude with a solemn protest of blind submission to all his decrees, with an obedience as implicit as if Rome were another Mecca, or as if the Vatican were the seraglio of a Mahomet!

"My heart swells with mingled emotions of pity on one side, and horror and indignation on another, when I contemplate the dilemma in which those wretched men were thus placed, by the pride and the ambition of their superiors. Before them was Tyburn, behind them stood, armed with fulminating thunders and terrors, that grim disgrace, in the opinion of their flocks, by which they would be overwhelmed as apostates, if they opposed the mandates of Rome. On one side conscience stared them in the face, with St. Paul;² on another, a Vicar Apostolic menaced refusal of the sacrament, even on the eve of death! This covered them with ignominy as apostates,—that, though frightful to humanity, was yet attended with posthumous renown!

"Religion indignantly wraps herself up in her shroud of deepest mourning before the idol of ecclesiastical domination, when she observes the Roman Court sacrificing to its insatiable ambition, the lives of so many heroes, who were worthy of a better fate! perverting sacraments which were instituted for the sanctification of souls into engines of worldly passions, and rendering them subservient to the policy of those passions, and panders to their intrigues!

"I can fancy a haughty Pontiff, on receipt of this humble petition, agitated by contending difficulties! I can fancy him seated under a crimson canopy, surrounded by his sycophants, debating in a *secret Consistory*, whether these unfortunate men shall, or shall not, have permission *not to be hanged!* The blood of the innocent was now to be shed, or the deposing and absolving doctrines, and all the Bulls and Decisions in their favour, to receive a deadly wound, which no ingenuity could parry, no force could avert, and no skill could cure.

"Barrister Theologues of the poddle! Blushing beauties of Maynooth! Do let us hear what middle course you would have devised in such existing circumstances! In the dedication of

¹ "In ergastulo, pedore, squalore, arumnis conficimur; bonorum excolitio, amicum solatio priuamus; in tenebris vivimus. Et hoc carere, in quo decem et tres sacerdotes, ob fugiendum repudiatum compingimur, ex hac inquam schola martyrum, duo ex nostris, invictissimi martyres, in arenam proferentes, ante prætoris spectaculum exhibuerunt Deo, angelis, hominibus gratulantes, &c. Per horum te martyrum sanguinem, per labores et æreum, per vincula, carceres, tormenta, cruciatum, per inuictam patientiam, et miras ille viros, per viscera misericordie Dei nostri, partem sollicitudinis tue afflictionis Anglie salutis impendat, &c. Sunt qui inter te et Cæsarem fluctuant. Ut veritas eluceat, dignetur Sanctitas tua pacem omnibus facere quæsum illa sint in hoc religiosis sacramento quæ a parte fidei et salutis aduerfantur," &c.—Dodd, vol. 3, p. 324.

² "Rom. xiii. Wherefore ye must needs be subject (to the civil powers) not only for wrath but also for conscience sake." St. Paul preached this doctrine when the established powers were pagan and persecuting. Pope Paul V. preached the reverse when the established power in England was Christian and tolerant! Fudet hæc opprobria nobis!

one of your hodge-podges to Dr. Troy, you declare that whatever opinion he dictates, *that opinion is yours!* A fortiori your opinions would have been shaped by those of Pope Paul V., who deliberately encouraged the unfortunate priests in Newgate to *suffer death!* to be offered up as victims on the altar of his pride, rather than resign his pretensions to the deposing power, or retract his decrees! The Catholic religion, calumniated on account of the ambition of his Court, had travelled barefooted over the Alps and the Apennines, from the dreary cells of a dark and noxious prison, and stood bareheaded, and trembling, petitioning for admittance at the haughty portals of the Vatican! Aye, and admittance was refused! Day passed after day, and no answer was received but that which might be collected from the sullen silence of impenetrable obduracy and unbending domination! Both Sixtus and Pius V. had addressed their Bulls with these magnificent titles—*We, who are placed on the supreme throne of justice—enjoying supreme dominion over all the Kings and Princes and States of the whole earth, not by human, but by Divine authority,* &c., and now how could it be expected that in compliance with the petition of eleven beggarly priests of the second order, such magnificent titles should be resigned? No, said the scarlet Cardinal, perish the idea!—let not an iota be yielded, else we shall lose our worldly dominion, 'Veniet Romani et tollent nostram Gentem et Regnum.' All the pride, and pomp, and glory of the Vatican would then be swept away from off the face of the earth, and what would then be the fate of the thunders of scarlet Cardinals and purple Monsignores.

"In consequence of this horrible decision, the following innocent *English* clergymen, alas! how many Irish—suffered as victims to the domination of Vicars Apostolic, and the fatal influence of the Court of Rome.

"1. 'Rev. Mr. Cadwallader, refusing to take the *Oath of Allegiance*, with a promise of pardon at the place of execution, if he would comply, refused, and in blind obedience to Rome was executed at Leominster, August 27, 1610.'—Dodd, vol. 11.

"2. 'Rev. George Gervase, was executed at Tyburn, April 11, 1608, but was promised pardon a second time, if he would take the *Oath of Allegiance*, which he refused.'—Ibid., vol. 16.

"3. 'Rev. Fr. Latham, executed at Tyburn, December 5, 1612, for refusing the *Oath of Allegiance*.'—Ibid.

"4. 'Rev. George Napier, hanged at Oxford, Nov. 9, 1610. The Vice-Chancellor assuring him of pardon if he would take the *Oath of Allegiance*, which he refused.'—Ibid., p. 373.

"5. 'Rev. Nicolas Atkinson, hanged at York, 1610, for receiving orders by authority of the See of Rome, and for the additional circumstance of *refusing the Oath of Allegiance*.'—Ibid., p. 376.

¹ "Nos in supremo iustitie throno collocati. Supremam in omnes Reges et Principes universæ terre, cunctosque populos, gentes, et nationes, non humanæ sed Divinæ institutione, nobis traditam potentiam obtinentes," &c.

"6. 'Robert Drury, hanged, London, Feb. 26, 1607. He was one of the thirteen priests who signed the famous Protestation of Allegiance in the latter end of Queen Elizabeth's reign, but refused the *Oath of Allegiance*, when it was offered him at his examination and trial, though he seemed inclined to take it before it was prohibited by the Pope's Briefs, as several others were, both Clergy and Regulars.'—*Ibid.*, p. 377.

"7. 'Rev. Matthew Fluther, was executed at York, 1608, but was promised his life if he would have submitted to the *Oath of Allegiance*.'—*Ibid.*

"8. 'Thomas Maxfield, hanged at Tyburn, July 11, 1616, had his pardon offered if he would submit to the *Oath of Allegiance*, which he refused. On the day of execution, some unknown persons contrived to hang garlands on the gallows, and scattered greens and flowers all underneath, to signify that his death was honourable.—*Ibid.*, p. 378. It was noised about that great numbers of Catholics appeared at his execution, in order to dip their handkerchiefs in his blood and convey away his relics. To prevent this, the mob seized his quarters, and threw them into a hole near the gallows, from whence they had dug the bodies of two malefactors, formerly buried there, and tumbling Mr. Maxfield's quarters into the hole, they covered them with the said carcases. However, his friends were so industrious as to recover them again that night, and, as my *Memoirs* inform me, not without an accident that was somewhat surprising (a *miracle*!). The night being very dark, continued so, till a bright sky appeared to favour them while they were digging for the body, and then it grew dark again to favour them going off.'—*Ibid.*

"9. 'Rev. Thomas Gurnet had the favour offered him to be pardoned if he would but take the *Oath of Allegiance*, but refusing it he was executed at Tyburn, June 23, 1608.'—*Ibid.*, p. 413. ECHARD, *Hist. of England*, p. 385.

"Let us now consider who, in the eye of unprejudiced reason, was the persecutor and executioner of those unfortunate men, James or the Pope? The evidence of facts is irresistible. The question bears not one moment's examination. 'Qui facit per alium facit per se.'

"If it should be alleged that the Pope pitied those men, who died for his worldly maxims of aggrandizement, that he was not cruel by nature, but by policy, and that he would have saved them if he could by money, or at any expense short of the sacrifice of pompous pride, and uncontrollable dominion, my answer is, that this aggravates his guilt."—COLUMBANUS *ad Hibernos*. No. 6, p. 111.

[The Back-house Bowl.]

"And they have devised to make us believe in other vain things by his pardons, as to have remission of sins for praying on hallowed beads, and for drinking of the back-house bowl; as a Chanon of Waltham Abbey once told me, that

whenever they put their loaves of bread into the oven, as many as drank of the pardon bowl should have pardon for drinking of it."—LATIMER's *Sermon on the Plough*.

[The Rosaries and St. Catharine.]

PIETRO DELLA VALLE took with him to the Holy Land many rosaries of ivory, and others of gold and silver, that he might touch with them the relics of St. Catharine, and make presents of them at his return.

[Wickedness in a poor Estate the Cause of more Poverty.]

"THE miserable poor are generally the most corrupt and profligate part of mankind, the very reproach of human nature; and if you make any curious observations about it, you will generally find, that it is not their poverty which makes them wicked, but their wickedness makes them poor: you shall very rarely see an honest, industrious, sober, pious man, but makes a very good shift to live comfortably in the world, unless the times prove very hard, that there is but little work, and provisions dear, or that his family increases so quick upon him that he has a great charge of children, before any of them are capable of working for their living; and in this case such industrious men seldom want friends, for every one who knows them is ready to help them: and therefore poor men ought to think of a future judgment not only to save their souls; but to teach them to live in the world, to deliver them from the extreme pressures of want. And this is a double obligation upon poor men to think frequently of a future judgment, that it is necessary to provide a comfortable subsistence for them in this world, and to save their souls in the next. But whether this remove their poverty or no, it will support them under it, make them patient and contented with their portion here, if they govern their lives under the sense of a future judgment, it will support them under the meanness and calamities of their present fortune with better hopes: they will then contemplate Lazarus in Abraham's bosom, and comfort themselves with the change of their condition, as soon as they remove into the other world; there they shall hunger no more, nor thirst any more; their wants and sufferings in this world, if they bear them well, shall be greatly rewarded; and though they grovel in the dust here, and are worms and no men, they shall then shine forth like the sun in the kingdom of their Father. It is a miserable condition indeed to remove from a dunghill to hell; but a dunghill is a palace if it will advance us to heaven. Nothing but these things can make extreme poverty tolerable, but such hopes as these will make the poorest man rich and happy."—SHERLOCK on *Future Judgment*, p. 288.

[Improveable Talents.]

"AND good God! when we consider how

many talents we are entrusted with, it should make us tremble to think what little improvements we make of them: every thing that is improveable to the service and glory of God, is a talent; and if we do not improve it to God's glory, and to do good in the world, it is a talent hid in a napkin, or buried in the earth. As to give some short hints and intimations of this; for a just discourse about this matter would be too long a digression.

"Power must be allowed to be a talent, and a very improveable talent; for every degree of power gives men great opportunities of doing good. Some men move in a high sphere, and can give laws to those below; their very examples, their smiles or frowns are laws, and can do more to the reforming of the world, than the wisest instructions, the most convincing Arguments, the most pathetic exhortations of meaner men.

"But though few men have such a power as this, yet most men have some degree of power; to be sure, every father and master of a family has; his authority reaches his children and servants, and were this but wisely improved, it would soon reform the world.

"But how few are there who improve this talent; who use their power to make those who are under their authority obedient to God, which is the true use and improvement of power.

"Riches, I suppose, will be allowed to be another very improveable talent; for what good may not a rich man do, if he have a heart to do it? He may be eyes to the blind, and feet to the lame; a father to the fatherless, and a husband to the widow; a tutelar angel, and even a god to men. And riches are a trust and a stewardship, of which we must give an account. To spend them upon our lusts, in riding, luxury, and wantonness, this is to waste our master's goods; and to keep them safe, without doing any good with them, is to hide them in the earth as the unprofitable servant did his talent; and if we must be judged and condemned for not improving our talent, for *not putting our Lord's money to the Exchangers, that when he comes he may receive his own with usury*, as our Saviour tells us; rich men ought to examine their accounts, and see what increase they have made of their talent; not how they have multiplied their gold and silver, but what good they have done with it. Once more, wisdom and knowledge, especially the knowledge of God and of religion is a very improveable talent; for there is nothing whereby we can more advance the glory of God, or do more good to men. To instruct the ignorant, to confirm the doubtful, to vindicate the being and providence of God, to shame and baffle atheism and infidelity, to expound the doctrines and laws of our Saviour, and rescue them from perverse glosses and comments; this makes the glory of God more visible to the world and serves mankind in their greatest and dearest interests; it feeds their souls with knowledge and understanding, directs them in the way to heaven, and minds them to take care of their eternal state."

—SHERLOCK on *Future Judgment*, p. 316.

II.—E

[*Edward Stephens—Certain Opinions of, as concerning the Root of all our Confusions.*]

"I CONSIDERED, that the root of all our confusions and troubles did proceed from two opposite factions, of Papists and Antipapists. That in each of these factions were many sincere people, who were carried with a stream of opinions, without sufficient consideration of the intermixture of truth and falsehood in them; among the Papists or Roman Catholics, many sincere Catholics, according to the best of their knowledge; and among the Antipapists, many sincere Primitive Christians, according to the best of their understanding; and that on both sides the doctrine preached by the Apostles, once delivered to the Saints, and contended for by the primitive Christians, was so retained, that they, who are faithful to what is agreed, cannot be denied to be of the rank of the best Christians on both sides; and therefore ought not to be troubled with matters of contention and doubtful disputations (*Acts*, xv. 24. *Gal.*, i. 7, v. 12. *Rom.* xiv. 1), perverting the gospel of Christ (*Gal.*, i. 7), and subverting their souls (*Acts*, xv. 24. *2 Tim.*, ii. 14), but be left quietly standing upon the rock (*Matt.*, xvi. 18) till God reveal what is farther necessary to them (*Phil.*, iii. 15). But that besides these there were many others, whose religion was too pharisaical in zeal for their own party, with a dangerous presumption upon that, like that of the Jews heretofore; and others again, the worst of all, men of no religion at all, but of design and interest, who, by pretended zeal for what they have no concern in truth, abuse all the rest; and such have been the chief authors and promoters of all our troubles."—*Unaccountable Dealings of Roman Catholic Missionaries*, p. 2.

EDWARD STEPHENS, the author of this pamphlet, was an odd personage, a sort of seceder from the Church of England in which he was ordained, who at the beginning of the 18th century formed a Church of his own. The principles and practice of our little society, he says (p. 39), are "so truly catholic and unexceptionable, that I verily believe no person can forsake our communion, to communicate either with the Church of England, or the Church of Rome itself, without incurring the guilt of schism." And at the close he says that from which he has written, "all men of sense and ingenuity may reasonably conclude, that the good hand of God has by me his unworthy servant, vouchsafed to this nation a specimen of the true, genuine, Catholic Religion, to which all the rest must conform, or incur the just censure of schismatics, sectaries, or agents for a faction amongst men, and the judgments of God either here or hereafter."

[*Statesmen's Attention called to the Chicanery of the Roman Court.*]

"THE ROMAN COURT is a new theatre for the improvement of English diplomacy. There are no ladies; it is a Court composed of the most

profound intriguers, all of whom are looking up to the Papacy, and all of whom are interested, personally interested in the aggrandisement of the Holy See. There is perhaps no Court in the world that better deserves the attention of a statesman than the Roman, for this obvious reason, that there is no Court which has so many emissaries under such plausible appearances, and no place where the interests of other States are better understood. It is a notorious fact, and has been so since the days of *Petrarch*, that most of the Roman Prelates are better skilled in politics, than in divinity: that for one who is advanced to the *Cardinalato* for his skill in theology, ten are promoted for having, as *Nuncios*, discovered the secrets of foreign States. These prelates are usually sent legates, first to the three legations of *Bologna*, *Ferrara*, and *Ravenna*, to the Marquisates of *Ancona*, and *Urbino*, to the lesser courts of *Naples*, *Florence*, *Brussels*, *Cologne*, to *Switzerland*, and to *Venice*. Genoa, as long as they were independent states.

"From these smaller embassies they were sent to *Vicenna*, *Paris*, *Madrid*, *Warsaw*, *Lisbon*, &c., from which Courts they seldom returned without the cardinal's cap; they were, of course, appointed members of the congregation for matters of state; and I may boldly say, that no prince in Europe can boast of a council composed of more artful counselors, or more refined, experienced, and crafty politicians.

"Every one of the Cardinal Nuncios has been an eye-witness to the political proceedings of kings, emperors, ambassadors, agents, and *Chargés des affaires*; every one of them has particular information from his fellow nuncios of the transactions of the different Courts where they resided; so that here is a combination of men, whose talents are improved by experience, nurtured by observation, and concentrated as into a focus, from which they cast their eyes at once on all Europe; these advantages, together with the particular accounts they are receiving daily from their Vicars and Nuncios in every quarter, enable them to calculate on every incident that may present itself from day to day, and I will venture to assert that the government of England is not so well acquainted with the affairs of Ireland as the Court of Rome is at this moment, through her sworn Vicars, and through those who are looking for preferment or emolument from her patronage.

"In other states when an Envoy is recalled from the Court to which he was sent, he is but too often thrown by as lumber, and a raw inexperienced person supplies his place, though his long residence abroad may have qualified him ever so well for being useful to his prince; but in Rome every Nuncio looks for his reward and office, even though the death of the Pope should cause a change of ministry, and a revolution of new families and new interests in the state. Every Nuncio therefore employs himself in making particular remarks on the government, customs, trade and political relations of the state to which he has been sent; he makes notes which

he transmits to Rome; or is the bearer of himself; he describes the genius and character of the different ministers, describes the connections of the leading families, their fortunes, their passions and affections, what influence they possess in the Councils and deliberations of cabinets, and how useful or how adverse each may be to his Court; and he is sure of preferment in proportion to his diligence when he returns to Rome. When Cardinal *Bentivoglio* was Nuncio at Brussels, though he had directly no concern with the British Islands, yet, having obtained from the Irish, Scotch and English Vicars all the information that was necessary, did he not send to Rome "*una Relazione*," a distinct and masterly account of the interests, the political relations and the internal affairs of the three kingdoms, which was found so deeply and vitally interesting, that Rome would never allow it to be published."—COLUMBANUS *ad Hibernos*, No. 7, p. 58.

[Condemnation of the Catholic Manual.]

"THE Nuncio of Brussels, *Ghilini*, condemned as heretical and impious, a book published in Dublin, 1767, intitled the '*Catholic Manual*,' because it asserted in the appendix, that the Pope could not dispense in the allegiance due by Catholics to their Sovereigns! The condemnation of this book, and proposition, is dated Brussels, 29th June, 1770, and refers to a previous condemnation at Rome, dated 26th March, the same year. The same Nuncio's letter to the bishops of Ireland, condemning the same proposition as impious, is too well known to be insisted on here; all that I will urge *en passant* is, that from that day to this, not one of the political bulls has been condemned by the Nuncios or the Vicars, the *poynsters* or the *milners*, the *troys* or the prelates of the Roman Court; so that whatever hostilities they may exercise amongst themselves for personal interests, pique, pride, envy, or pre-eminence, they all agree in supporting the political maxims of that Court, placing even the Bull *Unigenitus* and the political discipline of the Council of Trent, on a level with articles of faith, by excommunication.

"And yet notwithstanding this flagrant unanimity in supporting the political dominion of Rome, as an affair of Religion, I cannot help excusing our ministers, if after all the calamities which these pretensions have caused to Rome herself, by the falling off of Germany, England, and other Catholic States, they hoped to experience some abatement in favour of the canonical restraints, which Catholic England, and our general councils have enacted against the abuse of spiritual power. It was their first essay since the Reformation; they were misled by a fancied religious hostility between the two Vicars, *Milner* and *Poynter*; and I question whether any one of them ever read *Pascal's Letters*, or *Gregorio Letti's Life of Sixtus V.*, or *Tira Paolo's History of the Venetian Interdict*, or *Varguis Letters* from the Council of Trent. But perhaps the time approaches, and even now is, when experience

will teach caution; when any concessions made by Rome, short of the legal enactment of the *Canonical Restraints*, will be found nugatory.”
—COLUMBANUS *ad Hibernos*, No. 7, p. 62.

[Praying and saying Prayers.]

“THE very prayers of the faithful are, or may be, spoiled by doctrines publicly allowed and prevailing in the Romish Church.

“For they teach, that, *prayers themselves, ex opere operato, or by the natural work itself, do prevail: for it is not essential to prayer for a man to think particularly of what he says; it is not necessary to think of the things signified by the words.* So Suarez¹ teaches; nay, it is not necessary to the essence of prayer, that he who prays should think of ipsa locutione, of the speaking itself. And indeed it is necessary that they should all teach so, or they cannot tolerably pretend to justify their prayers in an unknown tongue. But this is indeed their public doctrine: for prayers in the mouth of the man that says them, are like the words of a charmer, they prevail even when they are not understood, says Salmeron.² Or, as Antonius, they are like a precious stone, of as much value in the hand of an unskilful man as of a jeweller.³ And therefore attention to, or devotion in our prayers is not necessary. For the understanding of which, saith Cardinal Tolet, when it is said that you must say your prayers or offices attently, reverently and devoutly, you must know that attention or advertency to your prayers is manifold, 1st. that you attend to the words, so that you speak them not too fast, or to begin the next verse of a Psalm before he that recites with you hath done the former verse; and this attention is necessary. But 2d. there is an attention by understanding the sense, and that is not necessary; for if it were, very extremely few would do their duty, when so very few do at all understand what they say. 3d. There is an attention relating to the end of prayer, that is, that he that prays, considers that he is present before God and speaks to him, and this indeed is very profitable, but it is not necessary: no, not so much. So that by this doctrine no attention is necessary, but to attend that the words be all said, and said right. But even this attention is not necessary that it should be actual, but it suffices to be virtual, that is, that he who says his office intend to do so, and do not change his mind, although he does not attend: and he who does not change his mind, that is, unless observing himself not to attend, he still turn his mind to other things, he attends: meaning, he attends sufficiently, and as much as is necessary, though indeed, speaking naturally and truly, he does not attend.”—JEREMY TAYLOR. *Dissuasive from Popery*, p. 107.

“So that between the Church of England and the Church of Rome, the difference in this article is plainly thus, they pray with their lips, we with

the heart; we pray with the understanding, they with the voice; we pray, and they say prayers.”
—*Ibid.*, p. 110.

[Bishops forbidden to keep Dogs and Birds of Prey.]

“At the Synod of Maseon held by King Gostran A.D. 586, Bishops were forbidden to keep dogs in their house, or birds of prey, lest the poor should be bit by these animals instead of being fed.”—PIERRE DE MARCA. *Histoire de Bearn*, l. 1, c. 18, § 2.

[Sir Thomas More and the Question of Sanctuary.]

SIR THOMAS MORE in his “History of the pitiful Life and unfortunate Death of Edward V.” puts these arguments into the Duke of Buckingham’s mouth, when he is urging the council to take the Duke of York out of the sanctuary to which his mother had fled with him:

“Verily with the privilege of that place, and other of that sort, have so long continued, I would not go about to break it; but if they were now to begin, I would not be he that should make them. Yet will not I say nay, but it is a deed of pity that such men as the chance of the sea, or their evil debtors have brought into poverty, should have some place of refuge to keep in their bodies out of the danger of their cruel creditors. And if it fortune the crown to come in question, as it hath done before this time, while each part taketh other for traitors, I think it necessary to have a place of refuge for both. But as for thieves and murderers, whereof these places be full, and which never fall from their craft after they once fall thereunto, it is pity that every sanctuary should serve them: and especially wilful murderers, whom God commandeth to be taken from the altar, and to be put to death. And where it is otherwise than in these cases, there is no need of sanctuaries appointed by God in the old law. For if necessity of his own defence, or misfortune driven him to that deed, then a pardon serveth him, which either is granted of course, or the king of pity and compassion giveth.

“Now, look how few sanctuary men there be, whose necessity or misfortune compelleth to go thither: and then see on the other side what a sort there be commonly therein of such, whom wilful unthriftiness hath brought to naught; what a rabble of thieves, murderers, and malicious heinous traitors, be, and that in two places especially; the one at the elbow of the city, and the other in the very bowels. I dare well avow it, if you weigh the good that they do, with the hurt that cometh of them, ye shall find it much better to lose both than to have both. And this I say, although they were not abused, as they now be, and so long have been, that I fear me ever they will be while men be afraid to set their hands to the amendment, as though God and St. Peter were the patrons of ungracious living. Now, unthrifts riot and run in debt upon boldness of

¹ De Orat., l. 5, c. 4.

² Sum., part 3, tit. 23.

³ Vide etiam Jacobum de Graffis de Orat., l. 2. Instruct. Sacer., c. 12, n. 5 and 6.

these places; yea, and rich men run thither with poor men's goods, there they build, there they spend, and bid their creditors go whistle. Men's wives run thither with their husbands' plate, and say they dare not abide with their husbands for beating. Thieves bring thither stolen goods and live thereon: there devise they new robberies nightly, and steal out, and rob, rive and kill men, and come again into those places; as though those places gave them not only a safeguard for the harm that they have done, but a license also to do more mischief: howbeit, much of this great abusion, if wise men would set their hands thereunto, might be amended, with great thanks of God, and no breach of the privilege. The conclusion is, seeth it is so long ago, I wot not what Pope and what Prince, more piteous than politic, hath granted it; and other men, sensible of a religious fear have not broken it; let us take pains with it, and let it stand in God's name in his force, as far forth as reason will.—

“And with that divers of the Clergy that were there present, whether they said it for his pleasure, or as they thought, agreed plainly by the law of God and of the Church, that a sanctuary man should be delivered in payment of his debts and stolen goods to the owner: and only liberty reserved to him to get his living by the labour of his hands. Verily, quoth the Duke, I think ye say very truth. And what if a man's wife take sanctuary, because she list to run from her husband? I would think, if she can alledge no other cause, he may lawfully, without any displeasure done to St. Peter, take her out of St. Peter's Church by the arm. And if nobody may be taken out of sanctuary because he saith he will abide there, then if a child will take sanctuary, because he feareth to go to school, his master must let him alone.”—P. 68–76.

[*Question of the Support of the Poor.—Views of Bishop Sanderson.*]

“ALL Christian commonwealths should be the Israel of God; and in his Israel, God, as he promised there should be some always poor, on whom to exercise charity, so he ordained there should be no beggar to make a trade and profession of begging. Plato, than whom never any laid down a more exact idea of a happy commonwealth, alloweth not any beggar therein, alledging that where such were tolerated, it was impossible but the state must abound with pilfering and whoring, and all kinds of base villainy. The civil laws have flat constitutions against them in the titles *de mendicantibus non invalidis*. But I think never kingdom had more wholesome laws in both kinds, I mean both for the competent relief of the orderly poor, and for the sharp restraint of disorderly vagabonds, than those provisions which, in many of our memories, have been made in this land. But *quid leges sine moribus?* Those laws are now no laws, for want of due execution; but beggars are beggars still for want of due correction. *Et vetabitur semper et retinebitur*; the saying is truer of rogues and

gypsies in England, than ever it was of mathematicians in Rome. You to whose care the preservation of the justice, and thereby also of the peace of the land is committed, as you tender the peace and justice of the land; as you tender your own quiet and the safety of your neighbours; as you tender the weal of your country and the honour of God; breathe fresh life into the languishing laws by severe execution; be rather cruel to those vipers, than to the state. So shall you free us from the plague and yourselves from the guilt, and them from the opportunities, of infinite sinful abominations.

“But we are unreasonable to press you thus far, or to seek to you or any others for justice in this matter, having power enough in our own hands to do ourselves justice upon these men, if we would but use it: even by making a strait covenant with our ears not to heed them, and with our eyes not to pity them, and with our hands not to relieve them. Say I this altogether of myself, or saith not the apostle even the same? *He that will not labour, let him not eat*; relieve him not. But hath not Christ required us to feed the hungry, and to clothe the naked, and to be free and charitable to the poor? Nothing surer: God forbid any man should preach against charity and alms-deeds. But remember that as God approveth not alms, or any other work, if without charity, so not charity itself, if without discretion. Honour widows saith St. Paul, but those that are widows indeed. So relieve the poor, but those that are poor indeed. Not every one that asketh, not every one that wanteth: nay more, not every one that is poor, is poor indeed: and he that in his indiscreet and misguided charity should give to every one that asketh, or wanteth, or is poor, meat, or clothing, or alms, would soon make himself more hungry and naked and poor, than he that is most hungry or naked, or poor. The poor whom Christ commendeth to thee as a fit object for thy charity, the poor indeed, are those that want not only the things they ask, but want also means to get without asking. A man that is blind, or aged, and past his work; a man that is sick, or weak, or lame, and cannot work; a man that desires it, and seeks it and cannot get work; a man that hath a greater charge upon him than his honest pains can maintain; such a man as one of these, he is poor indeed. Let thine ears be open, and thine eyes open, and thy bowels open, and thy hands open to such a one: it is a charitable deed, and a sacrifice of sweet-smelling; with such sacrifice God is well pleased. Forget not thou to offer such sacrifices upon every good opportunity; and be well assured God will not forget, in due time, to reward thee. But for a lusty, able, *upright man* (as they stile him in their own dialect) that had rather beg, or steal, or both, than dig, he is no more to be relieved as a poor man, than a woman that hath poisoned her husband is to be honoured as a widow. Such a woman is a widow, for she hath no more a husband than any other widow hath, but such a woman is not a widow indeed as St. Paul would be understood.

not such a widow as he would have honoured : it is alms to hang up such a widow, rather than to honour her. And I dare say, he that helpeth one of these sturdy beggars to the stocks, and the whip, and the house of correction, not only deserveth better of the commonwealth, but doth a work of greater charity in the sight of God, than he that helpeth him with meat, and money, and lodging. For he that doth this, corrupteth his charity by a double error : first, he maintaineth, and so encourageth the other in idleness, who if none would relieve him, would be glad to do any work rather than starve : and secondly, he disableth his charity by misplacing it, and unawares robbeth the poor, whilst he thinks he relieveth them. As he that giveth any honour to an idol, robbeth the true God, to whom alone all religious honour is due ; so he that giveth any alms to an idle beggar, robbeth the truly poor, to whom properly all the fruits of our alms are due."—*Special Remarques of the Life of Dr. SANDERSON*, p. 23-6.

[*Conformist and Non-Conformist.*]

"*Conformist.* We do not think you all of a kind, though now you flock together. There are some (of your ministers for instance) who I believe are of an humble spirit, quiet and peaceable in the land, desiring unity and accord, grieving for the breach of it ; and are so far from condemning those that are satisfied to do what the law requires, that they are sorry they cannot contribute to the common peace by doing the same : upon which account they go as far as they can, and conform to public order in all things wherein they are satisfied ; and are tender of breaking any laws : and when they cannot obey them, do not rail upon them and their makers ; but silently and without any noise, omit to do what they enjoin. These we cannot but love, and are sorry that in so great a number we can find so few of this good temper. For there is a second sort, with which the kingdom swarms, who are of an haughty humour, of a furious and factious disposition, puffed up with a conceit of their gifts to such a height, that they will scarce allow any man to know any thing of God, who is not of their party. Sour and crabbed they are above all other men, cross and peevish beyond all expression : they never speak well of our governors or government ; they are always reviling bishops and common prayer, and talking like men inspired ; it is an easy matter for them to disparage all our ministry, and beget an ill opinion of them in the minds of their credulous followers. Which we conceiving to be their business, no wonder if our men seek to preserve themselves, not by disgracing, but by rightly representing them to the world. They ought not to betray the church wherein they live by a base and unworthy silence. Even the meanest child of us ought to speak when you are about to kill our mother. Your long nails wherewith you now scratch her face must be shewn the people, who see them not while they behold your hands

lifted up to Heaven. But besides these two, there is a third sort between both, who are dissatisfied only with a few things ; allow our ministers to be good men, and wish for peace, but yet for private respects hold fair correspondence with the furies now named ; keep up the separation ; hold conventicles ; suffer the people, without reproof, to be fierce and violent against us, connive at a great many of their false and absurd opinions ; let them alone in their rude and insolent behaviour ; take not sufficient care to instruct them in the truth, to bring them to a modest and peaceable temper ;—in short, to qualify them for compliance with us. Do not smile at the word, for I can demonstrate it might soon be brought about, if they pleased.

"*Non-Conformist.* How, I pray ? Can you do more than all the men in the kingdom ?

"C. Let them persuade their people but to be of their mind, and the business is done.

"N. C. Do you think they do not ?

"C. No, I warrant you. If they did, the people would conform, though they cannot. For that which keeps this sort of ministers from conforming is not any thing to which the people are bound, but something particularly required of them.

"N. C. You have revealed a secret to me.

"C. It is easy for any body to find out that hath a mind to it. There being nothing plainer than this, that they would have read those prayers which I would have you hear, if something else had not been in the way, which you are not concerned in ; and that is, renouncing the covenant. Let them then but persuade you to do all that they can do themselves ; and in order to that, give you reasons why it should be done, and then I may hope to see you and I go to the same church together. And for them that do not stand upon the covenant (for there are some such), they have the greater reason to exhort you to come, nay, to come themselves and bring you along with them."—*Friendly Debate*, p. 155-7.

[*Bad People everywhere, and Good People everywhere.*]

"*Conformist.* If you will have me speak my mind plainly, and not be angry, I think I may say without any rashness, that your godly people are generally of the lowest form in Christ's school. A great deal of their religion is of their own making, and they want a great deal of God's religion. They are ever wrangling about little ceremonies. They break the peace of the church by this means, and seem to make no scruple about it. They are froward and peevish ; greedy of riches, stubborn in their opinions ; and by no means can bear with any man differing from them in matters of doctrine. In short, I see a strange ignorance mixt with presumption and wilfulness, not without a high degree of superstition, in those whom you admire for godliness. But then there is a sort of people who enjoy that name among you, in whom I can see nothing but an humour of despising and railing at all ancient

received customs, how good soever; together with a sullen devotion, and such a turbulent nature, as will give no rest to themselves or others. And they have one peculiar quality, proper to themselves alone, which is, to revile our ministers, even as they go along the streets; a thing which I could never observe our ungodly people to be guilty of towards your ministers, who may pass peaceably enough; nay, I think, is not committed in any country in the world, where they are of different religions. Perhaps you will say that ours would do it, did not the power of the Lord overawe them and shut up their mouths, that they may not reproach his faithful servants. But this is only a cast of your skill in searching the hearts of men, and gives us a taste of the opinion you have of your dearness to God.

"Non-Conformist. I doubt not, but that they are very dear to God, and that God will *reprove even kings for their sakes, saying, touch not mine anointed, and do my prophets no harm.*

"C. You have a strong faith. But methinks, before you suffer it to grow to such a confidence, you should soberly consider whether some of those precious ones may not be anointed —, that make godliness a pretence for their disobedience to kings, and sauciness towards their betters; that flatter you into a conceit of your godliness, that you may flatter them with the title of the prophets of the Lord. To me it is no mean argument of their want of integrity, that they teach you no better, and connive at all this wickedness: and never (that I could hear of) lay bare and rebuke those sins that reign so much among your party. Tell me, whence came all the scurrilous pamphlets that are abroad? Out of what shop do the venomous libels fly about the town? Who are they that not only despise our clergy, but put open affronts on them as they quietly and soberly walk the street? That have the poison of asps under their lips and spit it in good men's faces? That in a fearful manner scorn and revile their holy calling, and salute them everywhere with the ordinary name of Baal's priests? Are they not all bred up in your churches? Do they not all frequent your meetings? And do not by-standers of your persuasion laugh and rejoice when they see this contempt poured on them? Do they not seem to encourage those by their applause, who are so rude and insolent in their behaviour toward good men? And yet these style themselves *the Godly*, and take it ill will if we do not think them so. These you are content to wink at, that your congregations may be fall. Your ministry dare not preach down these abuses, lest they should be thought to be friends to Baal.

"N. C. There will be some bad people everywhere.

"C. I am glad to hear you say so. By and by, you will confess that there may be also good people everywhere, and that some of our ministers may be good, though your revilers make no difference, but if they see a man in a cassock, presently throw dirt in his face and call him a limb of antichrist, or some such thing. So brut-

ish and outrageous are the passions of this heady people! so wonderfully do they profit in your school in those new virtues of hatred to ancient customs and habits though never so innocent, and hatred or anger to all that are not of their way. For such is the fire I have sometimes seen in their eyes when they meet one of our ministers, that one would think they had a mind to burn them up; and I make no doubt they would call upon your prophets, if they were but like Elijah, to call for fire down from Heaven to consume us. You may condemn their folly perhaps; but whatsoever you are pleased to say, they are the most zealous of your party, and think themselves the most godly. And for any thing I can hear, they may think so still; it not being the manner of your preaching to meddle with such things as these; nor the time, I doubt, to be named, when you heard a sermon to reprove the scurrilous and railing language of some among you against the English clergy. No, the way hath been, and I doubt still continues, to declaim only against superstition and formality, and will-worship, and sometimes against morality; and then to exhort the people to prize ordinances, and seek after pure ordinances, and admit of no human mixtures. But whilst the poor people are thus affrighted, and made exceeding timorous lest they should be *righteous overmuch*, by following vain traditions of men, they have little or no fears wrought in them of being *wicked overmuch*, by schism and disobedience, and letting loose their furious passions and unruly tongues; by reviling God's ministers: nay by despising governments, and speaking evil of dignities."—*Friendly Debate*, p. 116–19.

[When Things are indifferent, and when they are not so.]

"We are agreed that the thing commanded by authority is not the less indifferent in its own nature after it is commanded, than it was before; but only our use of it is not so indifferent and at liberty. We must needs be therefore agreed also that this restraint comes not upon us from the things themselves, because still perfectly indifferent, but only from the law which ties us up. Now we say, that to this law we are to be subject, not regarding our own liberty so much as the prince's authority. You say, no; but as the law cannot alter the nature of the things, so it ought not to restrain your freedom in the use of them, but leave that as indifferent as the things themselves: that is, that the king ought to make no such law about those matters: if he do, then it is unlawful to do what he commands to be always done; because he ought to leave you at liberty to let it alone if you please; and you ought to maintain your liberty, and by no means to part with it.

"Put the case then, that you (being master of a family) will have your children and servants to come at a certain time and place, &c., to worship God. It is indifferent indeed in itself, and all one to God, whether it be at ten, eleven, or

twelve o'clock; or in what part of your house they meet; or in what clothes they come; or what postures they use. But you appoint the hour of meeting shall be twelve; and that they come into your parlour, or hall, or chapel, if you have that conveniency: and beside, you require your servants that they shall not come into your parlour (suppose) in those frocks wherein they just before rubbed your horses' heels (which you think not handsome or decent), but in their liveries, or some such neater apparel. And when they come there, you bid them stand some part of the time, and the rest you bid them sit, if they please; and at prayers kneel, as you do yourself. Let me ask you now, do you really think that this is any such restraint of their liberty, as they have just cause to complain of it? Would you think you took too much upon you in making these orders for your family, of which you are governor? Or would you judge that servant to be without fault, and guiltless of any contempt, who should say, that he will come at ten of the clock, but not at twelve, because it matters not which, so that the thing is done; and he will not be tied to any order, but to do the thing? And suppose another should come and say that he will pray, if you please to come into the stable; but he will not come into the parlour: for it is indifferent where it is, and he must not be confined to one place more than another. And a third should come and tell you, that he is ready to join in prayer, but then it must be in his frock, otherwise he will not; for God may be served as well in that, as in any other garment, and he must use his Christian liberty, and not be bound to your fashion. And the next should tell you that he will sit in your presence, or else you shall not have his company: his reason is, because it is all one to God whether he sit or stand; and he is not to let you be master of his freedom in those matters. What would you say to these people? Nay, what would you do with them? Would you excuse them, and acknowledge your own guilt in making such injunctions? Or would you not rather treat them as a company of saucy clowns and ill-bred fellows, not fit to be kept in any orderly family? If you should not, all the world would hold you as ridiculous as they. For every master of a family is vested with sufficient authority to see such commands as those observed. And when they that will not observe them, yet acknowledge them to be indifferent things, truly I think nobody will think them harshly used, if they be turned out of doors. If they be fools and blocks, that cannot understand common sense, then, I confess, they are to be pitied; and his good nature may work so far as to bear with their simplicity, if they be otherwise good servants. But yet those knaves that abused their simplicity, and instilled these filthy principles into them, deserve to be punished and put out of his service, till they acknowledge their fault, and learn more manners. Just like this is the present case before us. The church is but a larger family, a wider society, in which the king is the father and supreme governor. If he make

some laws for the more convenient, orderly and decent worship of God there, which in themselves are lawful, and declared not to be in their own nature necessary, but only prudent constitutions, I cannot see but that those who refuse to obey them upon pretence of their liberty, and that God may as well be worshipped without those things, do shew themselves as unmannerly, rude and refractory persons, as the children or servants in that supposed family, of which I bade you conceive yourself master. And I leave you to apply this case to that, and to make the parallel complete in your thoughts at your leisure. I hope it will be worth your labour, if you do it seriously."—*Friendly Debate*, p. 78-81.

[*The Earth's Produce influenced by Man's Sins.*]

"THERE is a sort of religionists among the Barbary Moors," says LANCELOT ADDISON, "who measure the products of the earth by the sins of its inhabitants, and who divine of the success of their tillage from the observation of their Ramadan, or Lent, and the due celebrating of their Easter, *Hid Segner*, or the little feast that concludes it."—PINKERTON'S *Collection*, vol. 13, p. 405.

[*Absolution of a Mule at Paul's Cross.*]

"THE same man that laid sedition to my charge, was asked another time whether he were at the sermon at Paul's Cross; he answered that he was there; and being asked what news there, 'Marry,' quoth he, 'wonderful news; we were there clean absolved, my mule and all had full absolution.' Ye may see by this that he was such a one as rode on a mule, and that he was a gentleman. Indeed his mule was wiser than he, for I dare say, the mule never slandered the preacher. Oh an unhappy chance had this mule to carry such an ass on her back! I was there at that sermon myself; in the end of this sermon he gave a general absolution, and as far as I remember, these, or such other like words he spake, but at the least I am sure this was his meaning. 'As many as do acknowledge yourselves to be sinners, and confess the same, and stand not in defence of it, but heartily abhor it, and will believe in the death of Christ, and will be conformable thereunto, *Ego absolvo vos*,' quoth he. Now saith this gentleman his mule was absolved. The preacher absolved none but such as were sorry and did repent. Belike then she did repent her stumbling,—his mule was wiser than he a great deal. I speak not of worldly wisdom, for therein he is too wise, yea, he is so wise, that wise men marvel how he came truly by the tenth part of that he hath; but in wisdom which consisteth in *rebus Dei*, in *rebus salutis*, in godly matters and appertaining to our salvation, in this wisdom he is as blind as a beetle, *tanquam equus et mulus*, in quibus non est intellectus, like horses and mules that have no understanding. If it were true that the mule repented her of her stumbling, I think she was

better absolved than he.”—LATIMER's *Third Sermon before Edward VI.*

[*Pastors in this Age, why in constant Motion.*]

“Most of these men seem born upon a travelling planet; seldom having their education in the place of their nativity; oftentimes composed of Irish infancy, British breeding, and French preferment; taking a coule in one country, a crozier in another, and a grave in a third; neither bred where born, nor beneficed where bred, nor buried where beneficed; but wandering in several kingdoms. Nor is this to be imputed to any humour of inconstancy (the running gait of the soul), or any affected unsettledness in them; but proceeding from other weighty considerations. First, to procure their safety. For in time of persecution, the surest place to shift in, is constant shifting of places; not staying any where so long as to give men's malice a steady aim to level at them. Secondly, to gain experience in those things which grew not all in the same soil. Lastly, that the gospel thereby might be further, and faster propagated. When there be many guests and little meat, the same dish must go clean through the board; and divine providence ordered it, that in the scarcity of preachers, one eminent man travelling far, should successively feed many countries.”—FULLER's *Church History*, cent. vi., book 1, p. 42.

[*Universality of the Church in spite of Antichrist.*]

“If you demand, then, where was God's temple all this while? the answer is at hand: there where antichrist sate. Where was Christ's people? even under antichrist's priests: and yet this is no justification at all, either of antichrist or of his priests; but a manifestation of God's great power, who is able to uphold his church even there, where Satan's throne is. Babylon was an infectious place, and the infection thereof was mortall: and yet God had his people there whom hee preserved from the mortallitie of that infection. Else how should he have said, *Come out of her, my people; that yee bee not partakers of her sinnes, and that yee receive not of her plagues.* If the place had not been infectious, he should not have needed to forewarne them of the danger wherein they stood of partaking in her sinnes, and if the infection had not been mortall, hee would not have put them in mind of the plagues that were to follow: and if in the place thus mortally infected, God had not preserved a people alive unto himselfe, he could not have said: *Come out of her, my people.*

“The enemy indeed had there sowne his tares, but sowne them in the Lord's field, and among the Lord's wheate. And a field, we know, may so be overgrowne with such evill weeds as these, that at the first sight a man would hardly thinke, that any corne were there at all; even as in the same itself the mixture of the chaffe with the

wheate is sometime such, as a farre off man would imagine that he did see but a heape of chaffe, and nothing else. Those worthy husbandmen that in these last six hundred yeeres have taken paines in plucking up those pernicious weedes out of the Lord's field, and severing the chaffe from his graine cannot be rightly said in doing this, eyther to have brought in another field or to have changed the ancient graine. The field is the same, but weeded now, unweeded then: the graine the same, but winnowed, unwinnowed then. Wee preach no new faith, but the same catholique faith that ever hath been preached; neyther was it any part of our meaning to begin a new church in these latter dayes of the world, but to reforme the old. A tree that hath the luxurious branches lopped off and the noxious things that cleave unto it taken away, is not by this pruning and purging of it made another tree than it was before: neyther is the church reformed in our dayes, another church than that which was deformed in the dayes of our fore-fathers; though it hath no agreement, for all that, with poperie, which is the pestilence that walked in those times of darkness, and the destruction that now wasteth at noon day.”—USHER, in his *Sermon on the Universality of the Church*, p. 30.

[*The Day of Miracles gone by; vain Claim of the Romish Church.*]

JEREMY TAYLOR speaks “of their known arts of abusing the people by pretended apparitions, and false miracles, for the establishing of strange opinions. *Non obscurum est quot opiniones in vecta sunt in orbem per omnes ad suum questum callidos, confictorum miraculorum præsidiis*, said Erasmus. These doctrines must needs be things that come over the walls, and in at the window; they come not the right way. For besides that, as St. Chrysostom says,¹ It was at first profitable that miracles should be done, and now it is profitable that they be not done: for then our faith was finished by miracles, but now by the Divine Scriptures: miracles are like watering of plants to be done when they are newly set, and before they have taken root. Hence the apostle saith, ‘Tongues are for a sign to them that believe not, and not for them that believe.’ So St. Gregory,² ‘our ancestors followed after signs; by which it came to pass that they should not be necessary to their posterity;’ and ‘he³ that yet looks for miracles that he may believe, is himself a miracle.’ Nay, to pretend miracles now-a-days is the worst sign in the world. And here St. Austin,⁴ in great zeal, gives warning of such things as these: let not a man say this is true, because *Donatus Pontius*, or another, hath done wonderful things; or because men praying at the memories of martyrs are heard, or be-

¹ In 1 Cor., ii., tom. vi. *Kai yap kal rōte xpoīnos ēyīne to yōy xpoīnos ob yīverat.*

² Homil. 25, in Evangel.

³ St. August. de verā Relig., c. 25.

⁴ Ib. de civit. Dei. lib. xxii., c. 6.

cause such, or such things there happen, or because that brother of ours, or that sister of ours waking saw such a vision, or sleeping dreamt such a dream : let those fictions of lying men or wonders of deceitful spirits, be removed. For either those things which are spoken are not true ; or if any miracles of heretics be done, we ought to take heed the more, because when our Lord said, some ' deceivers should arise, which should do signs, and deceive, if it were possible, the very elect ;' he, commending this saying, vehemently added, Behold, I have told you of it before. The same is also taught by the author¹ of the imperfect work on St. Matthew, imputed to St. Chrysostom, who calls the power of working miracles (after the first vocation of the Gospel) '*seductionis adjutoria*,' the helps of seduction ; as at first they were by Christ, and Christ's servants, as instrument of vocation ; and affirms, these helps of deceit were to be delivered to the devil. It was the same in the Gospel, as it was in the law of Moses after God had by signs and wonders in the hand of Moses, fixed and established his law, which only was to be their rule ; and caution was given (Deut., i. 13) that against that rule no man should be believed, though he wrought miracles. Upon which words Theodoret says, ' We are instructed that we must not mind signs, when he that works them teaches any thing contrary to piety.' And therefore these things can be to no purpose, unless it be to deceive ; except this only, that where miracles are pretended, there is a warning also given, that there is danger of deception and there is the seat of antichrist, ' who is foretold should come in all signs, and lying wonders.' '*Generatio nequam signum querit*,' said Christ. But it is remarkable by the doctrines, for which in the Church of Rome² miracles are pretended, that they are a cover fitted for their dish ; new miracles to destroy the old truths, and to introduce new opinions. For to prove any article of our creed, or the necessity of Divine commandment or the divinity of the eternal Son of God, there is now no need of miracles, and for this way of proving these, and such articles as these, they trouble not themselves ; but for transubstantiation, adoration of the consecrated bread and wine, for purgatory, invocation, and worship of saints, of their relics, of the crosses, monastical vows, fraternities of friars, and monks, the pope's supremacy, and double monarchy in the church of Rome, they never give over to make, and boast prodigious miracles.'—Vol. x., p. 489-91.

[*Doctrine of Purgatory.*]

" THE doctrine of which business is this, that some dying not so bad as to be damned, yet not so absolutely good as to go to heaven, are sent to purgatory, and there their sins scourged away by fire and torment ; yet some after a hundred, some after two hundred years, &c., go to heaven :

but that the pope by his power, and the priests, by their singing masses, and dirges, can bring them out sooner, than otherwise their time should be. And hence so vast revenues have been bestowed upon their monasteries, chapels, and chantries, upon this reason, that the priests there should say masses, and use dirges and prayers for the souls of the founders, to deliver them out of purgatory.

" And thus, they make this article of Christ's descent a matter, rather of profit, than of faith ; of money, rather than of edification. And were not profit or worldly advantage in the wind, there would never be such struggling with them to maintain points against reason, and religion, as there is.

" They conclude hell to be under the earth, or within it ; which is a fancy of the heathen poets and others, that concluded both the place of torment, and of happiness, to be down in the earth. These men have learned from Scripture, that the place of the blessed is above in heaven, and so they refuse that part of the heathen's opinion ; but retain the other, that hell is under ground. Upon what ground, who can show ? it is neither agreeable to reason, nor at all to Scripture. Not to reason, to imagine a place under ground to be a place for souls and spirits, which are so far from an earthly substance. Not to Scripture which tells us,¹ that ' the devil is the prince of the air,' and not dwelling under ground : that tells us that ' the damned are tormented before the angels, and before the throne of the Lamb ;' not in the bottom of the earth, or under ground. And time will be, when there will be no earth at all ; and where will hell be found then ? May we never know where the place of hell is ! but, certainly, it is a most senseless and irrational thing to hold it to be within this earth."—LIGHTFOOT, vol. 6, p. 4, 5.

[*Retributive Justice—exemplified in the Execution of the Murderers of Captain Glas.*]

" HE was using his utmost endeavours to open a new channel for the trade of Great Britain to the interior of Africa, and aimed (if the Government approved of it) to erect an establishment on that coast, near some large navigable river, which he had discovered as suitable, on the west of Senegal. He first went out in the employ of some London merchants, in pursuit of a plant used in dyeing.

" On his return to London, he laid his plan before the Ministry, who furnished him with a ship of some force, and powers to fix a settlement. He arrived safe at the place, but, wanting some corn for his little colony, he set out with wife and daughter, and some men, in a small vessel, to the Canary Islands, where they were all seized, and put in separate prisons. The cause was this : the Spanish Minister in London, hearing of a new settlement on the coast of Africa, and not knowing the nature of it,

¹ Aug. Tract. 13, in Evang. Joh. Hom. 49.

² Quæst. in Deuter.

³ Hic. 11, 19. Vide Stellam, *ibid.*

¹ Eph. ii. 2. Rev., xiv. 10.

sent information to his Court, and particularly described Captain Glas as the great promoter of the scheme, which he suspected would interfere with their fishing trade. In consequence of this, the court of Madrid sent orders to the Governors of those Islands to confine the Captain if he came there. In the mean time the men whom he had left in Africa were murdered by some Arabs, and the ship pillaged. After some years of confinement, the Captain found means, by enclosing a bit of paper (written with his pencil) in a loaf of bread, to inform the British Consul of his situation; and after several letters had passed between the British and Spanish Ministers, he was, with his family, liberated. They took their passage in a trading vessel bound to London, and their friends in Scotland were informed of it. At length the newspapers announced the arrival of the ship in the Irish channel; and at the very time when their aged father and many friends were looking daily for their personal appearance, another newspaper brought the melancholy tidings that they were all murdered! some villains in the ship, knowing that there was much treasure in her, combined together to secure it, and resolved to kill the Captain and crew. Captain Glas hearing a noise on deck, went up with his sword; but one of the fellows, fearful of his bravery, lurked below, and on his going up thrust him through his body from his back. Poor Mrs. Glas with her sweet daughter, clung together begging for mercy, but the cruel wretches heaved them overboard, fast locked in each other's arms! The murderers got to land, secreted the chests of money in the sand, and went to an alehouse to enjoy themselves. They were soon taken up on suspicion, confessed all, and were hanged in Ireland. When this sad news reached Perth, the friends of Mr. Glas were shocked exceedingly, and knew not how to communicate this unexpected event to his poor father. One of them took the paper, and pointing to the paragraph, with solemn silence waited the perusal. Mr. Glas bore the shock with great composure and resignation, and in a few hours attended the church assembly that evening, where all were astonished to see him. He took his part as if nothing had happened. On hearing afterward that those murderers were executed, he made the following uncommon remark, 'It would be a glorious instance of Divine mercy, if George Glas and his murderers should meet together in heaven.'—*Wilson's History and Antiquities of Dissenting Churches.*

[*An Insight into the Human Heart.*]

THE Princess Henrietta Caroline Louise, daughter of Ferdinand Count of Lippe-Biesterfeld and wife of Prince Albert of Anhalt-Dessau, writes thus in a short memoir of herself:

"In the year 1776 an entirely new period in my views of Christianity commenced. I became acquainted with a newly formed society which was to consist of none but sentimental, virtuous, noble souls. They talked much of the Father

of all, and of Jesus Christ, who was held forth as the great pattern of virtue. We strenuously endeavoured to attain to the height of moral excellence. We had a certain sign by which we knew one another, assumed the name of brothers and sisters, and as much as possible, observed a uniformity of dress. We also affected an independence on the rest of mankind, whom we did not consider as noble, excellent, and of superior worth; and had conceived a very exalted idea of the dignity of man when his powers are in proper exercise. We fancied to have attained to an uncommon degree of sanctity and purity of morals, but in the very heart, we were exactly what our Saviour pronounces the Pharisees to be, 'like unto whitened sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanliness.' But this depth of wickedness we were utterly averse to dive into. Mere pride lorded it over us, though we conceived quite otherwise; considering ourselves as valiant champions for the truth, on account of which we had indeed to suffer much reproach; but we sustained it courageously, persuaded that this was the very stamp we were to bear.—O God, what a wretched society were we!"—*Evangelical Magazine*, March, 1812.

[*God's Judgments on a Land for its Wickedness.*]

"Sax ye not the vylayne beggars and valiant vagaboundes whom God plageth with povertie, and myserye for theyr abomynable lyvynge, dysposed to no goodnes, how hartely they wyshe for a ruffelynge daye? Beholde every state almost in every Christen realme, as husbandmen, artfycers, marchaunts, courtiers, with all other degrees as well spyritual and temporal, and I sere me that ye shall saye, but if God of his goodnes amende us not the sooner, there shall come to passe amonge us the ferefull judgement of God spoken by the prophet Osee to the people of Israhell and inhabytors of the lande; 'There is no truthe, no mercye, nor soeyence of God in the yerth. Cursynge and lyenge, manslaughter, theft, and advowtrye hathe overflown, and blood hath towched blood: for the which the yerth shall wayle and every inhabyter in it shall be feeble.' And this as I have sayde not one contrey sawty, and another sawties, one estate fowle and deformed and another pure and clene, the spyrytualtie synful, and the temporalitie set all on vertue, the heades and rulers culpable, and the people oute of blame, nor that any estate maye laye the hole weight of Goddes wrath unto the other, and thereof discharge themselves, but eche of theym is cause both of theyr own harme and other folkes to. And the people are nothinge lesse sawtye, provokynge the wrathe of God, than theyr heades or governours, nor one state particulerlye cause of anothers calamytie. But all we together have synned, and have deserved the vengeance of God, which hangeth before our eyes, redy to fall ere we be aware."—*Quære.*

[Romanist Unity.]

"It is strange," says JEREMY TAYLOR, "that the Dominicans should be of one opinion in the matter of predetermination and immaculate conception, and all the Franciscans of the quite contrary, as if their understandings were formed in a different mold, and furnished with various principles by their very rule."—*Liberty of Prophecy*, p. 511.

[The Devil's Dislike to Interference.]

"THE Devil," says F. PICCOLI, "whom we were going to disturb in that peaceable possession which he had enjoyed during so many ages, made all his efforts to impede our enterprize and prevent our success."—*Lett. Edif.*, tom. 8, p. 53. Edit. 1781.

Gregory Nazianzen. *Carmen de Vita Sua.*

"Est namque hominibus istis hoc in more positum, ut malè à se actorum causas in eos ipsos regiciant quos læserunt; atque ita majorem noxam per conflictu nequiter mendacia sibi adversantibus inferant, se vero ipsos sceleris veluti omnis puros exhibeant."—*At the end of the Prologue.*

"Est enim metus magister longe optimus maximeque opportunus;"—spoken of men in a shipwreck brought by danger to conversion.—*About the middle of the first chapter.*

"SICARI deinde adinstar, iudiciibus me sistunt, hominibus torvo elatoque supercilio metuendus, et unam dumtaxat legem, populi gratiam et favorem, sibi propositam habentibus."—*Chap. 3.*

"Nunc hic recensebo lapides quibus me impetierunt, et quorum tempestate non aliter ac instructissimo convivio me præbui. De quibus unum tamen est quod querar; non enim recta satis in me involarunt, ac in ea solummodo sum fregerant impetum, quæ mortis recipiendæ capacia non sunt."—*Ibid.*

[Plain Preaching.]

"SUFFICIENT quippe nobis debet simplicissimus etiam de fidei nostræ rebus sermo, sufficere debet nuda fides, cum quâ, absque ullo sermonis ornatu, majorem fidelium partem ad desideratam beatitudinem Deus perducit. Etenim, si apud solos eruditos sedem sibi fides deligeret, nescio sane an Deo pauperius aliquid reperiri facile posset.

"Si tamen tantè dicendi cupiditate flagras, si tanto zelo accenderis, si grave adeo ac molestum tibi sit nihil à te proferri in publicum (humani certe quiddam hæc in parte pateris; nec est cur voto isti tuo non faveam); loquere sane et adhortare; verum non sine adjuncto metu, nec semper ac jugiter, nec omnia, nec quâvis occasione, nec apud omnes, nec sine locorum delectu, sed quando, et quantum, et quo loco, et apud quos potissimum decet, loquendum scias."—*Ibid.*, *Chap. 5.*

[Saint Bernard's Device.]

"S. BERNARD took for his device a harp with this motto, *Quid erit in Patria?*—alluding to those which the Israelites in Babylon hung upon the willows, and to the state of his own immortal here in this world, compared with what it was to be in its heavenly country."—*VIEYRA, Serm.*, t. 4, p. 203.

[Want of Clergy.]

"THE number of our clergy is too few. They are not able to attend such vast charges as they ought, especially in London and other great towns, where it is impossible for some ministers, if they should do nothing else, to visit all the families, much less every particular person who is under their cure: and the like in many country parishes. This is one great cause of the increase of dissenters amongst us, of all sorts.

"There were in the small kingdom of Israel at one time 38,000 Levites above the age of thirty. England would require many more to perform their function as they ought, to the profit of the people. And all the patrimony that ever the church had in England would not overdo it, to be divided among so many as would be needful of the clergy, and for maintaining the poor besides, together with the building and repairs of churches, schools, colleges, libraries, and many other charges profitable to the nation.

"And another consideration; if there were such a number of the clergy, there would be more provision for many of our sons, whom we cannot now dispose of, at least not so well."—*LESLIE (Divine Right of Tithes)*, 2, 876.

[Mixture of the Sacramental Wine with Water.]

POPE ALEXANDER I. first mixed the sacramental wine, and left the receipt for holy water. A tolerable epigram upon the subject by some *Mariano*, is quoted by Bernino.

Vino miscet aquam: mixto sale temperat undam,
Regnat Alexander sobrius et sapidus.

[Poverty of the Clergy.]

THE income of the clergy was so very low that in some places they were allowed a whittle-gate,—that is, the minister was privileged to go from house to house in the parish, and for a certain number of days enter his *whittle* (knife) with the rest of the household, and live with them; this has been abolished within the memory of man.¹

¹ "An *herden eark*, a *guse grassing*, and a *whittle gait*," were all the salary of a clergyman, not many years ago, in Cumberland: in other words, his entire stipend consisted of a shirt of coarse linen, the right of commoning *guses*, and the privilege of using a knife (*A. S. eahstetel*) and fork at the table of his parishioners."—*BROCHETT'S Gloss. tw.* J. W. W.

[An everyday Advertisement in 1849.]

Ad Cleros.

"SEXAGINTA Conciones ad Fidem et usum Christianæ religionis spectantes, novis typis accurate Manuscripta in imitantibus mandata, a Presbytero Ecclesiæ Anglicanæ compositis: veniunt apud Ostell, Ave-maria-lane, Londini, Pretium £3.

"Hæ Conciones aptantur ad omnes Dies Dominicæ totius Anni, et ad Occasiones tam speciales, quam consuetas. Prostant venales, simul sub involuero sigillato cui inscribitur Sexaginta Conciones, &c."—*Courier*, Saturday, May 9, 1807.

[*Les Discernans et les Mêlangistes.*]

In the strange exhibitions which were made by the Deacon Paris, "*On voulait savoir quel étoit le principe dominant qui opérait le merveilleux de la convulsion. Cette question très-importante, fut long-temps agitée dans les diverses synagogues des secouristes. Les uns voulaient que ce fût l'œuvre du démon; les autres soutenaient qu'il étoit uniquement l'œuvre de Dieu. Du milieu de ce conflit d'opinions parurent les discernans, qui prétendirent que toute convulsion accompagnée de secours étoit une œuvre mêlée, d'où ils conclurent que dans le merveilleux de la convulsion, il y avait le diable dominant, et le diable dominé. Ceux qui embrassèrent ce sentiment se nommèrent les mêlangistes.*"—DUVERNET, *Hist. du Sorbonne*, tom. 2, p. 310.

[*Triumph of Vice.*]

"VICE," says SOUTH (vol. 4, p. 135), "has clearly got the victory, and carried it against all opposition. It rides on successfully and gloriously, lives magnificently, and fares deliciously every day; and all this in the face of God and man, without either fear of one or shame of the other. Nay, so far are our modern sinners from sneaking under their guilt, that they scorn to hide, or so much as hold down their head for less crimes than many others have lost theirs. Such a rampancy of vice has this age of abused mercies, or rather miracles, brought England to. While on the other hand, the widows and orphans of many brave and worthy persons, who had both done and suffered honourably for their prince, their church, and their country, as a reward for all this, live in want and misery, and a dismal lack of all things, because they had rather work or beg, do or suffer any thing, than sin for their bread."

[*Divers Religions the Spawn of Faction.*]

"THE Hierarchy and English Liturgy being voted down, there was a general liberty given to all consciences in point of religion. The tailor and shoemaker might have cut out what religion they pleased; the vintner and tapster might have broached what religion they pleased;

the druggist and apothecary might have mingled her as they pleased; the haberdasher might have put upon her what block he pleased; the armourer and cutler might have furnished her as they pleased; the dyer might have put what colour, the painter what face they pleased upon her; the draper and mercer might have measured her as they pleased; the weaver might have cast her upon what loom he pleased; the boatswain and mariner might have brought her to what deck they pleased; the barber might have trimmed her as he pleased; the gardener might have lopped her as he pleased; the blacksmith might have forged what religion he pleased. And so every one according to his profession and fancy was tolerated to form what religion he pleased."—*Sober Inspections*, &c., p. 105

[*Conformist and Nonconformist on Obedience and Disobedience.*]

"*Conformist.* Was not there a time when this was a principle among your ministers, that they should obey the orders of the magistrate under whom they lived, if they were not sinful?"

"*Non Conformist.* I am not much acquainted with their opinions in those matters.

"*C.* You may know them then by their practices, which I suppose you will by all means have to be consistent with their principles.

"*N. C.* What practises?"

"*C.* I think there were orders in the late times that no man should pray publicly for King Charles, and they obeyed them. They were required also to keep a thanksgiving for the victories at Dunbar and Worcester, with which I believe the most, if not all, complied. Nay, that thanksgiving was repeated every year at Whitehall, and I believe Cromwell found some among you that would not deny to carry on the work of that day.

"*N. C.* What do you infer from hence?"

"*C.* That they have forsaken their principles: for now they will not obey the king's orders. Mark what I say. They would obey usurpers, because they had a power for the time being; and now they disobey their sovereign, whose power they acknowledge to be just, and who commands things that are not unlawful."—*Friendly Conference*, p. 53.

[*Hospitality of Bishop Seth Ward.*]

"BISHOPS are commanded by St. Paul to be hospitable: never did any yield more punctual obedience to that apostolical injunction than this Bishop of Salisbury (Seth Ward); for, be it spoken without any reflection, no person in that county, or the diocese, that ever I heard of, kept constantly so good a table as he did, which also as occasion required was augmented. He used to say, that he expected all his brethren of the clergy who upon any business came to Salisbury should make use of his table, and that he took it kindly of all the gentry who did so. Scarcely any person of quality passed betwixt London and

Exeter but, if their occasions permitted, dined with him. The meanest curates were welcome to his table; and he never failed to drink to them, and treat them with all affability and kindness imaginable. He often told his guests, they were welcome to their own, for he accounted himself but their steward."—*DR. WALTER POPP'S Life of Bishop Ward*, p. 70.

[*Monstrous Proposition that God is the Author of Sin.*]

DR. JOHN MOORE (Sermon preached before the Lord Mayor at Guildhall Chapel, May 28, 1682) quotes this monstrous proposition from Archer's Comfort for Believers, "that God is the author not of those actions alone, in and with which sin is, but of the very pravity, ataxy, anomaly, irregularity and sinfulness itself, which is in them; yea, that God hath more hand in men's sinfulness than they themselves." And from Dr. Twiss's *Vindic. Gratiæ*, he quotes these words, *fatemur Deum non modo ipsius operis peccaminosi, sed intentionis malæ authorem esse.*

[*Interpreting Gifts of Fanatical Preachers.*]

"ABOVE all for their interpreting gift," says SOUTH, "you must take them upon Ezekiel, Daniel, and Revelation; and from thence, as it were, out of a dark prophetic cloud, thundering against the old cavaliers and the church of England, and (as I may but too appositely express it) breaking them upon the wheels in Ezekiel, casting them to the beasts in Daniel, and pouring upon them all the vials in the Revelation."—*Sermons*, vol. 3, p. 446.

[*Extemporary Prayer.*]

"In extemporary prayer," says FULLER, "what men most admire, God least regardeth; namely, the volubility of the tongue. Oh, it is the heart keeping time and tune with the voice which God listeneth unto. Otherwise the nimblest tongue tires, and loudest voice grows dumb before it comes half way to heaven."—*Good Thoughts*.

[*Infallibility of Dissent.*]

"To them Sootus and Aquinas are sots, cardinals veil their caps: a conventicle can furnish you with doctors more seraphick, more irrefragable. The phanatic that they say went to convert the pope doubtless outfaced the old chair at Rome with much more infallibility than ever pretends to sit there. For most of those that dissent from us are infallibly sure they are in the right. These are the men whose uncontrollable conscience is above all law: or but for one law, and that is, that it should be passed into a law that their consciences shall be bound up by no law. Shall Mahomet go to the mountain, or the mountain come to Mahomet? Shall these men's consciences come to the law, or the law to these

men's consciences? A garment may as soon be fitted to the moon as such a system of laws framed as shall fit every man's conscience. It pinches here,—widen the law: now it pinches as much there, widen that too: till at last the law grows so much too wide, as that the man's conscience having got room enough to turp itself with freedom, wholly shakes off all law, and that which at first pretended only to liberty, shall very fairly end in licentiousness."—*CREYGHTON'S Sermon*, 1682.

[*Proposal that the Archbishops and Bishops should be of Noble Blood.*]

THIS odd, and not very wise proposal occurs in England's wants. "That as among the Jews, where, by immediate Divine appointment, the chief clergyman, Aaron, was brother to the supreme magistrate, Moses, and the priests and the Levites were all of noble stock; and as amongst Christians even here in England antiently, and at this day in foreign Christian states, the chief clergy have been oft of noble, and sometime of royal blood, and the ordinary priests usually sons of the gentry, whereby they come to be more highly honoured, and their just authority better obeyed, so now in England, that the two archbishops may be (if possible) of the highest noble (if not royal) blood of England, and all the bishops of noble blood, and the inferior priests sons of the gentry, and not after the example of that wicked rebel Jeroboam, and our late republicans, to make priests of the lowest of the people, whilst physic and law, professions ever acknowledged in all nations to be inferior to divinity, are generally embraced by gentlemen, and sometimes by persons nobly descended, and preferred much above the divine's profession."

[*Wanderers from Church to Church.*]

"WHAT a devout company of saints are Rebecca, her book, her pattens, and her stool! for all must together; nor would you think her going to church, but removing house. I wonder she is never apprehended for carrying burthens upon the Sabbath-day. Well, this coif and cross-cloth, this blue-aproned saint is as much in the church as the parson's hour-glass, the hassocks, or the people that are buried there. Nor will she tire with a *sermon* hearing, but trudge from Tantlins to Tellins, and hold out killing of a brace or two, and all long courses. Thus are they carried from ordinance to ordinance, like beggars from one church to another, that they may ply at both places."—*Hudibras in Prose*.

[*Taking Notes at Church.*]

In a squib upon the expenditure of the Committee of Safety during the Commonwealth, among the items charged to the Lord Fleetwood's use is one "for a silver inkhorn, and ten gilt-paper books, covered with green plush and Turkey leather, for his lady to write in at church,

—seven pounds, three shillings, and three pence.”
—*Harleian Miscellany*, 8vo edition, vol. 7, p. 149.

[*Men's Hearts must be in Heaven before their Bodies can be.*]

“LET men rest assured of this, that God has so ordered the great business of their eternal happiness, that their affections must still be the forerunners of their person, the constant harbingers appointed by God to go and take possession of those glorious mansions for them; and consequently that no man shall ever come to heaven himself, who has not sent his heart thither before him. For where this leads the way the other will be sure to follow.”—*SOUTH'S Sermons*, vol. 4, p. 541.

[*Worldly Wisdom of the Romish Church.*]

“I WISH,” says SOUTH, “that while we speak loud against those of the Romish Church, we could at the same time inwardly abhor and detest their impieties, and yet imitate their discretion; and be ashamed that those sons of darkness should be so much wiser in their generation than we, that account ourselves such children of light. For be they what they will, it is evident that they manage things at an higher rate of prudence than to fear a change in their church government every six months, or to be persuaded by any arguments to cut their throats with their own hands, or amongst all their indulgences, to afford any to their implacable enemies.”—Vol. 5, p. 341.

[*One Day as a Thousand Years.*]

“WITH the Lord one day is as a thousand years, and a thousand years as one day. And from this very expression some of the ancient fathers drew that inference, that what is commonly called the Day of Judgement, would be indeed a thousand years. And it seems they did not go beyond the truth; nay, probably they did not come up to it. For if we consider the number of persons who are to be judged, and of actions which are to be inquired into, it does not appear that a thousand years will suffice for the transactions of that day. So that it may not improbably comprise several thousand years. But God shall reveal this also in its season.”—*WESLEY*, vol. 7, p. 208.

[*Misuse of the Term “Tenderness of Conscience.”*]

“THERE is a tenderness of conscience which is caused by a certain sour, fretting, goating humour, that corrodes, that sours like the leaven of the Pharisee.—I mean perfect ill-nature, which, mixed with a few unlucky grains of intemperate zeal, frets and galls the very heart of the man, and so he easily mistakes in truth his sore for the tenderness of his conscience. May not this weakness deserve some pity too? Yes: Charity may cover my brother's failings: but that weak-

ness will not be covered which resolves to break out into rebellion the next opportunity. None can more wish to be undeceived, than we to be deceived in what we say of those whose hands were they as strong as their heads weak, would quickly satisfy the world what principles they are of: then you should see that same weak conscience all in armour, strong enough to manage a sword against their king in an army of rebels.”—*CREYGHTON'S Sermon*. 1682.

[*Idea of some early Christians that Nero was Antichrist.*]

“THERE were some early Christians who imagined that Nero was Antichrist: and for that reason maintained either that he must rise again, or that he was not dead; but that he was concealed in some secret place, to appear once again in the flower of his age.”—*BASNAGE'S History of the Jews*, book 3, chap. 7.

[*“Fas est et ab hoste doceri.”*]

OVID, Met.]

A PROFESSOR asks of the Editor of the Gospel Magazine whether he shall attend upon an Arminian Methodist, or a carnal minister in the Established Church, having no other choice. The Editor's reply, “here is an Arminian Methodist Dissenter on one hand; and on the other a blind Episcopalian, who no doubt is as much drenched in the abominable lake as the other. We say, and maturely say, adhere to the establishment in this case. You are sure to hear the Scriptures repeatedly read, and a sound liturgy and prayers, wherein thousands and tens of thousands have joined with heart and lips, who are now around the throne of God and the Lamb.”

[*Baxter's writings and a Christmas Pye.*]

“I ONCE met with a page of Mr. BAXTER,” says ADDISON, “under a Christmas Pye. Whether or no the pastry-cook had made use of it through chance or waggery, for the defence of that superstitious *vivande* I know not; but upon the perusal of it I conceived so good an idea of the author's piety, that I bought the whole book.”

[*The Itch in the Ear.*]

“IN our days,” says SOUTH, “sad experience shows that *hearing sermons* has with most swallowed up and devoured the *practice* of them, and manifestly serves instead of it; rendering many zealots amongst us as really guilty of the superstition of resting in the bare *opus operatum* of this duty, as the papists are, or can be, charged to be in any of their religious performances whatsoever. The apostle justly reproaches such with *itching ears* (2 Tim., iv., 3). And I cannot see but that the *itch in the ear* is as bad a distemper as in any other part of the body, and perhaps a worse.”—*Sermons*, vol. 3, p. 427.

[Gate of Penitence.]

"WHEN an Israelite committed a sin, on the morrow it was found written either on his forehead or the door of his house. He then went to a place which is now included in the Great Mosque, and called the Gate of Penitence,—there he performed penance, and when that penance was accepted, the miraculous writing disappeared." — MEDJIREDDEN, *Fundgruben des Orients*.

The mode of making a Recluse was very summary.

EXTENDIO el Confessor que era aspirada,
Fizo con su mano soror toca negrada
Fo end a pocos dias fecha emparedada;
Ovo grand alegria quando fo encerrada.
GONZALO DE BERCEO, *S. Dom.*, 325.

[The Baptized and the Unbaptized.]

ONE of the Missionaries whom Virgilius, the Bishop of Salzburg (*vir sapiens et bene doctus de Hibernia insula*) sent among the Slavonic people, made the converted serfs sit with him at table where wine was served to them in gilt beakers, while he ordered their unbaptized lords to sit on the ground, out of doors, where the food and wine was thrown before them and they were left to serve themselves. When the lords demanded why they were treated in this manner, he replied, "You, with your unbaptized bodies are not worthy to sit with those who have been regenerated in the sacred font,—but rather to take your food out of doors like dogs."—*De conversione Baiuvariorum et Carinthanorum ad Fidem Christianam*,—apud *Scriptores Rerum Bohemicarum*, p. 18.

[Rash Judgment reproved.]

"THERE is a generation of men that teach it is unlawful to salute men with, Good day, God be with you, or Leave be to you. They will salute none with a good wish unless they know his business: as if every man's business required so little haste as to tarry the leisure of their acquaintance. If all men should pledge them in their own cup, they might pass their whole life without a God speed. They say, we cannot tell whither he goes, or about what; it may be he's going to the tavern to be drunk. It's but a peradventure that he is going to be drunk; but without all peradventure thou art not sober that darrest so rashly judge thy brother."—T. ADAMS'S *Exposition upon the Second Epistle of St. Peter*, 1633.

[Whole Service read by the Parish Clerk.]

WESLEY says that the whole service of the church was read in some churches by the Parish Clerk, perhaps every Lord's Day. He seems to say that this was particularly the case in the

west of England. The pamphlet in which this assertion is made is dated in the year 1745.—WESLEY'S *Works*, vol. 12, p. 351.

["*Loqui variis linguis nolite prohibere.*"]

THE Romanists of a later age were at no loss for an invention which should invalidate the permission given to the Moravians. The following curious passage occurs in the lives of St. Cyril and St. Methodius, published by the Bollandists in their great collection, *ex MS. Blanbrano*. "The apostolic Father and the other rulers of the Church reproved the blessed Cyril because he had dared to set forth the canonical hours in the Slavonic tongue, and thus to alter the institutions of the Holy Fathers. But he humbly answering, said, Brethren and Lords, observe ye the words of the Apostle, saying, *loqui variis linguis nolite prohibere*, forbid not to speak with various tongues. Following the apostolic precept, I did that which ye reprove. But they said, Although the Apostle may have advised to speak in various tongues, yet hath he not willed that the divine solemnities should be haunted in this tongue wherein thou hast set them forth. But when the altercation between them concerning this thing waxed more and more, the blessed Cyril brought before them the words of David, saying, it is written, *Omnis Spiritus laudet Dominum*, let every thing that hath breath praise the Lord. Now if every thing that hath breath should magnify the Lord by praising him, wherefore do ye forbid me to have the solemnities of mass and of the hours modulated in the Slavonic tongue." *Siquidem si quiescimus illi populo aliter aliquando cum ceteris nationibus subversis in lingua Græcâ vel Latinâ, omnino quæ reprehendit non sanissem.*—*Acta Sanctorum. Martii*, t. 2, p. 23.

[A Tub-thumper.]

FOULES says of the "tub-thumpers" in his days, that they are "a sort of people more antic in their devotions than Don Busco's fencing-master; and can so wrinkle their faces with a religious (as they think it) wry look, that you may read there all the Persian or the Arabic alphabet, and have a more lively view of the Egyptian hieroglyphics than either Kircherus or Pierius will afford you."—*History of the Plots of our pretended Saints*, p. 80.

[Popular Preacher.]

WHEN F. Thomas Conecote, who was afterwards burnt at Rome (the Carmelites say, wrongfully), preached in the great towns of Flanders and Artois, the churches were so filled that he used to be hoisted in the middle of the church by a cord, in order to be heard,—*on fut obligé de la suspendre au milieu de l'église avec une corde, afin qu'il pût être entendu de tout le monde.*—HELLOT, vol. 1, p. 327.

[Reading of Sermons.]

"THE Lesser Council of Lausanne, in Switzerland, has addressed a circular letter to all the pastors of the Canton, purporting that they have learned that many of them have adopted a too convenient method of reading their sermons in the pulpit, contrary to the ecclesiastical ordinances, instead of delivering them from memory. The Council have therefore made known that no pastor must read his sermons without special permission."

I copy this from a Magazine of 1806.

[An Hour—the Sermon's length in former days—not more.]

GEORGE HERBERT says, "the Parson exceeds not an hour in preaching; because all ages have thought that a competency; and he that profits not in that time, will less afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing to loathing."—*A Priest to the Temple*, p. 28.

[St. Catherine of Sienna.]

ST. CATHERINE of Sienna had a curious mode of proving that she was the cause of all the sins that were committed. She prayed, she said, for the conversion of sinners: and they were not converted; now the cause of this failure could not be any defect in the Creator, in whom there is no defect: therefore it must be in her want of faith and divine love sufficient to make her prayers efficacious;—so that all the sins which were committed were in this manner attributable to her, and were indeed so many convincing proofs of her own unworthiness. Her crafty confessor admired this new mode of humility, and though some objections to the logic occurred to him, he was too humble to advance them. But I transcribe the words of the arch-rogue who for the audacity of his blasphemous impostures well deserved the rank which he afterwards attained,—that of General of the Dominicans.

"—Aliquando ego," &c.

[Whitefield's Oratory lightly esteemed by Dr. Johnson.]

DR. JOHNSON would not allow much merit to Whitefield's oratory. "His popularity, Sir, said he, is chiefly owing to the peculiarity of his manner. He would be followed by crowds were he to wear a night-cap in the pulpit, or were he to preach from a tree."—*Boswell*, vol. 2, p. 59.

[Johnson on the Expulsion of Methodists from Oxford.]

"I TALKED," says *Boswell*, "of the recent expulsion of six students from the University of Oxford, who were Methodists, and would not de-

sist from publicly praying and exhorting. *Johnson*. Sir, that expulsion was extremely just and proper. What have they to do at an university, who are not willing to be taught, but will presume to teach? Where is religion to be learnt but at an university? Sir, they were examined, and found to be mighty ignorant fellows. *Boswell*. But was it not hard, Sir, to expel them, for I am told they were good beings? *Johnson*. I believe they might be good beings; but they were not fit to be in the University of Oxford. A cow is a very good animal in a field; but we turn her out of a garden.—*Lord Elibank* used to repeat this as an illustration uncommonly happy."

[Dr. Johnson's Remark on Wesley's incontinent Haste.]

"JOHN WESLEY's conversation is good," said *Dr. Johnson*, "but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do."

[Man's Unreadiness to Godwards.]

"I AM often grieved to observe, that although on His part the gifts and callings of God are without repentance; although He never repents of any thing he has given us, but is willing to give it always, yet so very few retain the same ardour of affection which they received, either when they were justified, or when they were (more fully) sanctified."—*Wesley's Works*, vol. 16, p. 261.

[Justification and Sanctification.]

"ALTHOUGH it usually pleases God to interpose some time between Justification and Sanctification, yet we must not fancy this to be an invariable rule. All who think this must think we are sanctified by works, or (which comes to the same) by sufferings. For otherwise, what is time necessary for? It must be either to do or to suffer. Whereas if nothing be required but simple faith, a moment is as good as an age."—*Wesley's Works*, vol. 16, p. 63.

[Marvellous Present of a Relic.]

WHEN *Macarius*, the Patriarch of Antioch, was at Yassy, he made the Bey of Moldavia "a present of immense value: it was the lower jaw of St. Basil the Great, of a yellow colour, very hard and heavy, and shining like gold. Its smell was more delightful than amber, and the small and large teeth were remaining in it unmoved. It came into our hands at Constantinople, says Paul the Archdeacon (Historiographer to the Patriarch on his travels), where it had been treasured up by the relatives of Kyr Gregorius, Metropolitan of the ancient Cæsarea, and was bought for its price in gold."—*Travels of Macarius*, p. 55.

[*Why the Young are more Zealous than the Middle-aged.*]

"I HAVE been often musing upon this, why the generality of Christians, even those that really are such, are less zealous and less active for God, when they are middle-aged, than they were when they were young? May we not draw an answer to this question, from that declaration of our Lord (no less than eight times repeated by the Evangelists). *To him that hath (uses what he hath) shall be given; but from him that hath not, shall be taken away that he hath.* A measure of zeal and activity is given to every one, when he finds peace with God. If he earnestly and diligently uses this talent, it will surely be increased. But if he ceases (yea, or intermits) to do good, he insensibly loses both the will and the power. So there is no possible way to retain those talents, but to use them to the uttermost."—WESLEY'S *Works*, vol. 16, p. 253.

[*Baxter's extreme Notions on the Efficacy of Prayer.*]

BAXTER believed that the woman whom he afterwards married was healed by means of prayer, when far gone in consumption, and after medicine, change of air, and *breast-milk* had been tried without effect. "My praying neighbour," he says, "had often prayed for me in dangerous illness, and I had speedy help. I had lately swallowed a gold bullet for a medicine, which lodged in me too long, and no means would bring it away, till they met to fast and pray, and it came away that morning."

[*Passive Prayer.*]

"AT some times," says WESLEY, "it is needful to say, 'I will pray with the Spirit, and with the understanding: also.' At other times the understanding has little to do, while the soul is poured forth in *passive prayer*."

[*Nearness of our Departed Ones.*]

"I HAVE heard my mother say (says MR. WESLEY, in a letter to Lady Maxwell), 'I have frequently been as fully assured that my father's spirit was with me, as if I had seen him with my eyes.' But she did not explain herself any further. I have myself many times found on a sudden so lively an apprehension of a deceased friend, that I have sometimes turned about to look; at the same time I have felt an uncommon affection for them. But I never had any thing of this kind with regard to any but those that died in faith. In dreams I have had exceeding lively conversations with them: and I doubt not but then they were very near."

[*Wesley and the Statute of Mortmain.*]

"To oblige a friendly gentlewoman," says WESLEY (*Journal*, 10, p. 21), "I was a witness
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to her will, wherein she bequeathed part of her estate to charitable uses; and part during his natural life, to her dog Toby. I suppose though she should die within the year, her legacy to Toby may stand good. But that to the poor is null and void, by the statute of *Mortmain*."

[*Vade ad Apem.*]

"PLINY names one Aristomachus Solensem, that spent threescore years in the contemplation of bees: our whole time for this exercise is but threescore minutes, and therefore we say no more of this but *Vade ad Apem*, practise the sedulity of the Bee, labour in thy calling."—DONNE, *Sermon* 70, p. 713.

[*St. Antholins.*]

"I do nope
We shall grow famous, have all sorts repair
As duly to us, as the barren wives
Of aged citizens do to St. Antholins."
CARTWRIGHT'S *Ordinary*.

[*Wesley and the Cockfighter.*]

"I MET a gentleman in the streets (at New-castle) cursing and swearing in so dreadful a manner, that I could not but stop him. He soon grew calmer, told me he *must* treat me with a glass of wine, and that he would come and hear me,—only he was afraid I should say something against *fighting of cocks*."—*Journal*, 5, p. 94.

[*Wesley and Lincoln College.*]

MR. WESLEY in defending himself against the charge of irregularity for gathering congregations everywhere, and exercising his ministerial office anywhere, contrary to the design of that parochial distribution of duty settled throughout this nation, makes this curious remark, "it is remarkable that Lincoln College was founded '*Ad propagandam Christianam fidem, et extirpandas Hæreses*.'"

[*Experience.*]

"You will encourage J. T. (says MR. WESLEY) to send me a circumstantial account of God's dealings with her soul. Mr. Norris observes, that no part of history is so profitable as that which relates to the *great changes in states and kingdoms*; and it is certain no part of Christian history is so profitable as that which relates to great changes wrought in our souls: these therefore should be carefully noticed and treasured up for the encouragement of our brethren."—WESLEY'S *Works*, vol. 16, p. 123:

[*Perseverance in dry Duty.*]

"THE most desirable prayer is that where we can quite pour out our soul, and freely talk with

God. But it is not this alone which is acceptable to him. 'I love one (said a holy man) that perseveres in *dry duty*. Beware of thinking even this is labour lost. God does much work in the heart even at those seasons.

And when the soul, sighing to be approved, Says *Could I love!* and stops; God writeth *loved.*"

WESLEY'S *Works*, vol. 16, p. 127.

[*Wesley an Exacter of Discipline.*]

HE was careful to enforce the discipline of Methodism. In a letter to Mr. Benson he says, "We must threaten no longer, but perform. In November last, I told the London Society 'Our rule is, to meet a class *once a week*; not once in two or three. I now give you warning: I will give tickets to none in February, but those that have done this.' I have stood to my word. Go you and do likewise, wherever you visit the classes.—*Promises to meet*, are now out of date. Those that *have not met* seven times in the quarter, exclude. Read their names in the Society; and inform them all, you will the next quarter exclude all that *have not met* twelve times; that is, unless they were hindered by distance, sickness, or by some unavoidable business. And I pray, without fear or favour remove the leaders, whether of classes or bands, who do not watch over the souls committed to their care 'as those that must give account.'"—WESLEY'S *Works*, vol. 16, p. 286.

[*Wesley and Quakerism.*]

"FINDING no other way," says WESLEY (*Journal*, vol. 6, p. 66), "to convince some who were hugely in love with that solemn trifle, my brother and I were at the pains of reading over Robert Barclay's *Apology*, with them being willing to receive the light, their eyes were opened. They saw his nakedness and were ashamed."

• [*Supineness of the Clergy previous to Whitefield's Appearance.*]

MR. TOPLADY, in one of his sermons, speaks thus of the Establishment to which he belonged. "I believe no denomination of professing Christians (the Church of Rome excepted) were so generally void of the light and life of godliness, so generally destitute of the doctrine and of the grace of the Gospel, as was the Church of England, considered as a body, about fifty years ago. At that period a *converted* minister in the Establishment was as great a wonder as a comet; but now, blessed be God, since that precious, that great apostle of the English empire, the late dear Mr. Whitefield was raised up in the spirit and power of Elias, the word of God has run and been glorified; many have believed and been added to the Lord all over the three kingdoms; and still, blessed be his name, the great Shepherd and Bishop of souls continues still to

issue his word, and great is the company of preachers, greater and greater every year."

[*Baxter on Infants' Guilt and Corruption.*]

THE "ignorant root" at Kidderminster, as Calamy calls them, were once raging mad against Baxter for preaching "that infants before regeneration had so much guilt and corruption as made them loathsome in the eyes of God. Whereupon they vented it abroad in the country that he preached that God hated and loathed infants. So that they railed at him as he passed through the streets." Dr. Calamy adds, that when on the next "Lord's Day" he cleared and confirmed this doctrine, the people were ashamed and silent. But Baxter himself had more cause to be ashamed for having used language so indiscreet and unwarrantable.

[*The Culimites. Who?*]

"THE Culimites were so called from their founder, one David Culey, who lived about the time of the Revolution, and was, as I have been informed, a native of Guyherne (a hamlet of Wisbech St. Peter's), most of the inhabitants of which place became his followers, and many also of Whittlesea, Wisbech St. Mary's Ontwell, and Upwell; till at length his flock, from very small beginnings, was increased to seven or eight hundred; but since his death, which happened about the year 1718, it has been continually on the decline, and is now so much reduced, that according to the account returned in by the churchwardens, there are not above fifteen families of this sect remaining in the diocese of Ely, who all dwell at Wisbech St. Mary's and Guyherne. David Culey resided generally at Guyherne, where he had a meeting-house, and was in such esteem among his followers as to be styled the Bishop of Guyherne. As to his doctrine it differed very little, I believe, from that of the Anabaptists, to which sect I have been told he himself originally belonged. I once saw a book written by David Culey, wherein his notions were particularly described; the title-page of it was as follows, 'The Glory of the Two Crowned Heads, Adam and Christ unveiled; or the Mystery of the New Testament opened.'"—BENTHAM'S *History of Ely*.

Sortes Biblicæ.

THIS was an early superstition. "It appears," says BINGHAM (b. 16, c. 5, § 3), "that some of the inferior clergy, out of a base spirit and love of filthy lucre, encouraged this practice, and made a trade of it in the French church: whence the Gallician Councils are very frequent in the condemnation of it."

[*On Reciting Sermons by Rote.*]

"THE reciting or repeating part of memory," says SOUTH, "is so necessary, that Cicero himself observes of oratory (which indeed upon a

anored subject is preaching), that upon the want of memory alone '*omnia citius praeclarissima fuerint, in oratore peritura.*' And we know that to a popular auditory it is, upon the matter, all. There being, in the esteem of many, but little difference between sermons read and homilies, save only this, that homilies are much better."—*Sermons*, vol. 4, p. 18.

[*Medal struck by the Methodists expelled the University.*]

SAMUEL WESLEY, the elder, speaks of a medal 'struck by those *Reliquiae Danaum* who were scattered round the world, after they were forced from the University: on the one side of which was a tomb with this inscription, *Pia memoria Academiae Oxoniensis*: on the reverse, *Deo, Ecclesiae, Principi, Victima.*'

[*Unhappy Transformation.*]

"OH that a man should think that to be transformed into a brute for an hour or more should be the way to become a prophet! I was offended, and God (I think) is offended, that when his gracious and good Spirit descended down on Christ as a dove, these men should be for bringing him down as a vulture to tear and shake them in pieces in the communication of it to them."—*A Warning concerning the French Prophets. Single sheet.*

[*Wesley and Rochester's Divine Poems!*]

"HE is very pleasant with me for knowing so little of the world as to be bantered by ladies, and sent in my gown through St. Paul's churchyard, to ask for Rochester's Divine Poems. But he is mistaken in a main circumstance of the story, for 'twas not a gown, but a cloak verily, with which I was accoutred, as were then most of our Academics, when I was sent on that wise errand, not long after I came from the Grammar school, while I was a member of their private Academy, and before I learnt among them to know the world better than I wish I had ever known it. And where's the miracle, that three arch lasses in concert should be too hard for a raw scholar?"—SAMUEL WESLEY'S *Reply to Palmer*, p. 139.

[*Profane Swearing.*]

"MR. B. went to the mayor and said, 'Sir, I come to inform against a common swearer. I believe he swore a hundred oaths last night; but I marked down only twenty.' 'Sir,' said the mayor, 'you do very right in bringing him to justice. What is his name?' He replied, 'R—D—.' 'R—D!' answered the mayor; 'why that is my son!' 'Yes, sir,' said Mr. B., 'so I understand.' 'Nay, sir,' said he, 'I have nothing to say in his defence. If he breaks the law, he must take what follows.'"—WESLEY'S *Journal*, vol. 6, p. 155.

[*The Profane Swearer rebuked.*]

"AS I was walking up *Pilgrim Street*, hearing a man call after me, I stood still. He came up and used much abusive language, intermixed with many oaths and curses. Several people came out to see what was the matter: on which he pushed me once or twice and went away.

"UPON inquiry, I found this man had signalized himself of a long season, by abusing and throwing stones at any of our family who went that way. Therefore I would not lose the opportunity, but on Monday, 4, sent him the following note:—

'Robert Young,—

'I expect to see you between this and *Friday*, and to hear from you that you are sensible of your fault. Otherwise, in pity to your soul, I shall be obliged to inform the magistrates of your assaulting me yesterday in the street. I am

'Your real friend,

'John Wesley.'

"WITHIN two or three hours, Robert Young came and promised a quite different behaviour. So did this gentle reproof, if not save a soul from death, yet prevented a multitude of sins."

[*Profane Swearers silenced.*]

"AT *Darlington*, it being the fair-day, we could scarce find a place to hide our head. At length we got into a little inn, but were obliged to be in a room where there was another set of company, some of whom were cursing and swearing much. Before we went away, I stepped to them, and asked, 'Do you think yourselves that this kind of talking is right?' One of them warmly replied, 'Sir, we have said nothing which we have need to be ashamed of.' I said, 'Have you not need to be ashamed of disobliging your best friend? And is not God the best friend you have?' They stared first at me, and then at one another. But no man answered a word."

[*Warburton's Suggestion for exposing idle Fanatics.*]

"WARBURTON says, in one of his letters to Birch, 'I tell you what I think would be the best way of exposing these idle fanatics—the printing passages out of George Fox's Journal, and Ignatius Loyola, and Whitefield's Journals, in parallel columns. Their conformity in folly is amazing.'"—NICHOLS'S *Illustrations*, vol. 2, p. 109.

[*Wesley's Daily Labour.*]

"AT the close of the year 1786," MR. WESLEY says, "all the time I could save till the end of the week, I spent in transcribing the Society, a dull, but necessary work, which I have taken upon myself once a year for near these fifty years."—*Journal*, vol. 21, p. 25.

[*Wesley on the Expediency of Field Preaching.*]

"A VAST majority of the immense congregation in Moorfields were deeply serious. One such hour might convince any impartial man of the expediency of field preaching. What building, except St. Paul's church, would contain such a congregation? And if it would, what human voice could have reached them there? By repeated observations I find I can command thrice the number in the open air that I can under a roof."—*WESLEY'S Journal*, vol. 11, p. 83.

[*Power of the Gospel in Hospitals.*]

MR. WESLEY himself perceived with what effect religious labourers might be employed in a hospital. Writing in 1741, he says, "I visited a young man in St. Thomas's hospital, who in strong pain was praising God continually. At the desire of many of the patients, I spent a short time with them, in exhortation and prayer. O what a harvest might there be, if any lover of souls who has me upon his hands, would constantly attend these places of distress, and with tenderness and meekness of wisdom, instruct and exhort those on whom God has laid his hands, to know and improve the day of their visitation."—*Journal*, vol. 5, p. 3.

[*Wickedness of the Marshalsea Prison.*]

"I VISITED one in the Marshalsea Prison, a nursery of all manner of wickedness. O shame to man, that there should be such a place, such a picture of hell upon earth! And shame to those who bear the name of Christ, that there should need any prison at all in Christendom!"—*Journal*, vol. 9, p. 41.

[*Eating of Blood.*]

"A YOUNG gentleman called upon me," says WESLEY (*Journal*, vol. 6; p. 103), "whose father is an eminent minister in Scotland, and was in union with Mr. Glas, till Mr. Glas renounced him, because they did not agree as to the eating of blood. Although I wonder any should disagree about this, who have read the 15th chapter of the Acts, and considered that no Christian in the universe did eat it, till the Pope repealed the law which had remained ever since Noah's flood."

[*Newtonian and Hutchinsonian Principles.*]

"I READ Mr. Jones's ingenious Essay on the Principles of Natural Philosophy. He seems to have totally overthrown the Newtonian principles. But whether he can establish the Hutchinsonian is another question."—*Journal*, vol. 14, p. 24.

[*Wesley's Thanksgiving for his wonderful Deliverance.*]

In his *Journal* for 1750, MR. WESLEY thus

refers to his providential deliverance. "Friday, February 9th, we had a comfortable watch-night at the chapel. About eleven o'clock it came into my mind, that this was the very day and hour in which, forty years ago, I was taken out of the flames. I stopped and gave a short account of that wonderful providence. The voice of praise and thanksgiving went up on high, and great was our rejoicing before the Lord."

[*Microscopic Animals—Wonders of.*]

"I MET with a tract," says WESLEY (*Journal*, vol. 10, p. 7), "which utterly confounded all my philosophy. I had long believed that microscopic animals were generated, like all other animals, by parents of the same species. But Mr. Needham makes it, highly probable that they constitute a peculiar class of animals, differing from all others in this: that they neither are generated, or generate, nor subsist by food in the ordinary way."

[*Wesley's Doubts on Astronomy.*]

"AT the request of the author, I took some pains in correcting an ingenious book shortly to be published. But the more I consider them, the more I doubt of all systems of astronomy. I doubt whether we can certainly know the distance or magnitude of any star in the firmament. Else why do astronomers so immensely differ, even with regard to the distance of the sun from the earth? Some affirming it to be only twelve, others ninety millions of miles!"—*Journal*, vol. 10, p. 22.

"I FINISHED Dr. Roger's Essay on the Learning of the Ancients. I think he has clearly proved that they had microscopes and telescopes, and knew all that is valuable in the modern astronomy. But indeed he has fully shown the whole frame of this to be quite uncertain, if not self-contradictory."—*Ibid.*, p. 109.

[*Question, if those in Paradise know what is passing on Earth.*]

"WE had as usual most of the inhabitants (of Epworth) at the Cross in the afternoon. I called afterwards on Mr. — and his wife, a venerable pair, calmly hastening into eternity. If those in Paradise know what passes on earth, I doubt not but my father is rejoicing and praising God, who has in his own manner and time accomplished what he had so often attempted in vain."—*Journal*, vol. 2, p. 54.

[*Johnson never treated Whitefield's Ministry with Contempt.*]

"WHITEFIELD," said Johnson, "never drew as much attention as a mountebank does: he did not draw attention by doing better than others, but by doing what was strange. Were Astley to preach a sermon standing upon his head

on a horse's back, he would collect a multitude to hear him; but no wise man would say he had made a better sermon for that. I never treated Whitefield's ministry with contempt: I believe he did good. He had devoted himself to the lower classes of mankind, and among them he was of use. But when familiarity and noise claim the praise due to knowledge, art, and elegance, we must beat down such pretensions."—BOSWELL, vol. 3, p. 328.

[*Four Popes destitute of Common Sense.*]

QUEEN CHRISTINA told Burnett "it was certain that the church was governed by the immediate care and providence of God; for none of the four Popes that she had known since she came to Rome had common sense." She added, "they were the first and the last of men."

[*Bishop Hall's Care on the drawing up of his Discourses.*]

BISHOP HALL composed his discourses with great care; "Never," he says, "durst I climb into the pulpit to preach any sermon, whereof I had not before in my poor and plain fashion, penned every word in the same order wherein I hoped to deliver it, although in the expression I listed not to be a slave to syllables."

[*Whitgift's Care in drawing up his Notes for Preaching.*]

"ARCHBISHOP WHITGIFT never preached but he first wrote his notes in Latin, and afterwards kept them during his life. For he would say, that whosoever took that pains before his preaching, the older he waxed, the better he should discharge that duty; but if he trusted only to his memory, his preaching in time would become prattling."—Dr. WORDSWORTH'S *Eccl. Hist.*, vol. 4, p. 377.

[*On the breaking off of Habits—exemplified in Wesley's leaving off Tea.*]

"AFTER talking largely with both the men and woman leader, we agreed it would prevent great expense, as well of health as of time, and of money, if the poorer people of our society could be persuaded to leave off drinking of tea. We resolved ourselves to begin and set the example. I expected some difficulty, in breaking off a custom of six-and-twenty years' standing. And accordingly the three first days my head ached, more or less, all day long, and I was half asleep from morning to night. The third day, on Wednesday in the afternoon, my memory fail'd, almost intirely. In the evening I sought my remedy in prayer. On Thursday morning my headache was gone. My memory was as strong as ever. And I have found no inconvenience, but a sensible benefit in several respects, from that very day to this."—WESLEY'S *Journal*, vi., p. 135.

[*On Blasphemous Thoughts.*]

"MANY persons about fifty or a hundred years ago," says MICHAELIS, "found themselves grievously oppressed with *spiritual trials* as they were called, and were filled with anguish on account of blasphemous thoughts which Satan was said to suggest. Books were written about this time, which still sometimes appear in auctions, under the title of *Tria ignita Satanae*. Divines too treated of these high trials, and gave advices as to the best plan for encountering Satan, which if collected together might with the greatest propriety be intituled, *Advices how to have Blasphemous Thoughts hourly and momentarily in the mind*: for the more pains a man takes to guard against any idea which he regards with peculiar horror, the more apt will it be to intrude."—*Commentaries on the Law of Moses*, translated by Dr. Smith, vol. 2, p. 270.

[*Increase of Ungodliness admitted by the Assembly.*]

"*Conformist.* You make an outcry through the nation and tell the people that all ungodliness hath overflowed it only since Bishops and Common Prayer came home again. Which is an arrant lie, as will be made good if need be against the best of you. For it began to break in upon us when the Bishops and all good order were thrown down, and the kingdom put into arms. Then men ran into excess of riot when there was no restraint upon them. I will not say into so much drunkenness, but into whoring (I may add atheism and irreligion) and such like wickedness, which are said now to be the reigning sins. And though men were not presently openly lascivious and profane (for the older wickedness grows the bolder it is), yet then they got loose from their chains, and these works of darkness secretly lurked and were privately practised.

"*Non-Conformist.* I do not believe you.

"C. You will believe the Assembly I am sure, and they say so.

"N. C. Where?

"C. In their petition to the Parliament of July 19, 1644, where they desire in the seventh branch of it, that some severe course may be taken against fornication, adultery and incest; which do greatly abound, say they, *especially of late, by reason of impunity.*"—*Friendly Conference*, p. 114.

[*Punishments enforced against Catholics.*]

"THE law made by Protestants prohibiting the practise of other religions beside their own, alloteth out the same punishment to all them that do any way vary from the public communion book, or otherwise say service than is appointed there, as it doth to the Catholics for hearing or saying of a mass. And although the world knoweth, that the order set down in that book be commonly broken by every minister at

his pleasure, and observed almost no where; yet small punishment hath ever ensued thereof. But for hearing of a mass, were it never so secret, or uttered by never so weak means, what imprisoning, what arrayning, what condemning hath there been!"—*Brief Discourse why Catholics refuse to go to Church*, 1580.

A SORT of inferior royalty was attached to a Chief who had a Cathedral within his territories:

"*Regnante Kinwino rege West-Saxonum, erat quidam nobilis vir, Cyssa nomine, et hic erat regulus in cujus dominio erat Wiltesire et pars maxima de Berkshire. Et quia habebat in dominio suo episcopalem sedem in Malmesburia, regulus appellabatur. Metropolis vero urbs regni ipsius erat Bedewinde.*"—DUGDALE'S *Monasticon*, vol. 1, p. 97.

[Question of false Principles.]

"You may have some good done you by false principles," says the Conformist in the Dialogue, "nay, those very principles may make you do some things well, which shall make you do other things ill.

"N. C. That's strange.

"C. Not so strange as true. For what principle was it that led the Quakers to be just in their dealing?

"N. C. That they ought to follow the light within them.

"C. This led them also to be rude and clownish, and disrespectful to governments. For all is not reason that is in us: there is a world of fancy also, and the flashes of this now and then are very sudden and amazing, just like lightning out of a cloud."—*Friendly Conference*, p. 131.

[False Miracles.]

B. PETRUS DAMIANUS in his Life of St. Romualdo complains of the false miracles with which hagiology abounded in his days. He says, "*Nonnulli enim Deo se deferre existimant, si in extollendis Sanctorum virtutibus mendacium fingant. Hi nimirum ignorantes Deum nostro non egere mendacio, relicta veritate, qua ipse est, falsitatis ei putant se placere posse commento. Quos bene Jeremias redarguit, dicens—docuerunt linguas suas loqui mendacium; ut inique agerant laboraverunt.*"—*Acta SS.* Feb., tom. 2, p. 104

[Appropriation of the Title of Saint.]

"THEY will by no means give the title of Saint to one of the Apostles or Evangelists of the Lord (though I think they will call them *holy*, which is the same), no, not when they read a text out of their writings; for which I can conceive no other reason but that their good dames and masters do not like it; they are afraid that it is popish. And rather than these *men servers* will be at the pains of convincing them of their error, or, to speak more properly, rather than venture

the danger of losing them (for many might in a passion fly off, if they heard the name of saint given to any but themselves) they will not offend their tender ears by naming that abominable word."—*Friendly Conference*, p. 48.

[The Disputant and the Devil.]

"ONE that used often to preach for Mr. Huntington, was talking one Lords-day morning at Providence Chapel, about a trial he underwent in his own parlour wherein the Devil had 'set in' with his unbelief to dispute him out of some truth that was essential to salvation. He said he was determined that the Devil should not have his way: and he therefore 'drew a chair for him, and desired him to sit down that they might have it out together.' According to his own account he gained a great victory over the empty chair."—*The Voice of Years concerning the late Mr. Huntington*, p. 12.

[Encouragement given to the German Peasants by Thomas Monetaricus.]

P. RICHEOME, the Jesuit, says that Thomas Monetaricus in his epistle to the German peasants during their insurrection, encouraged them thus: "*Battez sur l'enclume de Nembrot, et renversez la tour; il n'est possible de vous delivrer de la crainte des hommes, tandis que ceux-ci (les magistrats, Empereurs and Roys) vivent; on ne vous sauroit rien dire de Dieu, tandis qu'ils vous commandent. C'est la signification de l'enclume martele par trois mareschaux, qu'ils faisoient mettre a la premiere page de leurs livres.*"—*Plainte Apologetique*, p. 170.

[Forced Abolition of Superstition.]

P. RICHEOME quotes this from Calvin's Commentary on Daniel C. 6, "*Les Princes terriens s'eslevent contre Dieu, se privent de leur puissance, ains sont indignes d'estre mis au nombre des hommes. Il faut donc plutost leur cracher au visage que leur obeir, s'ils n'abolissent toute superstition.*"—*Plainte Apologetique*, p. 171.

[Instance of Profound Humility.]

"BARCENA, the Jesuit, told another of his order that when the Devil appeared to him one night, out of his profound humility he rose up to meet him, and prayed him to sit down in his chair, for he was more worthy to sit there than he."—THOMAS ADAMS'S *Divine Herbal*.

[Princes of the Nations in Heaven.]

"THE seventy nations which people the earth have their princes in heaven, who surround the throne of God, as officers ready to execute the orders of their King. They encompass the ineffable name, and every first day of the year petition for their new years' gifts—that is, for a certain portion of blessings which they are to

shed upon the people committed to their charge. To this measure which is then granted, nothing can be added or diminished: the princes may beg and pray all the days of the year, and the people petition their princes, but all to no purpose. And this makes the peculiar difference between the people of Israel and other nations; for as the name of Jehovah is peculiar to the Jews, they may every day obtain new graces.” —BASNAGE, book 3, ch. 13.

[*Jordan and the Demoniac.*]

“THE blessed Jordan, second general of the Dominicans, is said to have pacified a raging madman by acceding to his wishes in a venturesome experiment. The Demoniac who had violent and mischievous fits, being one day fast bound, and lying upon a bed, grinned at him and exclaimed, Oh if I could but get at thee, I would break every bone in thy body. Jordan immediately ordered him to be loosed, and the man lay still as if he could not move. He uttered however another pleasant wish;—Oh if I could but have thy nose between my teeth, and Jordan bent down and put his nose close to the madman’s mouth. The story says that the Demoniac having no power to bite, licked it like a dog.” —*Acta SS.* Feb., tom. 2, p. 729.

[*John Walsh and the Earthquake at Lisbon.*]

“ONE thing I shall mention to you for its oddness. I was very well acquainted with Lisbon, and sometimes expressed a doubt of Divine Providence, because it was not swallowed up by an earthquake: thus, notwithstanding the Divine question, *Who art thou, O man! that judgest?* I sometimes puzzled those that were better than myself, with this. Why then is not such a ’ruel place destroyed by earthquakes?’ Hence you may imagine that its fall affected me greatly; not so much with compassion alone for the sufferers, but as it was a means of convincing me of my error, and of making me more earnest in the work of faith.” —JOHN WALSH. *Arminian Magazine*, vol. 2, p. 432.

[*Cotton Mather of the venerable Eliot.*]

COTTON MATHER says of the venerable Eliot, “his whole breath seemed in a sort made up of ejaculatory prayers, many scores of which winged messengers he dispatched away to heaven upon pious errands every day. By them he bespoke blessings upon almost every person or affair that he was concerned with; and he carried every thing to God with some pertinent hosannahs or hallelujahs over it. He was a mighty and a happy man that had his quiver full of these heavenly arrows! and when he was never so straitly besieged by human occurrences, yet he fastened the wishes of his devout soul unto them, and very dexterously shot them up to heaven over the head of all.” —*Magnalia Christi Americana*, book 3, p. 176.

[*Bible translated into the Slavonic Tongue by Jerome.*]

ST. JEROME is said to have translated the Old and New Testament into the Illyrian (or Slavonic) language, his native tongue. And this version was still used in the church service when Dubrarius wrote.—DUBRARIUS, p. 4.

[*Bishop Croft and the Surplice Question.*]

“PERCHANCE,” says the Humble Moderator, BISHOP CROFT, “I appear a great enemy to the surplice, so often naming it; I confess I am, would you know why? Not that I dislike, but, in my own judgement, much approve a pure white robe on the minister’s shoulders, to put him in mind that purity becomes a minister of the gospel: but such dirty, nasty surplices as most of them wear, and especially the singers in cathedrals (where they should be most decent), is rather an imitation of their dirty lives, and have given my stomach such a surfeit of them, as I have almost an averseness to all: and I am confident had not this decent habit been so undecently abused, it had never been so generally loathed.”

[*South’s Description of True Wit.*]

“TRUE wit,” says SOUTH, “is a severe and manly thing. Wit in divinity is nothing else but sacred truths suitably expressed. It is not shreds of Latin or Greek, nor a *Deus dixit* and a *Deus benedixit*, nor those little quirks or divisions into the *ôrt*, the *diôrt*, and the *kaôrt*, or the *egress*, *regress* and *progress*, and other such stuff (much like the style of a lease), that can properly be called wit. For that is not wit which consists not with wisdom. For can you think that it had not been an easy matter for any one in the text¹ here pitched upon by me, to have run out into a long fulsome allegory, comparing the scribe and the householder together, and now and then to have cast in a rhyme, with a *quid*, a *quo* and a *quomodo*, and the like? But certainly it would then have been much more difficult for the judicious to hear such things, than for any, if so inclined, to have composed them. The practice therefore of such persons is upon no terms to be endured.” —*Sermons*, vol. 4, p. 48.

[*William Edmundson the Quaker—his Goodness.*]

SPEAKING of the Journal of William Edmundson, a Quaker preacher in the seventeenth century, he says, “If the original equalled the picture (which I see no reason to doubt) what an amiable man was this! His *opinions* I leave: but what a *spirit* was here! What faith, love, gentleness, long-suffering! Could mistakes send such a man as this to hell? Not so. I am so far from believing this, that I scruple not to say, ‘Let my soul be with the soul of William Edmundson!’” —WESLEY’S *Journal*, xiv., p. 14.

¹ Matthew, xiii., 52.

[*Death of the Good.*]

"I was desired by Lady F. to visit her daughter ill of a consumption. I found much pity, both for the parent and the child, pining away in the bloom of youth: and yet not without joy, as she was already much convinced of sin, and seemed to be on the very brink of deliverance. I saw her once more, on Sat. 29, and left her patiently waiting for God. Not long after my brother spent some time with her in prayer, and was constrained, to the surprise of all that were present, to ask of God again and again, that he would perfect his work in her soul, and take her to himself. Almost as soon as he had done, she stretched out her hands, said, 'Come, Lord Jesus,' and died."—*Journal*, vol. 9, p. 70.

[*Question of Evidence concerning a remarkable Miracle.*]

BISHOP HALL, speaking of the good offices which angels do to God's servants, says, "Of this kind was that marvellous cure which was wrought upon a poor cripple at St. Maderus, in Cornwall, whereof, besides the attestation of many hundreds of the neighbours, I took a strict examination in my last visitation. This man, for sixteen years together, was obliged to walk upon his hands, by reason the sinews of his legs were so contracted. Upon an admission in his dream to wash in a certain well, he was suddenly so restored to his limbs, that I saw him able to walk and get his own maintenance. The name of this cripple was John Trebbie." "And were," says John Wesley, "many hundreds of the neighbors, together with Bishop Hall, deceived in so notorious a matter of fact, or did they all join together to palm such a falsehood on the world? O incredulity, what ridiculous shifts art thou driven to, what absurdities wilt thou not believe, rather than own any extraordinary work of God!"

[*An Impostor Prophet.*]

"I rode with Mr. Piers to see one who called himself a prophet. We were with him about an hour; but I could not at all think that he was sent of God: 1. because he appeared to be full of himself, vain, heady and opinionated: 2. because he spoke with extreme bitterness both of the king and of all the bishops and all the clergy: 3. because he aimed at talking Latin, but could not; plainly shewing, he understood not his own calling."—*Wesley's Journal*, vol. 6, p. 128.

[*Catharine of Sienna—one of her lying Revelations.*]

It is one of the lying revelations of St. Catharine of Sienna, that the Agony in the Garden was occasioned in our Saviour by the thought of those who would derive no salvation from his death. And that if he had prayed for them, even the

reprobate must inevitably have been saved, but the love of justice prevented this, and made him add to his prayer the words, "nevertheless, not my will, but thine be done."—"Ipsa in quadam abstractione didicit, quod Salvator tristitia et sudorem sanguinem passus est, orationemque illam fecit propter illos, quos providebat fructum sue passionis non debere participare; sed quia diligebat iustitiam apposuit conditionem, verumtamen non mea, sed tua voluntas fiat; quam si non apposuisset, dicebat ipsa, quod omnes salvati fuissent. Impossibile namque erat, orationem filii Dei frustrari suo effectu."—*Acta Sanctorum*, Ap. 30, p. 905.

[*Saint Furcens. "De minimis non curat Lex."*]

"In one of the ecstasies of St. Furcens, the devil accused him of speaking idle words, and it appeared that the good axiom, *de minimis non curat lex*, was current law in heaven: *cumque victus Satanas sicut contritus coluber, caput releveret venenosum, dixit, 'utiles sermones saepe protulisti, et ideo non debet illarum vitia perfrui beatitudo; Sanctus Angelus dixit, 'Nisi principatus produceris crimina, propter minima non peribis.'*"—*Acta Sanctorum*, 16 Jan., p. 38.

[*Extempore Preaching.*]

ACCORDING TO BINGHAM, "Origen was the first that began this way of preaching in the church. But Eusebius says, he did it not till he was above sixty years old, at which age, having got a confirmed habit of preaching by continual use and exercise, he suffered the *ταχὺπέποι*, or notaries, to take down his sermons which he made to the people, which he would never allow before. Pamphilus, in his Apology for Origen, speaks the matter a little more plainly: for he makes it an instance of his sedulity in studying and preaching the word of God, that he not only composed a great number of laborious treatises upon it, but preached almost every day extempore sermons in the church, which were taken from his mouth by the notaries, and so conveyed to posterity by that means only."

"Gregory Nazianzen, St. Basil, St. Augustine, and, above all, he of the golden mouth, were in the habit of extempore preaching; and both he and Augustine use expressions concerning 'illapses and assistances of the Spirit' in such preaching, which give more sanction to fanatics than Bingham is willing to allow. 'If a man,' he says, 'would disingenuously interpret these and the like expressions of the ancients, he might make them seem to countenance that preaching by the Spirit, which some so vainly boast of, as if they spake nothing but what the Spirit immediately dictated to them, as it did to the apostles by extraordinary inspiration. Which were to set every extempore, as well as composed discourse, upon the same level of infallibility with the Gospel. Which sort of enthusiasm the ancients never dreamed of. All they pretended to from the assistance of the Spirit, was only that ordina-

ry assistance which men may expect from the concurrence of the Spirit with their honest endeavours, as a blessing upon their studies and labours; that whilst they were piously engaged in his service, God would not be wanting to them in such assistance as was proper for their work, especially if they humbly asked it with sincerity by fervent supplication and prayer."—Book 14, ch. 4, § 11, 12.

[*Quaker's Grass—a Name in existence previous to the Sect.*]

IN COTGRAVE'S Dictionary of the French and English Tongues, one of the significations of the word *Amourettes* is thus given, "also the grass termed Quakers and Shakers, or quaking grass." The date of the Dictionary is 1632. I believe it has generally been supposed that the grass obtained this common name in allusion to the sect which is so called; here, however, it occurs before the sect existed,—for at the time when Cotgrave's work was printed George Fox was only eight years old.

[*Humanizing Power of Literature, Religious especially.*]

"LETTERS accompanied their progress; the perusal of the Holy Scriptures, the transcribing of manuscripts, the decoration of churches, the illumination of books, the invention of various colours for painting, those amusements which might best contribute to wean the minds of barbarians from the din of arms, and the ferocious manners of savage life, all were cultivated with diligence, and rendered fashionable and endearing by religion."—COLUMBANUS *ad Hibernas*, No. 6, p. 55.

[*Bishop Seth Ward's College of Matrons.*]

"BUT the greatest and most reasonable act of charity and public beneficence, was building and endowing that noble pile, I mean the college of matrons, for the entertainment and maintenance of ten windows of orthodox clergymen. I have often heard him express his dislike if any one called it an hospital; 'for,' said he, 'many of these are well descended, and have lived in good reputation; I would not have it said of them, that they were reduced to an hospital, but retired to a college, which has a more honourable sound.'"

—WALTER POPE'S *Life of Bishop Ward*, p. 79.

[*Work of Conversion.*]

TOPLADY speaks of a man who, not understanding a word of Welsh, was converted by a Welsh sermon. "Can there be a stronger proof," he says, "that the work of conversion is the work of God only!"

[*Fanatical Persuasion.*]

"THAT fanatic," says SOUTH, "spoke home

and fully to the point, who said, 'that he had indeed read the Scripture, and frequented ordinances for a long time, but could never gain any true comfort, or quiet of mind, till he had brought himself to this persuasion, that whatsoever he had a mind to do, was the will of God that he should do.'"

[*Thomas à Kempis.*]

BOSWELL says "there are sixty-three editions of Thomas à Kempis in the king's library,—and copies in eight languages. Latin, German, French, Italian, Spanish, English, Arabic, and Armenian."

[*Warning against R. C. Confession.*]

IN his sermon of confession the Catholic Bishop WATSON warns his hearers against the practice. "A sinner," he says, "ought not to accuse himself wrongfully in general, as saying that he hath been the most shamefullest lived, and the greatest sinner that ever was, or that can be, or any other little saying, for they be nought and false. What knoweth he how great sinners hath been, or may be? and therefore men must put away such indiscreet sayings, and speak soberly, wisely, and faithfully to Almighty God in their confessions, and then let them not doubt, but steadfastly trust of absolution and pardon for all their sins."—ff. 125.

[*Warning against Women Professors.*]

"ST. FRANCISCO DE PAULA warned his disciples to avoid the society of women in general, but of women who professed a greater love of devotion than others, he bade them beware especially—as if they were vipers. *Feminarum, præsertim religiosarum, et quæ devotionis majoris studium profluentur, vitabat consortia, et Religiosis suis specialiter fugienda commendabat, tamquam si vipera essent.*"—Acta Sanctorum. April, tom. 1, p. 108.

[*James II.'s Directions to Preachers.*]

IN the directions concerning preachers which JAMES II. set forth, 1685, it is said "Since preaching was not anciently the work of every priest, but was restrained to the choicest persons for gravity, prudence, and learning, the archbishops and bishops of his kingdom are to take care whom they license to preach, and that all grants and licenses of this kind heretofore made by any chancellor, official commissioner, or other secular person (who are presumed not to be so competent judges in matters of this nature) be accounted void and null, unless the same shall likewise be allowed by the archbishop, or the bishop of the diocese, and that all licenses of preachers hereafter to be made or granted by any archbishop or bishop, shall be only during pleasure; otherwise to be void to all intents and purposes, as if the same had never been made nor granted."

[*St. Patrick—a wonderful Preacher.*]

"OF all preachers St. Patrick was the most tremendous. He went through the four Gospels in one exposition to the Irish at a place called Finnablaire, and he was three days and nights about it, without intermission, to the great delight of the hearers, who thought that only one day had passed. St. Bridget was present, and she took a comfortable nap, and had a vision."

—JOCELINE's *Life of St. Patrick*, p. 81-2. *Acta Sanctorum. Martii*, tom. 2, p. 560.

[*Paul Greenwood the Preacher.*]

"WHEN Paul Greenwood (a well-known preacher in his day) became delirious in his last illness, it was first perceived by the gentleman at whose house he lodged, for upon asking him how he did, he answered, 'They tell me that the heavens and the earth are fled away, and there is no more place found for them.' His host replied, 'Well, if they are, we shall have new heavens and a new earth, you know.' 'That is true,' said Greenwood, and was out of bed in a moment to see what sort of appearance the world made. When he got to the window, he observed, 'The Lord hath spared this corner where we live: what a mercy that is!'"

[*Variety of Men's Understandings, &c.*]

ONE of the most moderate writers that ever wrote upon the subject of the Church Establishment, says, "Men's understandings are as various as their speech or their countenance; otherwise it were impossible there should be so many understanding and moderate, yea, and conscientious men also, Papists, Lutherans, Calvinists, all in such opposition one against another, all believing Scripture, yet so differing in the deductions from Scripture."

The Naked Truth, by an humble Moderator, Herbert Croft, Bishop of Hereford, as verily supposed.—SCOTT'S *Somers' Tracts*, vol. 7.

[*Sailors Swearing and Praying.*]

"A MAN who went to sea in a state of much religious distress, before he became a Methodist, asked the sailors if they ever prayed. 'Pray?' replied one of them. 'Our prayers and swearing are just the same: for when we pray, we think of no good; and when we swear, we think of no harm.'"

[*Cranmer on Unholy Alliances in Germany.*]

"CRANMER says in a letter to Oslander, —*Nam ut interim de Uxoribus taceam, a vobis aut vestrum certe nonnullis, ut apparet, approbatis, deque eo quod Magnatum filii concubinas habendas permittitis (videlicet ne per nuptias legitimas hereditates dispergantur) qui concubinatum in Sacerdotibus tantopere avertati estis: quid poterit a vobis in excusationem allegari pro eo, quod permittis,*

a divorcio, utroque conjuge vivo, novas nuptias coire et quod adhuc deterius est, etiam abque divorcio uni plures permittitis uxores. Id quod et tute, si recte memini, in quibusdam tuis ad me literis apud vos factum diserte expressisti, addens Philippum ipsum sponsalibus posterioribus, ut paramymphum credo atque auspiciem, interfuisse."

—STRYPE's *Cranmer*, App., No. 29.

[*The Holy Spirit.*]

"THE Holy Spirit," says HUNTINGTON in one of his letters, "is the Spirit of all grace, the planter of all grace, and the life of every fruit which he produces. And hence he is called a wind to move his own plants, and to make them emit their scent, their savour, and their odours. He is called dew, to refresh and enliven; water also to moisten and give rooting. But upon love and joy he operates as the Spirit of burning; warming, enflaming, and enlarging; and these to me are the most sweet. These are a few scraps to exercise, amuse, ponder over, and make out. *But after all it is but little we know of what we have got within.*"—Gleanings of the Vintage, Part 4, p. 40.

"MILAGROS de Nuestra Señora la Vulnerata, venerada en el COLEGIO INGLÉS desta Ciudad de Valladolid. Compuesta por el P. Gregorio de Mendiola."—Valladolid, 1667.

"WITH a relation of the miracles of this our Lady so venerated by the English College in Valladolid, is an account of what the Holy Image suffered by *Heretics*, and particularly by that 'monstrous infernal Queen Elizabeth,' which induced the forming of English Colleges in this and other places as Houses of Refuge; a list of Englishmen belonging to the College of Valladolid is given at page 89, the resorting to which seems to have produced great sensation in Spain, and perhaps was the immediate cause of the attempt at Invasion by the Spanish Armada to reduce the English by force to the Catholic Religion—'entrando en un santo corage y zelo contra la heregia que a tanta desdicha, y miseria tenia reducida su patria; vistiendose de nuevo ferbor para hazer guerra y reducir a INGLATERRA a la sinçera y pura Religion Catholica.'"—*Book Catalogue*.

[*Doctrine of Universal Grace.*]

"THE doctrine of universal grace, says the editor of Thomas Letchworth's Discourses, of which a manifestation or portion is given to every man, and by obedience to which he is enabled to fulfil his duty, and to walk acceptably with his Creator, is the leading principle of the Society,—and they hold as the necessary result of it, that true worship consists in a humble prostration of heart and communion of spirit with the Father of mercies, and is therefore perfectly consistent with a state of silence."

[*Johnson on Women's Preaching.*]

"WHEN Boswell told Johnson one day that he had heard a woman preach that morning at a Quakers' meeting, Johnson replied, 'Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all.'"

[*Fervency of Prayer.*]

It is related of Edward Hopkins, one of the early Governors of Connecticut, that "his prayers were so fervent that he frequently fell a bleeding at the nose through the agony of spirit with which he laboured in them."—COTTON MATHER, B. 2, p. 23.

[*Women's Offerings preceding the Covenant.*]

"THE Seamstress brought in her silver thimble, the chamber maid her bodkin, the cook his silver spoon, the vintner his bowl into the common treasury of war; and they who contributed to so pious a work were invited more than others in some churches to come to the Holy Communion in the very time of administration. And observed it was that some sorts of females were

freest in those contributions, so as to part with their rings and ear-rings, as if some golden calf were to be molten and set up to be idolized,—which proved true, for the Covenant a little after was set up."—*Sober Inspections*, &c., p. 128.

[*Sin against the Holy Ghost.*]

"SOME do sin of human frailty, as did Peter: and this is called a sin against the Father, who is called Power. Some do sin of ignorance, as did Paul; and this is called a sin against the Son, who is called Wisdom. Some do sin of mere will and malice, choosing to sin, although they know it to be sin; and this is the sin against the Holy Ghost, to whom is appropriated particularly grace and goodness, the which a man most wickedly contemneth and rejecteth when he sinneth wilfully against his own conscience; and therefore Christ saith, that a man shall be forgiven a sin against the Father and the Son, as we do see it was in Peter and Paul; but he that sinneth against the Holy Ghost, shall never be forgiven, neither in this world, neither in the world to come."

A brief Discourse containyng certayne reasons why Catholiques refuse to go to Church, ff. 4. —Doway, 1580.

COLLECTIONS

CONCERNING CROMWELL'S AGE.

Letters of Cromwell.

THE Letters annexed were forwarded to the lamented Southey by the Rev. J. Neville White, the brother of Kirke White, who states:—

"These three Letters of Oliver Cromwell were found among the Court Rolls belonging to the Manor of Wymondham Cromwell, in the County of Norfolk, and were given by the Steward of that Manor to the Rev. J. Neville White, who has presented them to his friend the Rev. Samuel Tilbrook, of St. Peter's College, Cambridge, in conformity to a wish expressed on his part, that through him these interesting relics of the Protector Cromwell, might be deposited in the Fitz-William Museum at Cambridge.

"N. B.—The Manor of Cromwell is situated in the parish of Wymondham, and was formerly in the possession of a branch of the Cromwell family,—from whom, it in the early part of the 17th Century passed by purchase to John, Lord Hobart,—in whose family it now continues."—*Vide PLUMFIELD'S History of Norfolk*, vol. 1, p. 120; and *NOBLE'S Memoirs of the Cromwells*, vol. 2, p. 132, &c.

The Editor has had them collated by his brother, the Rev. Edward Warter, M.A., President of Magdalen College, Cambridge, but he is not sure that all the words are correct even now. Those who wish for further information will find it in the remarks of the late Samuel Tilbrooke, of Peter House, affixed to the originals in the Fitz-William Museum. They have been before printed.

Southey's excellent Life of Cromwell, drawn more or less from the present collections, was first printed in No. 50 of the Quarterly Review, vol. 25, p. 279–347.

CROMWELLI

TRES EPISTOLÆ AUTOGRAPHÆ
quæis "tempus edux rerum"
pepercit.¹

"To the Right Noble the Lord Wharton, Thise.

"My deare friende my Lord,

"If I knowe my hart, I love you in truth, and therefore if from the jealousy of unfaynned love I playe the foole a little, and say a word or two att guesse I know you will pardon itt. It wear a blithe thinge by letter to dispute over your

doubts or to undertake answere your objections. —I have heard them all, and I have rest from the trouble of them, and what has risen in my owne hart, for which I desire to bee humble thankfull.

"I doe not condemne your reasonings, I doubt them, it's easie to object to the glorious actinges of God—if we look too much upon instruments. I have heard computations made of the members in par.^l"—good kept out, the most bad remayning; it has bene soe this 9 yeears, yett what has God wrought, the greatest workes last, and still is at worke—therefore take heeds of this scandall.—Bee not offended att the manner, perhaps noe other way was left, what if God accepted the seale? as he did that of Phineas, whose reason might have called for a furye. (?) What if the Lord have witnessed his approbation and acceptance to this alsoe? not only by signall outward acts, but to the hart alsoe. What if I feare my friend should withdrawe his shoulder from the Lord's worke (O it's greivous to doe soe), through scandalls, through mistaken reasonings, there's difficulty—there's trouble—in the other way, there's safte—case—wisdom.

"In the one noe cleerness (this is an objection indeed), in the other satisfaction. It is well if wee thought of that first and severed from the other considerations which doe often byace if not bribe the minde, whereby mists are often raised in the way wee should walke in, and wee call it darknesse or dissatisfaction. O our deceitfull harts, O this fleeting world! How great is it to bee the Lord's servant in any drudgerie? (I thought not to have written neere the other side—love will not lett me alone. I have been often provoked)—in all hazards his work is fare above the worlds best. He makes us able in trouble to say soe, wee cannot of ourselves. How hard a thing it is to reason ourselves up to the Lord's service—though it bee soe honourable, how easie to putt ourselves out of itt, where the Flesh has soe many advantages.

"You was desired to goe alonge with us, I wish it still, yet wee are not tryumphinge—we may (for ought flesh knowes) suffer after all this, the Lord prepare us for his good pleasure. You were with us, in the forme of things—why not in the power? I am perswaded your hart hankers after the hearts of your poore friendes—and will untill you can find others to close with—which I trust (though wee in ourselves bee contemptible) God will not lett you doe.

"My service to the deare little lady, I wish

¹ Copy of the Inscription on the cover of the book which contains the Cromwell MSS.

you make her not a greater temptation than she is—take heede of all relations—mercy should not bee soe, yet wee too ofte make them soe.

"The Lord direct your thoughts into the obedience of his will, and give you rest and peace in the truth, pray for

"Your most true and affectionate

"Servant in the Lord,

"O. CROMWELL.

"Cork, 1st of Sept, 1649.

"I received a letter from Rob. Hammond whome trulye I love in the Lord with most entyre affection, it much grieved mee, not because I judged but feared the whole spirit of itt—was from—temptation, indeed I thought I perceived a proceeding in it at which the Lord will (I trust) cause him to vlearne. I would fayne have written to him, but am straightened in tyme, would hee would bee with us a litle, perhaps it would doe noe hurt to him.

"For the Right Honourable
the Lord Wharton."

"For the Right Noble the Lord Wharton,
Theiss.

"Dunbar, Sept. 4th, 1650.

"My deare Lord,

"I PROVE I love you—love you the Lord—take heede of disputinge, I was watward when I spake last with you in St. Jeames parke, I spake crosse in stateinge groundes, I spake to my iudgings of you which was that you—shall I name others? H. Laurence—Rob. Hammond, &c., had ensnared your selves with disputes—I believe you desired to bee satisfied and weyed and doubted your sincerity, 'twas well—but vp-rightnesse (if itt bee not puerlye of God) may bee nay is comonlye deceased, (?) the Lord perswade you, and all my deare frindes—the results of your thoughts concerning late transactions, I knowe all your mistakes by a better argument than successe, let not your ingaging too far vpon your own iudgments bee your temptation or snare—much lesse successe—least you should bee thought to returne vpon lesse noble argument—it is in my hart to write the same thinges to Norton, Mountagu, and others—I pray you reade or communicate theise foolish lines to others. I have knowne my folly do good—when affection has overcome my reason—I pray you iudge mee sincere least a prejudice or coil bee putt vpon after advantages. How gracious has the Lord bene in this great businesse.

¹ Note. For the Lord Wharton, that is, Philip Lord Wharton, whom Clarendon describes as a "fast man" to the Parliamentarians. See notices in WHITELOCK and THURLOE and in *Noble Memoirs*.

This first letter, as Mr. Tilbrook remarks, "was evidently intended to remove certain scruples entertained by Lord Wharton as to the justice of bringing King Charles to a criminal trial without the benefit of a jury." Robert Hammond, mentioned in the postscript, was Cromwell's cousin, and had married a daughter of Hampden. He commanded as a general officer at the battle of Naseby, and was governor of the Isle of Wight, and "the humane gaoler of Charles I. during his confinement there."—J. W. W.

"Lord hyde not thy mercyes from our eyes—my service to the deare Ladye,

"I rest your most humble Servant,

"O. CROMWELL."

"For the Right Honble. the Lord Wharton.

"My Lord,

"I KNOW I write to my friend therefore give leave to one bould word, in my very hart, your Lordship Dick Norton, Tom Westrowe, Robt. Hammond (though not intentionally) have helped one an other to stumble att the dispensations of God, and to reason your selves out of his service—which (?) now you have an opportunitye to associate with his people in his worke—and to manifest your willingnesse, and desire, to serve the Lord, against his and his people's enemies. Would you bee blessed out of Zion—and see the good of his people—and reioyce with his inheritance—I advise you all, in the bowells of love, let it appeare you offer your selves willingly to his work—wherein to bee accepted is more honor from the Lord—than the world—can give or hath.

"I am perswaded it needes you not save—as our Lord and Master needed the beast—to shew his humilitie, meeknesse, and condescension—but you neede it to declare your submission to and owninge yourself the Lord's, and his people,—if you can breake through ould disputes I shall reioyce, if you help others to doe soe—alsoe doe not say you are now satisfied, because it is the ould quarrell as if it had not bene soe all this while, I have noe leisure, but a great deale of entyre affection to you and yours—and those names, which I thus plainly expresse—thanks to you and the deare Lady for all love and for poor foolish in all. (?) I am in good earnest, and soe alsoe,

Yr Lordps faythfull Friend,

"and most humble Servant,

"O. CROMWELL."

"Stratford on Avon,
Augt 27th, 1651."

LAUD.

ARCHBISHOP ABBOT, in his Narrative (Rusworth, vol. 1), speaks of him thus malignantly.

"This man is the only inward counsellor with Buckingham, sitting with him sometimes privately whole hours, and feeding his humours with malice and spight. His life in Oxford was to pick quarrels in the lectures of the public read-

¹ Note. This letter was written the day after the battle of Dunbar, on which day Cromwell appears to have written two other letters at least, one to Mr. Speaker Lenthall, and another to his relation, Richard Major, Esq., Harley, Hants. See HAWK'S *Life of Oliver Cromwell*, vol. 3, p. 238, and Appendix, p. 513.

The persons alluded to in it are Colonel Robert Hammond, above-mentioned; H. Lawrence, afterwards Lord H. Lawrence; Colonel Norton; and Montague, afterwards Earl of Sandwich. See TILBROOK'S MSS.—J. W. W.

² Note. This letter was written during Cromwell's pursuit of King Charles II., and just a week previous to the memorable battle of Worcester, which was fought on the anniversary of that of Dunbar.

Mr. Tilbrook says, "of the third person mentioned in this letter, 'Tom Westrowe,' I can find no mention whatever. Had it been 'Debroue' no difficulty would have occurred.—MSS. Notes. J. W. W.

ers, and to advertise them to the then Bishop of Durham, that he might fill the ears of King James with discontents against the honest men that took pains in their places, and settled the truth (which he called Puritanism) in their auditors. He made it his work to see what books were in the press, and to look over epistles dedicatory and prefaces to the reader, to see what faults might be found. It was an observation that a sweet man this was like to be, that the first observable act that he did was the marrying of the Earl of D. to the Lady R., when it was notorious to the world that she had another husband, and the same a nobleman who had divers children then living by her. King James did for many years take this so ill, that he would never hear of any great preferment of him; insomuch that the Bishop of Lincoln, Dr. Williams, who taketh upon him to be the first promoter of him, hath many times said, that when he made mention of Laud to the King his Majesty was so averse from it, that he was constrained oftentimes to say, that he would never desire to serve that master which could not remit one fault unto his servant. Well, in the end he did conquer it, to get him to the Bishopric of St. Davids, which he had not long enjoyed but he began to undermine his benefactor, as at this day it appeareth. The Countess of Buckingham told Lincoln, that St. David's was the man that undermined him with her son. And verily such is his aspiring nature, that he will underwork any man in the world, so that he may gain by it.

"This man who believeth so well of himself, framed an answer to my exceptions. But to give some countenance to it, he must call in three other bishops, that is to say, Durham, Rochester, and Oxford, tried men for such a purpose; and the whole style of the speech runneth *W's* and *W's*."—P. 440.

1626. LAUD wrote a kind letter in behalf of some Catholic Priests in the Clink prison whose rooms had been searched, and complaint made to the H. Commons of the superstitious matters found there. "Good Mr. Attorney (General)," he says, "I thank you for acquainting me what was done yesterday at the Clink. But I am of opinion that if you had curiously enquired upon the gentleman who gave the information, you should have found him to be a disciple of the Jesuits, for they do nothing but put tricks on these poor men, who do live more miserable lives than if they were in the Inquisition in many parts beyond the seas. By taking the oath of allegiance, and writing in defence of it, and opening some points of high consequence, they have so displeased the Pope, that if by any cunning they could catch them, they are sure to be burnt or strangled for it. And once there was a plot to have taken Preston, as he past the Thames, and to have shipt him into a bigger vessel, and so to have transported him into Flanders, there to have made a martyr of him. In respect of these things, King J. always gave his protection to Preston

and Warrington. Cannon is an old man, well affected to the cause, but meddeth not with any factions or seditions, as far as I can learn. They complain their books were taken from them, and a crucifix of gold, with some other things, which I hope are not carried out of the house, but may be restored again unto them; for it is in vain to think that the Priests will be without their beads or pictures and models of their saints; and it is not improbable that before a crucifix they do often say their prayers."—RUSHWORTH, vol. 1, p. 243.

ACCOUNT of his Letters to Fossius, NICHOLS's Calvinism, p. cxxxi.

1637. THE information against Alex. Leighton, a Scotsman and D. D., charged him with affirming in his plea against Prelacy "that we do not read of greater persecution and higher indignity done upon God's people in any nation professing the Gospel, than in this our Island, especially since the death of Queen Eliz." Our prelate he termed Anti-Christian and Satanical; the Bishops, men of blood, enemies to God and the State,—ravens and magpies that prey upon the state; and he said that the maintaining and establishing them in this realm is a main and master sin established by law. Kneeling at the Sacrament was "the received spawn of the Beast." The Queen he called the "daughter of Heth," and seemed most impiously to commend him "that murdered Buckingham, and to encourage others to second him in such like attempts."—RUSHWORTH, vol. 2, p. 55.

"WHEN the sentence was given against Prynne, Bastwick and Burton, Laud in his speech said, 'My care of this church, the reducing of it into order, the upholding of the external worship of God in it, and the settling of it to the rules of its first Reformation, are the causes (and the sole causes, whatever are pretended) of all this malicious storm which hath lowred so black upon me and some of my brethren. And in the mean time, they which are the only, or the chief innovators of the Christian world, having nothing to say, accuse us of innovation; they themselves and their complices, in the mean time, being the greatest innovators that the Christian world hath almost ever known. I deny not but others have spread more dangerous errors in the Church of Christ; but no men, in any age of it, have been more guilty of innovation than they, while themselves cry out against it. Quis tulerit Græcos.'"—Ibid., vol. 2, p. 383.

LETTER to Lord Traquaire, 7th Aug., 1637, after the explosion at Edinburgh.

"I think you know my opinion, how I would have church business carried, were I as great a master of men, as (I thank God) I am of things.

'Tis true, the church there as well as elsewhere hath been overborne by violence, both in matter of maintenance and jurisdiction. But if the church will recover in either of these, she and her governors must proceed, not as she was proceeded against, but by a constant temper she must make the world see she had the wrong, but offer none. And since law hath followed in that kingdom, perhaps to make good that which was ill done; yet since a law it is, such a reformation or restitution would be sought for, as might stand with the law, and some expedient be found out how the law be by some just exposition helped, till the state shall see cause to abolish it."—*Ibid.*, vol. 2, p. 389.

SOME of Laud's libellers complained "that the prayer for seasonable weather was purged out of the last Fast-book, which was," said they, "one cause of shipwrecks and tempestuous weather."

After pleading the undoubted right to put in or leave out whatever should be thought fit on such occasions, he observes that "for the particular, when this last book was set out, the weather was very seasonable. And it is not the custom of the church, nor fit in itself, to pray for seasonable weather when we have it, but when we want it. When the former book was set out, the weather was extreme ill, and the harvest in danger; now, the harvest was in, and the weather good.

"Thirdly, 'tis most inconsequent to say that the leaving that prayer out of the book of devotions caused the shipwrecks and the tempests which followed; and as bold they are with God Almighty in saying it was the cause. For sure I am, God never told them that was the cause. And if God never revealed it, they cannot come to know it."—1637, *Speech at the Censure of Pryune, Bastwick and Barton*, RUSHWORTH, vol. 2, p. 2, App. 120.

20 Nov., 1640. "A RESOLUTION of the House of Commons that none should sit in that House after the communion-day, but those that had first received the sacrament. And a committee was appointed to go to the Lord Bishop Williams, Dean of Westminster, to desire that the elements might be consecrated upon a communion table standing in the middle of the church, according to the Rubrick, and to have the table removed from the altar thither. The Dean replied, He would readily do it at their request, and would do the like for any parishioner in his diocese"—*Ibid.*, p. 3, vol. 1, p. 53.

THE London Petition, 1640, complains of "the suppressing of that godly design set on foot by certain saints, and sugared with many great gifts by sundry well-affected persons, for the buying of impropriations and placing of able ministers in them, maintaining of lectures, and founding of free-schools, which the prelates could not en-

sure, lest it should darken their glories, and draw the ministers from their dependence upon them."—*Ibid.*, p. 94.

ALSO of "the great conformity and likeness, both continued and increased, of our Church to the Church of Rome, in vestures, postures, ceremonies, and administrations; namely, as the bishop's rochetts and the lawn sleeves, the four-cornered cap, the cope and surplice, the tippet, the hood and the canonical coat; the pulpits clothed (especially now of late) with the Jesuits' badge (I. H. S.) upon them every way."

SIR HARBOTTLE GRIMSTON. 1640.

"There is scarce any grievance or complaint come before us in this place, wherein we do not find him intermentioned, and as it were, twisted into it; like a busy angry wasp, his sting is in the tail of every thing. This man is the corrupt fountain that hath corrupted all the streams, and till the fountain be purged, we can never expect nor hope to have clear channels."—*Ibid.*, part 3, vol. 1, p. 122.

"At the beginning of Charles's reign, the monks and secular clergy disputed in print concerning their respective rights to the abbey lands! The latter relied upon the dispensation granted by Cardinal Pool in the second year of Queen Mary, and therefore, they argued, this dispensation having been given in public parliament, and parliament having enacted that it should stand of form in law to be pleaded, &c., it may now be questioned whether, by the ancient laws of this land, his holiness can now restore the lands of those deaneries and chapters challenged by the monks, to any religious order without express consent of the king, and that this act of parliament be first repealed.

"And therefore," says Mr. Button, a missionary, writing in 1628, 'we may see what folly it was in these monks, that published their challenge in print, to make both us and themselves laughing-stocks to such as hold the possession from us both; and may, for ought we know, hold it longer than the youngest child now breathing may live.'—Dodd's *Church History*, vol. 1, p. 565.

THE FROFFMENT. "Had the managers been honest, much good and glory might have been expected from it. But they are represented to have been parties of the Puritan faction, and so to have restored no impropriations to the parish church, nor settled them on the incumbent, but only to have set up stipendiary lecturers, and maintained silenced ministers, &c. From a sense of which abuses, and a jealousy of greater, this method was first reflected on by Mr. Peter Heylin, in an Act sermon at St. Mary's in Oxon, July 11, 1630. After which, by the vigilance of Bish-

op Laud, and the prosecution of Mr. Ney, this seoffment was judicially suppressed in the Court of Exchequer by a sentence given Feb. 13, 1633. To take this power out of the hands of those particular men, might possibly be a good and necessary service; but to annul the design in general seems to have been a great miscarriage. For the abuse not lying in the thing, but in the parties concerned, they should not have subverted the whole project, but have committed the trust to more faithful stewards. And no doubt, had there been a new legal corporation of honest, able men, of good interest and standing authority, to prosecute the purchase of impropriate tithes, as successive opportunities should offer, and reunite them to the endowment of one fixed incumbent, it would by insensible degrees have had a glorious effect in recovering and settling the patrimony of the Church. And had the iniquity of those times allowed it, this was the real design of that great and good Archbishop."—KENNETT's *Parochial Antiquities*, &c., vol. 2, p. 58.

"THIS laudable custom of wakes prevailed for many ages, till the nice Puritans began to exclaim against it as a remnant of popery. And by degrees the precise humour grew so popular that at the summer assizes held at Exeter, 1627, the Lord Chief Baron Walter and Baron Denham made an order for suppression of all wakes. And a like order was made by Judge Richardson for the county of Somerset, an. 1631. But on Bishop Laud's complaint of this innovating humour, the king commanded the last order to be reversed; which Judge Richardson refusing to do, an account was required from the Bishop of Bath and Wells, how the said feast days, church ales, wakes and revels, were for the most part celebrated and observed in his diocese. On the receipt of these instructions the Bishop sent for and advised with seventy-two of the most orthodox and able of his clergy, who certified under their hands that on these feast days (which generally fell on Sundays) the service of God was more solemnly performed, and the church much better frequented both in the forenoon and afternoon than on any other Sunday in the year: that the people very much desired the continuance of them; that the ministers did in most places do the like for these reasons, viz., for preserving the memorial of the dedication of their several churches; for civilizing the people, for composing differences by the mediation and meeting of friends; for increase of love and unity by these feasts of charity; for relief and comfort of the poor, &c. On the return of this certificate, Judge Richardson was again cited to the council table, and peremptorily commanded to reverse his former order. After which it was thought fit to reinforce the declaration of King James, when perhaps this was the only good reason assigned for that unnecessary and unhappy license of sports, &c. However, by such a popular prejudice against wakes, and by the intermission of

them in the late confusions, they are now discontinued in many counties, especially in the east, and some western parts of England; but are commonly observed in the north, and in those midland parts."—KENNETT's *Par. Antiq.*, vol. 2, p. 309.

"WHEN Land's house was attacked, 1640, the rabble were raised by a seditious paper which Lilburne posted on the Royal Exchange."—NALSON, vol. 1, p. 343.

In a sermon preached February 6, 1625, at the opening of the parliament by Laud, this memorable passage occurs, "One thing more I'll be bold to speak out of a like duty to the church of England and the house of David. They whoever they be, that would overturn *sedes ecclesie*, the seats of ecclesiastical judgement, will not spare, if ever they get power, to have a pluck at the throne of David. And there is not a man that is for parity, all fellows in the church, but he is against monarchy in the state. And certainly either he is but half-headed to his own principles, or he can be but half-hearted to the house of David."—*Ibid.*, vol. 2, p. 5.

His book against Fisher the J. "was so well digested by his great master's royal heart and hand (for Bishops Andrews, Laud and Hooker were this prince's three great authors), that if that epitome which his majesty made thereof, and I have seen under his own hand, might be communicated, it might be looked on as another '*Εὐκὼν Βασιλική*.'"—SIR P. WARWICK, p. 82.

GROTIUS, through Pocock, intreated him to escape if he could, but he refused.—See *Pocock's Life*, p. 83.

OF Laud and Juxon SIR P. WARWICK says, "Had Nature mingled their tempers, and allayed the one by the prudence and foresight of the other, or inspired the other by the zeal and activity of his friend, Nature had framed a better paist than usually she doth when she is most exact in her work about mankind; sincerity and integrity being eminent in them both."—P. 94.

His patience in confinement.—SIR P. WARWICK, p. 167.

H. PETERS and Clotworthy annoy him at his death.—*Ibid.*, p. 171.

WHITELOCKE refused to be one of the committee for managing the evidence against him.—*Memorials*, p. 75.

SOME very spirited remarks upon his trial and murder in PARKER'S *Reproof to the Rehearsal Transposed*, p. 352-7.

"THE papists abroad frequently tell the English, that if we could but once be united amongst ourselves, we should be a formidable church indeed. And for this reason there was none whom they so mortally hated (I speak upon certain information) as that late renowned Archbishop and Martyr, whose whole endeavour was to establish a settled uniformity in all the British churches: for his zeal and activity in which glorious attempt, the Presbyterians cut him off, according to the Papists' hearts' desire."—SOUTH, vol. 4, p. 189.

LAUD'S anxiety for the Irish church, 1633.—STRAFFORD'S *Letters*, vol. 1, p. 82.

HIS want of power to effect the good he wished.—*Ibid.*, vol. 1, p. 111.

A PLEASANT passage of familiar kindness on his promotion to the primacy.—*Ibid.*, vol. 1, p. 111.

WRITING to Bedell, Laud says he never knew him but by a little tract of his against Wadsworth, "and were it but for that alone, I should be very sorry you should do any thing in your place unlike it, for that is very full of judgement and temper."—*Ibid.*, vol. 1, p. 134.

"—If there be either in yourself, or any of your brethren, a misdeeming fear for matter of religion, take this from me, and be assured that there is no man, nay, no bishop, in that kingdom or this, more truly, conscientiously and constantly set forth for the belief and maintenance of religion, as it is now established, than his majesty (God be blessed for it!) is."—*Ibid.*

"I VERY well know that in places where less action is necessary than in Ireland, a man may be as well too old as too young for a bishoprick. I would have no man a bishop any where under forty. And if your lordship understood clergymen, as well as I do, I know you would in this be wholly of my judgement."—*Ibid.*, vol. 1, p. 132.

BEDELL. "I make no doubt but that you will find him very ready and constant in the king's service; and then I know his other worth will merit your love."—*Ibid.*, vol. 1, p. 214.

"FOR the schools, if your lordship (Wentworth) will remedy anything, you must take the II.—G

same way for restoring their temporalities, without which reward no man will take pains; and there are not many men which deserve better or worse of a state than schoolmasters."—*Ibid.*, vol. 1, p. 213.

"I AM glad you will so soon take order that divine service may be read throughout in the churches, be the company that vouchsafe to come never so few. Let God have his whole service with reverence, and he will quickly send in more to help to perform it.—For the holding of two livings, and but two with cure, since you approve me in the substance, I will yield to you in the circumstance of time. Indeed, my lord, I knew it was bad, very bad, in Ireland, but that it was so stark naught I did not believe. Six benefices not able to find the minister clothes; in six parishes scarce six to come to church! Good God! Stay the time you must, till there be more means, and some more conformable people."—*Ibid.*, vol. 1, p. 254.

"IN the care for the schools it was passing well thought on that they might be taught English, not only to soften the malignity and stubbornness of the nation, as you write, but also because they will with the more ease, and sooner, be acquainted with English fashions, which yet can do no harm in that country."—*Ibid.*, vol. 1, p. 254.

HIS refusal to recommend any person peremptorily for preferment.—*Ibid.*, vol. 1, p. 268. A very conscientious letter.

1634. GARRARD says "Mr. Seldon is remitted of those fetters that lay upon him: I take it to be my Lord's Grace of Canterbury's favour to him that hath wrought his peace with the King."—*Ibid.*, vol. 1, p. 373.

1635. "SOME exception hath been taken by my Lord's Grace of Canterbury, which he presented first to the King, and by his Majesty's command to the council table, to the great, I may say the over great recourse of his Majesty's subjects to the Queen's chapel at Somerset House, and to ambassadors' houses in the town, which must needs be the cause of the growth of Popery in this kingdom. They have taken into consideration, and I hope will give a speedy remedy to this growing evil. It pleased his Grace to say, 'that the Papists were the most dangerous subjects of the kingdom, and that betwixt them and the Puritans, the good Protestants would be ground to powder'"—GARRARD, *Ibid.*, vol. 1, p. 426.

STRAFFORD says, that "without the diligence

and instruction of Land, I should neither have had the power nor yet the understanding how to have served the church to so good a purpose, and in so right a way as I now trust is done."—*Ibid.*, vol. 2, p. 20.

IN a dispute about Dublin College, between the primate and visitors on one part, and the provost and some senior fellows on the other, which was referred to Land, he says, "one thing there is remaining which I think very necessary to be done in point of common and indifferent justice, before I give my determination, which is, that a narration of the fact be agreed upon by all parties, that none of them may say that that upon which I ground my sentence is mistaken."—*Ibid.*, vol. 2, p. 37.

To Wentworth. "As for some others which you speak of, certainly they do not only sing the psalms after the Geneva tune, but expound the text too in the Geneva sense, at least so far as they can possibly venture upon it; and your lordship knows I ever said so much, and have had too good cause to know it. But those things and many other must be past over, or there will be no peace."—*Ibid.*, vol. 2, p. 100.

Probably he alludes to Usher.

STRAFFORD says to him, "Lord, in what several moulds are we cast. Your grace can be pleased to welcome a denial when it is fortified with reason. If others were so, friendship would be longer preserved among men, but some, I find, that if all be not done as they desire or fancy, how unfit, how unequal soever it be for others, instantly exchange their merited respects for deadly hatreds."—*Ibid.*, vol. 2, p. 110.

GARRARD acknowledging Land's aid in obtaining the mastership of the Charter House for him, says, "many doubted him, because a divine stood for it; I never did. He took his own way, doing always more for his friends than he makes show of."—*Ibid.*, vol. 2, p. 153.

BOOKS and MSS. sent to Oxford.—LAND'S *Diary*, p. 56.

To Strafford.—"I can say nothing of the book of rates till it come out, and then I believe I shall be able to say as little; for I think it will be referred to the great officers of the exchequer to consider of. But if any thing do come in public to the board, I must needs be of opinion, that you there understand the trading of that kingdom, and consequently the rates which it may bear, better than Sir Abraham. And yet, let me tell you beforehand, that if you have sunk the rates which he set, overmuch, it will hardly

please here. For though Dives dwell in this Abraham's bosom, yet I know where Lazarus dwells too."—*Ibid.*, vol. 2, p. 263.

CLARENDON on his death.—*State Papers*, vol. 2, p. 328.

CHARLES, before his death, recommended the book against Fisher to his children, with Bishop Andrews's Sermons and Hooker, as what would ground them against Popery.—J. NICHOLS, p. 375.

Peter Heylyn's Second Journey, containing a Survey of the Estate of the two Islands, Guernsey and Jersey. 1656.

P. 282. THE French meant to retaliate upon these islands for the provocation given unto them at the isle of Rhe. Heylyn went as chaplain with the Earl of Danby, who was appointed governor on that occasion. 1628.

331. Lay elders in the Calvinistic churches. "To them the charge is specially committed of inquiring into the lives of those within their division, by which device is not only a kind of satisfaction given to the multitude, but a great deal of envy is declined by the ministry, which that curious and unneighbourly inquisition would otherwise derive upon them."

332. Their power extended unreasonably "to the weightiest causes of the church, censure and ordination."

333. Beza more anti-episcopal than Calvin.

334-5. Elizabeth unwarily allows the discipline to be introduced to these islands, 1563-7, and this raised the hopes of the faction in England, and made them set to work for imposing it on the English church. They stirred not in England till this breach was made. 336, 417.

336. At a time when a Spanish invasion was expected, the Puritans threatened to petition the Queen with one hundred thousand hands.

343. Ministers to visit every household once in the year at least.

What to be done when any one was offended with the preaching of the minister.

344. Doctors next to pastors. His charge to expound the Scripture in his lectures, without applying it by way of exhortation.

345. Schoolmasters to be visited twice a year by the ministers, and the scholars to be brought to sermons and catechisms, there to answer to the minister.

346. Elders to certify all scandals to the consistory, to visit all the households before every communion: and once yearly, with the minister, to know the better how they behave themselves in their several families.

349. Ministers every Sunday after dinner shall catechise. The church looked immediately after sermon and the public prayers, to avoid superstition,¹ and the benches shall be orderly disposed.

¹ See 370.

ed, that every one may hear the voice of the preacher.

The churches being dedicated to God's service, shall not be employed to profane uses, and therefore entreaty shall be made to the magistrate that no civil courts be there holden.

350. Baptism. The minister shall not admit of such names as were used in the time of paganism, the names of idols, the names attributed to God in scripture, or names of office, as angel, baptist, apostle.

The holy supper four times a year, to be received *sitting or standing*, and by the men first.

353. Persons not to marry a second time without leave of their parents, in default whereof they shall incur the censures of the church.

354. No marriage on Sundays, but on week lecture-days.

Those two families before marriage, not permitted to marry before they have made confession of their fault before the whole congregation: if the fault is not notoriously public, the consistory shall determine it.

354. Widows not permitted to contract themselves till six months after the husband's death. As for men, they also shall be admonished to attend some certain time, but without constraint.

355. No burial in the church, and neither sermon, nor prayers, nor sound of bell, nor any other ceremony whatsoever.

356. Mode of excommunication. The first Sunday the people shall be exhorted to pray for the offender, without naming the person or the crime. The second Sunday the person shall be named, but not the crime. The third, the person shall be named, his offence published, and himself be excommunicated.

360. The elders shall not make report unto the consistory of any secret faults, but shall observe the order commanded by our Saviour, reproving in secret such faults as are secret.

363. Those articles which concern the discipline, are so established, that forasmuch as they are founded upon the word of God, they are adjudged immutable.

366. Parity in the church, "that which all their projects did so mainly drive at, and by those of this party so earnestly affected in the church, the better to introduce it also into the state."

369. "Dangerous and sancy" diligence of the elders, inquiry into private affairs, not only by the voice of fame, but by tampering with their neighbours, and examining their servants.

371. A Puritan refused to baptize a child "Richard."

Walking recipients of the Sacrament in the Netherlands.

374. Under "the head of scandal," all offences were brought under cognizance of the consistory.

376. Lecturers preparing the way for the platform.

379. James's hope of uniting the Protestant churches, for which cause he had the Liturgy translated into Latin and most adjacent languages.

414. Insolence shewn in Guernsey to the soldiers and the chaplain.

Christmas was celebrated there.

415. Charles, in pursuance of his father's plan, must begin with uniformity at home.

419. The inquisitorial discipline unpopular.

Snape and Cartwright were the means of obtruding the discipline on these islands.

Laud.

Juxon and Laud are buried in the same grave, at St. John's.

His appeal to the council for his constant respect and reference to the law.—*Cale. & Arm.*, p. 651.

His views, as stated to Gauden.—*Ibid.*, 658.

Hatred of the Dutch Calvinists to him, long before the rebellion.—*Ibid.*, 664.

Letter to Vosius, 1629, upon the evils which he foresaw.—*Ibid.*, 659-75.

Lord Brookes seems to agree with him in thinking celibacy desirable to the higher clergy.—*Remains*, p. 61.

GIFFORD, B. J., vol. 7, p. 19, censures him too hastily concerning Mountjoy's marriage with Lady Rich.

"LUDLOW is of opinion that Laud's sentence was passed to encourage and please the Scots, who were then beginning to be very troublesome to the party who had called in their assistance."—*Monthly Review*, No. 358.

Clarendon.

"THE place from whence he took his title, derives its name from Constantine Chlorus, thus:—when he came to Britain, he built a fortification, near New Sarum, upon the side of the Downs, the ramparts whereof still appear very apparently, and the place is called Chloren, after the name that the Britons gave him by reason of his long train carried up after him. It standeth in Wiltshire, upon the north corner of Chlorendon Park, now called Clarindon, which taketh his name thereof,—a park of that largeness and bigness that it exceedeth any park in the kingdom. If we give credit to a late poet, the park had twenty groves in it, each of them of a mile compass. It had a house of the king's within, but long since dilapidated. It doth now belong to the right hon. William Earl of Pembroke, lord chamberlain to his majesty, whose heart is as large and liberal as the park is wide."—*Hist. of Gloucester*.

HYDE tells the king, 1642, "Your greatest strength is in the hearts and affections of those persons who have been the severest assertors of the public liberties, and so besides their duty and loyalty to your person, are in love with your in-

clinations to peace and justice, and value their own interests upon the preservation of your rights."—CLARENDON *Papers*, vol. 2, p. 139.

"JUNE, 1646. To Nicholas.

"I would not yet buy a peace at a dearer price than was offered at Uxbridge, and I am persuaded in my soul, if ever it shall be purchased at a more dishonourable or impious price, it will be more unpleasant and fatal to those who shall have their hands in making the bargain, than the war hath been. It is ill logic to infer that because you cannot have it cheaper, therefore you must give whatsoever is asked. It may be, God hath resolved we shall perish; and then it becomes us all to perish with those decent and honest circumstances, that our good fame may procure a better peace to those who succeed us than we were able to procure for them, and ourselves shall be happier than any other condition could render us. God preserve England from being invaded by the Turk! for in my conscience, in this conjuncture it is prepared for quietness' sake to take any religion."—*Ibid.*, vol. 2, p. 237.

Ibid., vol. 2, p. 241. His feelings in retirement at Jersey. July, 1646.

Ibid., vol. 2, p. 284. On the compositions which were then frequent.

286. His view of parties, and the little sincerity among them, except in the antimonarchical leaders. 291.

291. Dislike of French assistance. 307.

306. His refusal to act upon secret instructions, in opposition to formal ones.

307. His hopes. Opinion of the Independents.

308. Apprehension that a monarchy will be established in Cromwell's family.

Monarchy and Episcopacy.

310. Cheerfulness and resignation.

318. Religious feeling concerning the want of religion in states.

322. Hobbes one of his old acquaintances.

331-6. Advice to Digby. 1636.

HALLAM says his letters are full of strange and absurd expectations, and demonstrate that he was no practical statesman, nor had any just conception at the time of the course of affairs. And he sneers at his inflexibility upon the affairs of the Church. This is quite worthy of Hallam.—Vol. 2, p. 62.

He would have had Charles remain in Oxford, and after the defending it to the last biscuit, been taken prisoner with his honest retinue about him, and then relied upon his own virtue in imprisonment, rather than to have thrown himself into the arms of the Scots, who held them not fully open.—CLARENDON *Papers*, vol. 2, p. 339.

See the rest of this passage which is very fine, —and the comfort which he expresses in his good conscience.

340. His English feeling respecting the sufferings of England, and the danger of a restoration by means of foreign aid.

349. An admirable picture of what England under the rebels would be to a loyal and religious family.

350. He asks Dr. Earles for a discourse in the end of his contemplations upon the Proverbs, in memory of my Lord Falkland, "of whom in its place I intend to speak largely, conceiving it to be so far from an indecorum, that the preservation of the fame and merit of persons, and deriving the same to posterity is no less the business of history, than the truth of things."

356. Letter to his wife, expecting it would not be delivered till after his death.

358. His will, written at that time. 1647.

359. Wise views concerning Church Government.

360. Advice to his children.

361. Desire that they may be bred up in friendship with Lord Falkland's.

Solemn protestation concerning the integrity of his own conduct,—and 363, of the king's intentions.

364.—"I am not of the Dean's mind: if I could not get enough to keep me out of England, I would rather take a gaol, than skulk up and down with the perpetual agony and apprehension of being taken. A gaol is a quiet place, besides the benefit of having a man's friends know where to find him; which as the world goes, is no small convenience. I wonder that our friends who are so intoxicated with the love of the English air do not get them lodgings there; it is worth an hundred of compounding."

365. 1647.—"I am very glad the Clergy in Scotland carry themselves so impetuously. It is a spirit impossible to be severed from the Presbytery, and will sooner convert the nobility and gentry of Scotland, than all the reason that can be spoken to them; and they will find all the power they have wrested from the king will do them no good, if the *jus divinum* of that tribe be suffered to conclude that Jesus Christ hath trusted them only with the advancement of his kingdom. There is no question the clergy will always have an extraordinary influence upon the people; and therefore (except there be an army kept on foot to govern both, as you will find there is in all places where the clergy have no power) there must be a way to govern the clergy absolutely, and keep it subject to the rules and orders of state; which never was, nor never can be, without bishops: so that in truth civil prudence would make unanswerable arguments for that order, if piety did not."

367-8. His opinion upon the difference, between the Protestant churches,—and Presbyterian ordination.—P. 402-3.

368. Of outward dignity for a Church.

379. Exhortation against conceding anything which ought not to be conceded—this is very

true and very characteristic of Hyde—"In a word, dear Jack, we are not sure God Almighty hath not determined the ruin of king and kingdom; but we are sure he hath determined neither of them shall be preserved by impious or dishonest means."

386. Concerning his account of Falkland,—to Dr. Earles.

402. Want of Bishops a matter of necessity at first in the foreign Protestant churches.

411. His counsel to yield nothing unreasonable, but to stand fast upon the old rock of established law. 1648.

417. A declaration of his principles to the Queen.

459. To Digby.

478. His feeling toward the Queen after Charles' murder.

520. Writing from Spain, he says "the people are generally more incurious than is easy to be believed, and much less respective of learning, and consequently less supplied with learned men than I imagined. Yet they are careful in writing their own histories, which I am studying diligently, and out of them inform myself more of the state of England than I could do by my own chronicles; and if I had money, I could supply myself with more materials concerning our own country, than out of our own records: I mean of the ancientest times."

522. On the failure of the Scotch attempt—to Sir J. Berkeley, "I know I shall be thought too scrupulous, if not superstitious, but I cannot forbear to desire you, who are an honest man, to remember that though God hath suffered us to be undone by the perjury and dissimulation of ill men, he will never suffer us to reverse those his judgements by our perjury and following the same courses."

525. Prejudices against him.

529. Instability of the loyalists.

—"I have long thought our nation will be either utterly extinguished under this great judgement, or be restored and preserved in such an extraordinary way as we shall not be able to assume any part of it to our own wits and dexterity; for methinks God Almighty exceedingly disquietenances all the designs which our natural reason is apt to flatter us with."

Quenies.

♣ I was told at Dumfermline," says Dr. WHITAKER (*Craven*, 163), "that when Charles I. was in his cradle there, an Image (by which was meant an Angel) descended from Heaven, and covered him with a bloody mantle."

THE Church of England dated its misfortunes from the Long Parliament, Nov. 3rd, 1640. "The very day was thought ominous; so that before the appointed time some persuaded the Archbishop (Land) to move the king to have the sitting respite for a day or two longer; because the Parliament in Henry VIII.'s reign,

which ended with the diminution of the clergy's power, and the dissolution of religious houses, began the same day. But the Archbishop took little notice of the advertisement."—DODD, vol. 1, p. 117, quoting *Collier*, vol. 2, p. 161.

DODD says, "Providence seems to have had a design to retaliate upon the Church of England, that it should fall by the same weapons which it had made use of against others." Several circumstances occurred to occasion such reflections.

"ON April 23, was his Majesty's (Charles II.) coronation day; the day being very serene and fair, till suddenly in the afternoon, as they were returning from Westminster Hall, there was very terrible thunders, when none expected it. Which made me remember his father's coronation, on which, being a boy at school, and having leave to play for the solemnity, an earthquake (about two o'clock in the afternoon) did affright the boys and all the neighbourhood. I intend no commentary on these, but only to relate the matter of fact."—BAXTER'S *Life*, p. 303.

1639. "ONE remarkable accident did not a little awaken those just resentments which his majesty had conceived against the covenanters. For upon the 19th of November, being the anniversary of the king's birthday, part of the walls of the castle of Edinburgh fell down, and the king having given orders for the necessary repair, the covenanters would not suffer any materials to be carried in for that purpose."—NALSON, vol. 1, p. 278.

CHARLES'S funeral. "It was observed that at such time as the king's body was brought out from St. George's hall, the sky was serene and clear, but presently it began to snow, and the snow fell so fast, that by that time the corpse came to the west end of the royal chapel, the black velvet pall was all white (the colour of innocence), being thick covered over with snow.—Thus went the *White King* to his grave."—MR. HERBERT'S *Account of the Funeral*, in *Wood's Athens*, vol. 2, p. 703.

"THE lesson for the 30th January was the chapter of the Passion."—SOUTH, vol. 3, p. 434.

Mixed Extracts.

CHARLES "had been always averse to Popery, and detested it utterly after he had viewed the practice of it in Spain."—CARTER'S *ORMONDE*, vol. 1, p. 54.

BOTH Ireland and Scotland were in a state which required the rough remedy of civilization by conquest,—a Roman civilization. These—

kingdoms therefore were in a better state under Cromwell's iron sway, than while they enjoyed their own barbarous usages. But England had long been accustomed to order, and all the blessings which accompany it.

THAT rebellion which real grievances would not have provoked, was kindled by imaginary ones. The people submitted to tyranny, and suffered their rights to be violated and in fact destroyed; but they would not kneel at the communion, tolerate the surplice, use the finest liturgy that ever was composed, or bow at the name of Jesus.

THE Prince of Parma was the first General who introduced religious discipline into an army.—See STRADA, Dec. 2, l. 8, p. 457.

Gustavus probably imitated him,—and Cromwell, Gustavus.

Two evils had their origin in the Low Country Wars, for there the foundation was laid for English republicanism, and French preponderance.

I SUSPECT that the decree for coining half the plate (June, 1641) was past with a view of depriving the king of that resource.

"THE present state of Christendom is apparent, that the House of Austria began to diminish, as in Spain, so consequently in Germany, and that the French do swell and enlarge themselves; and if they grow and hold, they will be to us but Spain nearer hand."—SIR B. RUDYARD. 1641. RUSHWORTH, 3, tom. 1, p. 281.

"BUT in England it is a common way of reforming, even in state matters, instead of amending or paring away what is amiss, to kick down whole constitutions all at once, however in themselves excellent."—ROGER NORTH.

"TIBERIOQUE etiam in rebus quas non oculeret, seu naturâ, sive adæstetudine, suspensa semper et obscura verba: tunc vero, nitenti ut sensus suos penitus abderet, in incertum et ambiguum magis implicabantur."—TACITUS, *Annal.*, l. 1, c. 11.

How well does this apply to Cromwell.

"ARGUMENTUM pessimi turba est. Quæramus quid optimum factu sit, non quid usitatissimum; et quid nos in possessione felicitatis æternæ constituat, non quid vulgo, veritatis pessimo interpreti, probatum sit."—SENECA de Vita beata, c. 2.

"NOTHING can make recompense for a certain change, but a certain truth, with apparent usefulness in order to charity, piety, or institution."—J. TAYLOR, vol. 12, p. 74.

"AMONGST us there are, or have been, a great many Old Testament Divines, whose doctrine and manner of talk, and arguments and practices have too much squinted toward Moses."—J. TAYLOR, vol. 12, p. 286.

"THE government of the Church by Bishops," says JEREMY TAYLOR, "is consigned to us by a tradition greater than some books of scripture, and as great as that of the Lord's day; and that so notorious, that thunder is not more heard than this is seen in all the monuments of antiquity."—Vol. 13, p. 118.

"TYRANTS usually make good laws, and after they are dead are so hated that even their good laws are sometimes the less regarded."—*Ibid.*, vol. 13, p. 408.

"So violent was the zeal of that reforming period against all monuments of idolatry, that perhaps the Sun and Moon, very ancient objects of false worship, owed their safety to their distance."—DOUGLASS's *East Coast of Scotland*, p. 185.

"THOMAS HOLLIS, the eccentric republican, wrote these lines characteristic enough of such republicans,—

"I freely declare it, I am for Old Noll, Though his government did a tyrant resemble, He made England great and her enemies tremble."—*Memoirs of T. HOLLIS*, p. 289.

WHITELOCKE's History of the Parliament of England, and of some resemblances to the Jewish and other councils. MSS. were given by Hollis to the British Museum.

"THEY magnified the New Invention of Calvin at Geneva, calling it the 'Pattern in the Mount.'"—NALSON, xxxvii.

See BARROW concerning the opposers of Episcopacy, vol. 3, p. 113.

1639. "IN many places the elections were managed with much popular heat and tumult by the countenance of those English nobility and gentry of the Scottish faction." At the County election for Essex, for instance, 'the Earl of Warwick made good use of his lord lieutenancy, in sending letters out to the captains of the Train-

bands, who having power to charge the people with arms, durst not offend, which brought many of his side.'—'Those ministers who gave their voices for my Lord of Warwick, as Mr. Marshal and others, preached often out of their own parishes before the election.' 'Our corporation of Essex consisting most of Puritans, and having had their voices in electing their own burgesses, and then to come to elect knights, is more than the greatest lord of England hath in their boroughs; the multiplicity of the people are mean-conditioned, and most factious, and few subsidy-men; and therefore no way concerned in the election.'

"A man having but forty shillings a year freehold hath as great a voice in the election as any; and yet this man is never a subsidy-man, and therefore no way concerned in the election for his own particular: and when the statute was made, forty shillings it was then twenty pound in value now. And it were a great quiet to the state if it were reduced to that; and then gentlemen would be looked upon, and it would save the ministers a great deal of pains, in preaching from their own churches."

NALSON, vol. 1, p. 279-80. "A paper sent to the Secretary of State by Mr. Nevil of Cræssing Temple, the unsuccessful candidate, whose life was threatened. 'It was said among the people that if Nevil had the day, they would tear the gentleman to pieces.'"

AN intercepted letter from Scotland, but written apparently by an Englishman—(1646) says, "We know as well what the honest king does in his bedchamber, as that papist wench that lies by his side, who is the only animator on of the best sort of men that are against us. For to say honestly, as God bade, there are divers commanders or brave men of that whorish religion; but woe be to them and their posterity, for the close-fisted chiel will forget them as he doth poor Ruten (Rutten, Governor of Ed. Castle), who is like to die of a flux with sour drink if God give the victory to his own. For the lords, we had a trial of them last year; they have been most of them gotten with Lunneys (?) and Jockeys (Jacobuses?), save three or four which we fear will be too honest and too ceremonious to a king which hath not a heart to reward the brave but will spend thousands upon a mask or brave organs."—NALSON, vol. 1, p. 509, i. e. 409—the book being more inaccurately paged than any I remember to have seen.

17th Nov. 1640. "CORNELIUS BURGESS preached before the House of Commons on Jer., l. 5. 'They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves unto the Lord in an everlasting covenant that shall not be forgotten.'

"'You cannot,' said he, 'be ignorant of the many murmurs, and more than whisperings of some desperate and devilish conceptions, suspect-

ed to be now in the womb of the Jesuitical faction; therefore it becomes you above all others to be first in a covenant. 2ndly, that till they did this, there could not be such a full enjoying of God as otherwise there might be, and we might have much more of God even in this life than we now have, if we could be persuaded to such a covenant with him. 3rdly, Consider that whatever work God calls you to, you will never buckle thoroughly to it, till you have entered into covenant with him. 4thly, As if he were resolved to verify that of the poet, *Flectere si neque Superos, Acheronta movebo*, he draws arguments for covenanting from wicked men and devils, For, says he, wicked men stick not at a covenant with death and hell. Nay, 5thly, Consider that the devil himself will have a covenant from all his vassals that expect any extraordinary matters from him. There is not a witch that hath the devil at her back, but she must seal a covenant with him, sometimes with her blood."—NALSON, vol. 1, p. 532.

STEPHEN MARSHAL preached on the same day to the same purpose, and they had each a piece of plate bestowed upon them by order of the House out of the Charity money which was gathered from the members at the Communion upon Sunday, 29th.—*Ibid.*, p. 532.

April, 1641. "SIR THOMAS ASTON petitioned the House of Lords setting forth that one Henry Walker and some other stationer had printed and dispersed a counterfeit petition as in the name of the county Palatine of Chester against episcopacy and the liturgy, as anti-Christian and unlawful. This was not welcome to those lords who favoured the faction; and therefore offence was taken at some unfit and indiscreet words in Sir T. Aston's petition, for which he received a reprehension from the House. However, Walker and the others were likewise sent for, and received also a gentle rebuke for their offence,—a slender punishment for so notorious a piece of forgery."—NALSON, vol. 1, p. 795.

"THE petitions were framed generally by Dr. Burgess' his junto in London *pro re nata*, and transmitted to their correspondents, who by persuasions and threatenings, and all the methods imaginable procured hands to them."—*Ibid.*, p. 799.

1644. "A HAPPY thing it were," says Richard Boothby, "both for them (the Madagascareans) and this kingdom, if that project had or should go forward, which a gentleman of Huntingdonshire, bred a merchant, in love told me; which he heard from others, or rather as I understand it, from Bishop Moreton's own mouth; that if the bishops of England, lately dismissed from voting in Parliament, and tyrannizing in temporal authority, should still continue in dis-

respect with the king and Parliament, they, or most part of them, would go and plant a colony in Madagascar, and endeavour to reduce those ignorant souls to Christianity."—*HARLEIAN Collection of Voyages, &c.*, vol. 2, p. 635.

"TEL qui n'avoit qu'une disposition mediocre à devenir fanatique le devient jusqu' à l'exces par l'émotion que lui causent les idées de la guerre; et comme les esprits sont alors dans l'inquietude, ils croient plus aisément tout ce qu'ils entendent dire de prodigieux."—*BAYLE, Pensées sur la Comète*, vol. 2, p. 320.

He then quotes Seneca, "Alicuius timor sibi reddit, alius vehementius perturbat, et in dementia transfert. Inde inter bella errare lymphetici; nec nequam plura exempla vaticinantium invenies, quam ubi formido mentes, religione mixta, percussit."—*SENECA, Nat. quæst.*, l. 6, c. 29.

THE Jansenists also taught that the saints are the only lawful proprietors of the world.—See *MOSHEIM*, vol. 4, p. 380.

BISHOP HACKET says of Charles, he "had a quality to his life's end (I will call it humility; it is somewhat like it, but it is not it), to be easily persuaded out of his own knowledge and judgment, by some whom he permitted to have power upon him who had not the half of his intellectualness."—*Life of Williams*, p. 164.

CROMWELL laid Manasseh Ben Israel's proposal before a meeting "composed of two judges, seven citizens of London, and the divines. The judges considered their toleration merely as a point of law, and declared they knew of no law against it; and that if it were thought useful to the state they would advise it. The citizens viewed it in a commercial light, and as probably they had different trade interests, they were divided in their opinions about its utility. Both these however dispatched the matter briefly. But most of the divines violently opposed it, by text after text, for four whole days. Cromwell was at length wearied, and told them he had hoped they would throw some light on the subject to direct his conscience; but instead of this they had rendered it more obscure than before: he desired therefore no more of their counsels, but lest he should do any thing rashly, he begged a share in their prayers. Sir Paul Ricaut, who was then a young man, pressed in among the crowd, and said he never heard a man speak so well in his life, as Cromwell did on that occasion."—*ORME'S Life of Owen*, p. 160.

"LA fanatisme, ce n'est point par des livres in-folio qu'il s'accroît. C'est sur-tout par ces discours publics appellés sermons: c'est par les

entretiens particuliers qui accompagnent la direction des âmes."—*LINGUET, Hist. des Jésuites*, vol. 1, p. 188.

"In the first years of the war," says AITZEMA, of his countrymen the Dutch, "when they might easily have helped the king they would not help him; all here, including the preachers, were against him. Afterwards when he, his affairs and his whole family lay prostrate, then they helped him with sermons and poems and ballads, upon which a war followed under the name of *retorsie*,—but then it was too late."—*Vol. 1, p. 536.*

CHARLES and his Parliament—

"Postulabant, non ut assequerentur, sed causam seditioni. Et Flaccus, multa concedendo, nihil aliud effecerat, quam ut acrius exposcerent, quæ seiebant negaturum."—*TACITUS, Hist.*, l. 4, c. 19.

BE it remembered that what the speculative English Republicans admired was the Venetian Government;—the most mercurious and inquisitorial tyranny that ever existed.

WHO was the judge under Charles II. who in Cromwell's time proposed to apprentice the Dear of Gloucester to some good trade?—*SOUTH*, vol. 3, p. 309, *Note*.

"NOTHING was safe above ground. A man was forced to bury his bag, to keep himself alive."—*Ibid.*, vol. 3, p. 310.

* THE Puritan preachers addressed the women, "daughters of Sion and matrons of the New Jerusalem, as they called themselves."—See the passage, *SOUTH*, vol. 3, p. 402.

It was proposed to execute Charles "in his robes, and afterwards drive a stake through his head and body, to stand as a monument upon his grave!"—*Ibid.*, vol. 3, p. 435.

ORDERS to examine his body!—*Ibid.*, vol. 3, p. 437.¹

CLARENDON says that "no question our gamesters learned much of their play from Davila."—*State Papers*, vol. 2, p. 334.

To these battles what SCALIGER says upon

¹ See Note at the end of "Letters concerning Cromwell's Age."

the death of the two Larals is applicable.—
 “Nam clades estimandas, non numerandas sunt :
 neque interest quot homines sed quos amiseris.”
 —Ep. 182, p. 380.

NALSON's papers were in the hands of Dr. Williams, senior Fellow of St. John's, Cambridge. Twenty volumes about. — CARTE's *Preface to Life of Ormond*.

Cromwell's Age.

“SURELY they that quarrel betwixt preaching and prayer, and would have them contend, never meant well to either.”—SIR BENJ. RUDYARD. RUSHWORTH, vol. 2, pt. 2, p. 1130.

“I KNOW not how it comes to pass, but it happeneth to us, which is in no other religion in the world, that a man may be too religious: and many one by that scandal is frighted into a deep dissimulation.”—Ibid.

“EDWARD, the black Lord Herbert” (of Cherbury? sic opinor), “upon hearing the Scots' demands of £40,000 per month, advised the king not to accede to it, but to fortify York against them. ‘Reason of state,’ he said, ‘having admitted fortification of our most inland towns against weapons used in former times, it may as well admit fortification against the weapons used in these times. But he mistook the spirit of the times when he added that towns have been observed always averse to wars and tumults, as subsisting by the peaceable ways of trade and traffic; insomuch that when either great persons for their private interests, or the commons for their grievances, have taken arms, townsmen have been noted ever to continue in their accustomed loyalty and devotion.”—RUSHWORTH, vol. 2, pt. 6, p. 1293.

He had forgotten Ghent, Constantinople, Rome. Large towns where is a populace, will always be hot-beds of sedition.

“PROJECTS and monopolies are but leaking conduit-pipes, the exchequer itself at the fullest, is but a cistern, and now a broken one; frequent parliaments only are the fountain.”—SIR B. RUDYARD. Ibid., 1341.

WHAT Sir B. Rudyard ascribed to the Papists, the Puritans were actually doing.—C. 12.

1640. “I HAVE often thought and said, that it must be some great extremity that would recover and rectify this state; and when that extremity did come, it would be a great hazard whether it might prove a remedy or ruin. We

are now, Mr. Speaker, upon that vertical point.”
 —SIR B. RUDYARD. RUSHWORTH, vol. 2, pt. 2, p. 1358.

“Et quoniam Deus ora movet, sequar ora momentem
 Rite Deum; Delphosque meos, ipsumque recludam
 Æthera; et augustæ rosearabo oracula mentis.”
 Ovid's *Mét.*, xv., p. 143.

This was the feeling of G. Fox, and of every other ignorant enthusiast in that age.

SERGEANT MAYNARD, the best old book lawyer of his time, used to say that “the law was *ars bablativa*.”—*Life of Lord K. Guildford*, vol. 1, p. 26.

THE time fixed for the Irish massacre was St. Ignatius's day.—RUSHWORTH, vol. 3, pt. 1, p. 398.

Jan. 12, 1641.

“WHEN Sir J. Hotham was that day made governor of Hull, with orders ‘not to deliver it up, or the magazine, or any part thereof, without the King's authority signified by the Lords and Commons in Parliament,’ to hasten this order down to Hull, John Hotham his son was ordered to go immediately with the same, and he, then standing up in the gallery of the House of Commons, thus expressed himself, ‘Mr. Speaker; fall back, fall edge, I will go down and perform your commands.’”—Ibid., vol. 3, pt. 1, p. 496.

3 April, 1642.

“DEPOSITIONS were made before the House of Commons, that one Edward Sandeford, a tailor of the City of London, had called the Earl of Essex, the Earl of Warwick and the parliament traitors, cursed the parliament and wished the Earl of Warwick's heart in his boots, and King Pym and Sir John Hotham both hanged. They sent for him to the bar of the house, and the sentence pronounced upon him by the Speaker was ‘that he should be fined to our sovereign lord the King 100 marks, stand on the pillory in Cheapside and Westminster; be whipped from thence at a cart's tail, the first day to the Fleet, the second day to Bridewell, and there be kept to work during his life.’”—Ibid., vol. 3, pt. 1, p. 559.

“THE likeness of the standard was much of the fashion of the City streamers used at the Lord Mayor's show, having about twenty supporters, and was carried after the same way. On the top of it hangs a flag, the King's arms quartered, with a hand pointing to the crown,

which stands above with this motto, 'Give Caesar his due.'

"Sir Thomas Brooks, Sir Arthur Hopton, Sir Francis Wortley, and Sir Robert Dadington were the four chief knights baronets appointed to bear it."—*Ibid.*, p. 784.

"THE partizans of the Commonwealth were no losers by their disloyalty. But the ruinous effects of this contest to the one party and not to the other, are to be accounted for, not merely from the vindictive spirit of the parliament, and the easy nature of Charles II. equally disinclined to reward and to punish, but from the sour and parsimonious temper of the Puritans, and the extravagant jollity and license of the Royalists."—WHITAKER'S *Crown*, p. 35.

AT Gisburne Park a picture of Cromwell, by Sir Peter Lely. "This," says Dr. WHITAKER, "gives a truer, that is a worse idea, of the man, than any portrait of him which I have seen. It is said to have been taken by his own order, with all the warts and protuberances which disfigured his countenance. On the canvass is painted the word *Now*, which probably alludes to his peremptory mandate for the immediate execution of the King. This was brought from Calton Hall, and seems to have been his own present to Lambert."—*Ibid.*

"IT was a tradition at Broughton Hall (in Craven), that a son of the family was shot on the lawn; and that the village had been so completely pillaged of common utensils (in these wars) that an old helmet travelled in succession from house to house for the purpose of boiling broth and potage."—*Ibid.*, p. 97.

1638. LORD ARUNDEL in a letter to his very good lord and cousin, Lord Clifford at Skipton, says of our three poor northern shires, "it will be fitter to fit them with such light arms as they have been accustomed to use and bear, than load them with heavier, which mingled with some other, may stand in good stead, and archery to be kept on foot."

Dr. WHITAKER asks if this is not the latest instance of the use or intended use of archery in an English army?—*Ibid.*, p. 299.

THE very nature of the King's army rendered good discipline difficult or impossible, composed as it was in great part of men of rank and fortune, the flower of the gentry and nobility of England, serving as adventurers. The lax state of discipline which thus arose is noticed in Pharoide.¹ Quote that fine passage.

"I AM sorry to find Sir J. Eliot in the first parliament (1625) warmly representing to the house, that six Romish priests had lately been pardoned upon the Queen's intercession. These complaints were followed with an humble petition to his majesty that the laws against Popish recusants might be put in execution."—DODD, vol. 3, p. 3.

HENRIETTA's priests were impudently imprudent, 1629, they would have baptized the Queen's child in the bedchamber, if the King had not stepped in and ordered one of his chaplains to perform that office.—ECHARD.

OF the Queen's death ECHARD says, "that the English hated her, or suspected her, for her own sake, for her Church's, for her country's, and for her daughter's."

WHEN the court of wards was taken away, 1646, I am sorry to find Sir B. Rudyard, who had been surveyor of that court, indemnified with lands to the value of 6000 from the Earl of Worcester's estate. That the Lord Say, as being master, should have £10,000 worth from the same estate was only in character, and could not stain him.—WOOD'S *Athena* quoted, vol. 2, p. 237.

"HENRY BARD, son of the vicar of Stains, of Eton and King's, a great Oriental Traveller, was one of the first who appeared in arms at York. The Queen soon procured him a colonel's commission. He was afterwards made governor of Cambden House in Gloucestershire, which he quitted and laid in ashes when it was no longer tenable. He was also for some time governor of Worcester. Knighted 1643, soon after created a baronet, and in 1645, made baron of Bromley and viscount Bellamont in the kingdom of Ireland. Being afterwards taken prisoner, he petitioned to be released, with a promise that he would appear no more in arms, but quit the land. 'Hitherto,' said he, 'I have only pursued my fortune, and have sought neither for your religion, nor for your laws, but to maintain the rights of an injured prince, whom Providence seems now disposed to abandon to some hard fate, while religion is entirely lost, and the laws become a mouse trap.' This merry and frank declaration purchased him his freedom, with permission to retire into Flanders. After the King's murder Charles II. sent him to Persia in hopes of obtaining money for the recovery of his crown, the King of Persia being under some obligations to England, upon account of the assistance our merchant ships gave him at Ormuz. But Bellamont, when crossing the desert, was lost in a hurricane of sand.

bury, London, 1639, 8vo. In his Notes to Joan of Arc Southey said he hoped to rescue it from undeserved oblivion.

¹ An Heroic Poem by William Camberlayne of Shaftesbury.

"He had been a Catholic for some years. Prince Rupert had a son called Dudley Rupert, by his daughter Frances; this son served as a volunteer at the siege of Buda, and was killed there.

"After the Restoration Lord Bellamont's widow was obliged to seek for relief at King's College, Cambridge, where her husband had formerly been fellow."—Dodd, vol. 3, p. 48. Wood referred to.

Dodd (vol. 3, p. 58) affirms that "at Drogheda, all were put to the sword, together with the inhabitants, women and children, only about thirty persons escaping, who with several hundreds of the Irish nation were shipped off to serve as slaves in the island of Barbadoes, as I have frequently heard the account from Captain Edmund Molyneux, one of that number who died at St. Germain's, whither he followed the unfortunate king James II.

"As for Sir Arthur Ashton he had his brains dashed out with his wooden leg."

This agrees well with Ludlow. Had he gilt his wooden leg? Very likely, I think.

This is the same Ashton who commanded at Reading.

The person who was shot for surrendering Blechingdon House to Cromwell, was Colonel Francis Windebank, the secretary's second son. "Some suppose that the supposed demerits of the father had no small influence over his persecutor."—Ibid., vol. 3, p. 59

"I CANNOT," says BISHOP KENNET, "but commend the piety of those gentlemen employed to inter the body of King Charles I., who taking a view of St. George's Chapel in Windsor, to find the most fit and honourable place of burial, they declined at first the tomb house built by Cardinal Wolsey, as supposing King Henry VIII. was buried there, 'in regard his Majesty would, upon occasional discourse express some dislike of King Henry's proceeding in misemploying those vast revenues the suppressed abbeys, monasteries, and other religious houses were endowed with.'"—*Parochial Antiq.*, vol. 2, p. 51. Wood quoted.

"We know in the latter times of our confusion a project was carried on of destroying the ancient right of tithes, and converting that pious maintenance of the clergy into settled portions of money."—KENNET's *Par. Antiq.*, vol. 2, p. 295.

BAXTER held that notion "that the Papists were busy in furthering the work of schism and confusion. The Papists, he said, had begotten the Quakers, first pretending to strange revelations, visions and trances, such as commonly

mentioned in the lives of their saints in the legends, and so you have here and there a Papist lurking to be the chief speaker among them; and those have fashioned many others to their turns, who yet know not their own fathers."

THE Hampden family are said to have been settled upon the same estate before the conquest.—*Hist. of Chilton*.

"CHARLES was first brought before the High Court on a Saturday, the next day a fast was kept at Whitehall, where preached Joshua Sprigg, whose text was, 'He that sheds man's blood, by man shall his blood be shed;' then Mr. Foxley, whose text was, 'Judge not, lest you be judged;' lastly, Hugh Peters, whose text was, 'I will bind their kings in chains, and their nobles in fetters of iron;' and thus by their wicked application of the Word of God, they endeavoured to justify their most execrable murder of their lawful King."—*Arbitrary Government displayed to the life*, p. 37.

THE five ministers ordered to administer spiritual help to him after his sentence, were Marshall, Nye, Caryl, Salway, and Dell.—*Ibid.*, p. 39.

"I CANNOT here forbear to mention Haselrig's bloody proposition, that six gentlemen of the best quality, royalists, might be put to death in revenge of Dorislaus,¹ to deter men from the like attempt hereafter."—*Ibid.*, p. 97.

"THE notorious and blasphemous wretch, pander and buffoon, Hugh Peters, chaplain in ordinary to two great potentates, Lucifer and Oliver Cromwell."

He is here said to have been expelled from Jesus College, Cambridge, for his lascivious life, and to have then turned player in Shakspeare's company, usually acting the jester or fool.—*Ibid.*, p. 98.

"THE money drained away from the Royalists, and the vast sums raised on the people by taxes, assessments and excise, coming into the soldiers' pockets, they set it going into motion; which with the vast sums raised on the sale of the King's, Queen's, Princes', Bishops' and Delinquents' lands, made a flood of money for the present, and nothing of want then appeared, which was the effect rather of the tyrant's rapacity than good management. For when this glut began to fall again into the private sinks of rich men, who lived by the use of money; and others who had any great sums fallen to their

¹ See Clarendon. *History of the Rebellion*. Book xii., vol. 6, p. 297, 421. He was an agent of the Parliament killed at the Hague. J. W. W.

shares, fearing the iniquities of the times, and knowing no man could promise himself to be long master of his own, especially money, where the will of the tyrant was law, and whom to disoblige was fatal; they remitted vast sums for their security into the bank in Holland, making them rich by trading with our money, whilst we sat contented with three per cent. for to be secure, so that our trade fell, and in some time after a scarcity of money appeared."—*Ibid.*, p. 143.

THE amount of the weekly meal was paid for half a year, according to this book,

"Likewise in sixteen hundred, forty-five, 'Twas ordered also every man to give,
A penny a week of every family,
For one whole year together,—'tis no lye:
And this was sent poor Ireland to relieve,
If those that ordered did not us deceive."
Ibid., p. 212.

"AN eminent dissenter (Dr. Caudry, a Presbyterian minister, in his book called *Independency a Schism*) hath made this observation on the vast toleration that was given in the time of the Commonwealth government, that the seven years' toleration then given had done more hurt to religion, than all that could be called persecution for seventy years before that."—G. KEITH.

"THE holy Thorn at Glastonbury was cut down in the civil wars by those madmen who looked upon every object of curiosity, especially if considered with a religious eye, as a monument of superstition, and so set themselves in open hostility to almost every monument of religion among us."—WHITAKER'S *Life of St. Neot*, p. 53.

It was the hawthorn of Judea, brought by some travelling brother, from the Holy Land, where it flowers about Christmas day.

THE taking of Dundee by Monk is reckoned one of the greatest misfortunes that ever happened to any town in Scotland. There were at that time above sixty vessels in the harbour, and so great was the spoil, that it is said every private soldier had £60 sterling for his share.

"In the street called the Murray Gate several bombs unburst, were lately found, deep sunk in the earth, 1782."—DOUGLAS'S *East Coast of Scotland*, p. 43.

"THE high altar at Aberdeen, a piece of the finest workmanship of any thing of the kind in Europe, was hewn to pieces in 1649, by order of the parish minister. The carpenter employed for this infamous purpose, struck with the noble workmanship, refused to lay a tool on it till the more than gothic priest took the hatchet from

his hand and struck the first blow."—*Ibid.*, p. 185.

"I HAD it," says GEORGE KEITH, "from the mouth of an honest faithful man, that he heard John Livingston say in prayer, 'Lord, since Dunbar, thou hast spit in our face, and since that never looked over thy shoulder to us again.' This is he whom the author of the postscript calls that great man of God, and this prayer he had in a certain family in Aberdeen."—*The Way Cast up*, p. 59.

A COLLECTION of verses on Oliver's peace with the Dutch, 1654, was printed at Oxford, with this title—*Musarum Oxoniensium 'Ελασφροπία*. "Mr. Hollis," says the worthy biographer of that thoroughly bigotted cosmopolitan, "calls this a curiosity, and so indeed it is, as it contains so many oily compliments to Oliver, from a university which has not been remarkable in this last century for their veneration of his memory." And he goes on in a strain of common-place insult not worth transcribing. He is quite stupid enough to have written in ignorance or forgetfulness of the fact that Oliver had purged Oxford, and filled it with his creatures when this volume was produced.

It is the height of impudence to accuse Oxford of having acted with time-serving policy in those days.

THORESBY had two servants, the mother of one of whom, and the grandmother of the other were knights' daughters. He mentions it as an instance of the mutability of fortune; but doubtless it was one of many such instances produced by the civil wars and the extent of ruin which was thus brought on.

"In the ingenious Dr. Sampson's MSS.," says THORESBY, "is an account of Oliver Cromwell's being set upon when at Cambridge by two mas-tiffs, whereupon he set his back against a tree, and taking his head with both his hands, as if he would have flung it at them, frightened them away."

"MR. JOHN JACKSON, a good old Puritan, and one of the assembly of divines at Westminster, was yet so zealously affected for King Charles I. when he heard of his being brought before a pretended high court of justice, that he prayed earnestly that God would please to prevent that horrid act, which would be a perpetual shame to the nation, and a reproach to the Protestant religion; or at least would be pleased to remove him that he might not see that woeful day. His prayer was heard and answered as to himself—for he was buried the week before."—THORESBY, Appendix, p. 157.

"WILLIAM LISTER, Esq., was slain at Tadcaster in the civil wars. His son travelling through that town many years after was inquisitive after the place of his father's sepulchre. The sexton who was then making a grave in the quire, told him it was thereabouts. He stays for further satisfaction. Upon taking up the skull they found in it the bullet that had given the fatal wound. This mortifying and so unexpected object made such an impression upon the gentleman, that he died upon it shortly after."—*Ibid.*, p. 158.

March 26, 1644.

ANOTHER ordinance for the contribution of the value of one meal a week.

"This having been voluntarily practised by many well affected persons, and found to be very useful (for raising auxiliaries) they have thought fit to add convenient power to that way of contribution, that so the burden may not rest alone upon the willing party. All therefore within the bills of mortality shall pay upon each Tuesday the value of one ordinary meal for themselves and families, to be assessed by the alderman, deputy, common council men and others appointed; in case of nonpayment, distress to be made for double the value, and if no distress can be found, the person to be committed. This ordinance for three months, and not to extend to such as receive alms."—*RUSHWORTH*, vol. 5, p. 748.

April 6, 1644.

"AN ordinance that none shall sell any wares or fruits, nor work, nor travel, nor use, nor be present at any exercises, games, or pastimes, on the Lord's day. And that all May-poles (a heathenish vanity, generally abused to superstition and wickedness), be taken down."—*Ibid.*, p. 749.

June, 1644.

"A DUNKIRK ship having been taken near Arundel, wherein there were found several Popish pictures, and particularly one curious large piece (designed to be set up in St. Ann's church at Seville), representing the story of Urrula (that went to Rome, as the legend hath it, with 11,000 virgins), and her husband Conanus, and their addresses to the Pope, &c., which picture of Conanus being fancied to be very much like the King, the piece was taken to represent the Queen, directing the King to surrender his sceptre to the Pope, and about this time publicly exposed at Westminster, and some pamphlets gave that interpretation of it. But others honestly explained the true design of the painter."—*Ibid.*, p. 714.

May, 1644.

"THE Earl of Forth writes to Essex 'in the behalf of a very worthy lady, Mrs. Elizabeth Crofts, one of the maids of honour to the Queen, who for recovering of her health, is very desir-

ous to repair to London: and for that purpose I entreat your lordship may be pleased to grant her a pass for herself, three women, and two men, a coach and six horses, and one saddle horse, with their necessities, which I shall take as a great favour done unto, my lord, your lordship's humble servant, FORTH.'

"Essex communicated this to the Two Houses, and they agreed not to grant any such safe-conduct for any from Oxford."—*Ibid.*, vol. 5, p. 669

Aug. 6, 1647.

DECLARATION of General Massey, and Colonel-General Pointz, showing the true grounds and reasons that induced them to depart from the City, and for awhile from the kingdom.

"—Services begun by command of the state, grew first into suspicion, and afterwards into offence. It was a crime to do anything but what must be cried up by those who would have all things to dance according to the motions of their own sphere.

"—We hold it safer wisdom to withdraw to our own friends, whom we have always found fast and entire to their first principles, than continue with those who like waves are beaten with every wind, and do take or receive counsel as their fears do prompt them. But not without this confession, that we acknowledge the General himself to be an excellent personage, and free from those violent distempers and heats of passion in which other men do delight and perish.

"—We shall labour to keep ourselves in that posture, both with heaven and earth, as to be ready to wade through a sea of blood, and increase it with our own, that the Gospel of truth may flourish, and that the peace of the King, the Parliament, and the Kingdom may grow high and happy."—*Ibid.*, vol. 7, p. 766.

"THE Scotch in their Declaration, 13 Aug., 1647, quote, to complain of, a pamphlet against the House of Lords, in which the sectaries say, 'that the Lords are but painted puppets and Dragons; that our superstition and ignorance, their own craft and impudence have erected no natural issue of laws, but the mushrooms of prerogatives, the wens of just government, putting the body of the people to pain, as well as occasioning deformity. Some of conquest they are and usurpation, not of choice and election, intruded upon us by power, not constituted by consent; not made by the people, from whom all power, place, and office that is just in this kingdom ought only to arise.'"—*Ibid.*, vol. 7, p. 770.

1647. Wakefield.

"We begin to do justice apace, keep Councils of War often, punish offenders. At a Council of War yesterday, one Mac Ro, an Irishman, a notorious drunkard swearer, and one that slighted the Commander in Chief, was tried. He was

clearly convicted, and it was so bad that all cried out against it. His sentence was to be bored through the tongue with a red-hot iron, to suffer fourteen days' imprisonment, with bread and water, to be cashiered the army, made incapable of ever serving the army again, to deliver up his horse and arms. Another delinquent was also tried for being disorderly in his quarters, and other crimes, and was adjudged to a week's imprisonment, to stand in the market-place during the time of the market, at the head-quarters for the space of an hour, with his faults, written in great letters on his breast. These are strange things here, and much gasing at it. Ingenious people both martial and civil are much taken with it. It hath wrought much good against the soldiers already: the officers do confess it, and the country are sensible of it. Money and justice will work great reformation."—*Ibid.*, vol. 7, p. 809.

"WEDNESDAY, 22 Dec., 1747, was, according to appointment, kept as a solemn Fast by the General and Officers; the duties of the day were performed by divers of the Officers, amongst whom there was a sweet harmony. The Lieutenant-General (Oliver Cromwell), Commissary-General Ireton, Colonel Tieburne, Colonel Hewson, Mr. Peters, and other officers, prayed very fervently and pathetically; this continued from nine in the morning till seven at night."—*Ibid.*, vol. 7, p. 943.

DENUNCIATIONS of Mr. Saltmarsh against the army, and his death, Dec., 1647.—*Ibid.*, vol. 7, p. 944.

Feb. 9, 1647-8.

An ordinance for the more effectual suppressing of Stage Plays, "by committing and fining such as shall offend herein for the first offence, and whipping them for the second, as being incorrigible."—*Ibid.*, vol. 7, p. 991.

"THOSE

That snuffe their unlearned zeal in prose,
As if the way to heaven was through the nose."
Litany, 1641; NALSON, vol. 2, p. 809.

"WHEN the civil war raged in England, and King Charles the First's Queen was driven by the necessity of affairs to make a recess in Warwickshire, she kept her court for three weeks in New Place."—*Shakespeare's House at Stratford*. THEOBALD'S *Preface*, p. 25. BOSWELL'S *Malone*, vol. 1.

MEN are as credulous in political as in religious matters. See what MONTAIGNE says (*L.* 3; chap. 10), tom. 8, p. 332.

CATHOLIC flattery to Cromwell, and hopes of his conversion, by Dr. Thomas Bailey, a convert to the Church of Rome. In the *Preface* to FOULIS'S *Romish Treasons*.

DOLEMAN'S book (Parson's) brought forth in another form by the Parliamentarians, changing it from dialogue into speeches.—FOULIS'S *Plots of our Pretended Saints*, p. 15.

RAVAGES in the churches.—*Ibid.*, 136-7-8.

Mrs. BEAL, of Westminster, put up prayers for the return and conversion of her son, "who is fallen away from grace, and serves the king in his wars."—*Ibid.*, p. 181.

"I HAVE KNOWN some citisens," says BRIAN WALTON, "yea women in London, who having learned to read Hebrew, were so conceited in themselves, that they have despised the ablest divines about the city, and have almost doubted of the salvation of all persons that could not read Hebrew."—*The Considerator Considered*, p. 31.

"CROMWEL qui devoit son elevation au fanatisme, et qui etait lui meme, à ce que bien des gens croient, sujet à des intervalles fanatiques, faisoit mettre dans l'almanack de Londres ses desseins assez souvent, et s'en trouvoit bien, dit-on. Et parce que cette confiance donnoit beaucoup de credit à l'almanack, l'astralogue qui le faisoit, craignant de ne pouvoir pas soutenir sa reputation sous le regne de Charles II. s'il ne se voioit gratifié d'une semblable lumière, fut trouver un jour ce prince pour lui demander la continuation des influences politiques dont il avoit joui sous l'usurpateur. Le Roi se moqua de lui, et les renvoja en lui disant qu'il ne s'embarrassoit pas comme Cromwel de projets vastes, et de vies longues."

Bayle adds, in the margin, "J'ai appris ceci d'un gentilhomme tres docte de la Grande Bretagne."—*Pensées sur la Comète*, tom. 2, p. 204.

"SIR T. SMITH, being one of the Deputy-Lieutenants in Essex, searching the houses of the disaffected after the restoration for arms, recovered some of the old weapons of which his own had been plundered."—STRYPE'S *Smith*, p. 178.

VOTE of Remonstrance. "If the loyal part had staid it out (who appeared the greater number in the beginning of the questions), they had cast it out for a vile defamation; but the one half of that part had slunk away, and were gone to bed."—HACKET'S *Life of Williams*, pt. 2, p. 164.

"How many wretched souls have we heard to say in the late troubles, what matter is it who gets the victory? We can pay but what they please to demand, and so much we pay now."—HOBBS'S *Dialogue concerning the Common Law*.

LORD CAPEL, in his last moments, reflected bitterly upon what he called his cowardly compliance with a prevailing party, in voting for Strafford's death.

"THE allowance which the Parliament made to their ambassadors, was incomparably beyond all former precedents, and better paid, being permitted to draw bills of exchange upon their masters, a thing never heard of heretofore."—SOMERS' *Tracts*, vol. 7, p. 504.

SIR J. RERESBY says of Cromwell, "that his figure did not come up to his character: he was indeed a likely person, but not handsome, nor had he a very bold look with him. He was plain in his apparel, and rather negligent than not. Tears he had at will, and was doubtless the deepest dissembler on earth."

"LESLEY would sometimes merrily say, he had learned no High Dutch but one proverb:—'Ein bernhertsiker soldat ist ein heusfoot,' fore Godt.—A merciful soldier is a rogue in God's repute."—SIR P. WARWICK'S *Memoirs*, p. 108.

STRAFFORD (*Letters*, vol. 1, p. 495) thanks the king (1635) "for his favour to Sir John Hotham: indeed the gentleman is of very good affections, and will, I am persuaded, shew himself very forward in such services as may be required at his hands."

COKE to Strafford (vol. 2, p. 80), "If more antiquities shall come to your hands, the sending of them to his majesty will be a very acceptable service."

1637. THE Earl of Rothes said to a Dutchman, "Holland is a well-governed state; I hope to see this country so governed ere it be long, for we will have no more kings but this: and if we were rid of this king, we would never have any other; and if he will not give us way in what we expect, we will make our own way."—STRAFFORD'S *Letters*, vol. 2, p. 274.

"HYDE to Lord Cottington, 1646.

"Your papil, Lord Hopton, wants some good

counsel from you, his head is so full of islands and plantations, to settle him. Sometimes he thinks of going against the Turk, to hinder him from joining with the Independents in England; sometimes of going to sea, to discover the errors of Hacklart's voyages."—CLARENDON *Papers*, vol. 2, p. 292.

One wonders such schemes were not carried into effect upon a large scale. But emigrants live always in hope.

"IN the town (ship) of Whickham, there is a stratum of burnt earth, consisting chiefly of clay and stone. According to tradition, the king's army encamped in the church lands below the church, and in the fields adjoining; the Scots, under Lesley, lay at Newburn; and on their crossing the Tyne to attack the king's army, the latter fired their tents and fled: this fire communicated with a small seam of coal, which burnt for several years, and at night flames issued from different parts of the village and grounds adjoining. The fire has been long extinguished, and the burnt earth and stones are used for the highway."—SUTHER'S *Durham*, vol. 2, p. 239.

MARCHMONT NEEDHAM published *Mercurius Britannicus* for the Parliament, beginning August 16-22, 1643. In 1647, he commenced *Mercurius Pragmaticus* for the King, and 1649, *Mercurius Politicus* for Oliver; journalists having in that age about as much probity as in this:

—"Whose scurrilous pamphletts, flying every week in all parts of the nation, 'tis incredible what influence they had upon numbers of unconsidering persons, who have a strange presumption, that all must needs be true that is in print. This was the Goliath of the Philistines, the great champion of the late usurper, whose pen was, in comparison of others, like a weaver's beam."—*British Bibliographer*, vol. 1, p. 514.

"GAINSBOROUGH. 30th July, 1643.

"Lord Willoughby, of Parham, had taken this town after a desperate assault, made prisoners there the Earl of Kingston, Sir Gervais Scroop, several other gentlemen and officers, and about two hundred and fifty common soldiers, and released about two hundred prisoners, many of them belonging to Lord Fairfax. The Earl's house held out a day after the town was taken, and store of treasure was found in it. The Earl was sent in a pinnace to Hull, because the King's troops were drawing from Newark and other places to recover the town; but some of these troops spying the pinnace, drew up some musqueteers to the Trent side, and firing at her unhappily killed the Earl and his man Savile in their cabin."—See *Mrs. Hutchinson* concerning this.

"Colonel Cromwell then drew toward Gainsborough to secure it. After taking Burley House, he marched to Grantham, where he met about

¹ Now obsolete. See Wacker's *Glossarium* in v. *Hox, consumelia, opprobrium*. J. W. W.

three hundred horse and dragoons of Nottingham, and proceeding with them, formed a junction, as had been concerted with the Lincolniers at North Searle. At two in the morning they advanced toward Gainsborough, which was ten miles distant, and some mile and half from the town fell in with a forlorn hope of the enemy, some one hundred horse in number. 'Our dragoons laboured to beat them back, but not alighting of their horses, the enemy charged them, and made them retire unto their main body. Cromwell advanced, and came to the bottom of a steep hill.' 'We could not,' he says, 'well get up but by some tracts, which our men essaying to do, the body of the enemy endeavoured to hinder, wherein we prevailed, and got the top of the hill. This was done by the Lincolniers, who had the vanguard. When we all recovered the top of the hill, we saw a great body of the enemy's horse facing of us, at about a musket-shot or less distance, and a good reserve of a full regiment of horse behind it.' The King's troops advanced to take them at disadvantage, 'but in such order as we were,' says Cromwell, 'we charged their great body. I having the right wing, we came up horse to horse, where we disputed it with our swords and pistols a pretty time, all keeping close order, so that one could not track the other; at last they a little shrinking, our men perceiving it pressed in upon them, and immediately routed this whole body, some flying on one side, and others on the other, of the enemy's reserve; and our men pursuing them, had chase and execution five or six miles.' Cromwell, seeing that the reserve was still unbroken, kept back Whaley, who was his major, from the chase, and with his own troops and the other of his regiment, three troops in all, got into a body. 'In this reserve stood General Cavendish, who one while faced me, another while faced four of the Lincoln troops, which was all of ours that stood upon the place, the rest being engaged in the chase. At last General Cavendish charged the Lincolniers and routed them. Immediately I fell on his rear with my three troops, which did so astonish him, that he gave over the chase, and would fain have delivered himself from us. But I, pressing on, forced down a hill, having good execution of them, and below the hill drove the general with some of his soldiers into a quagmire, where my captain-lieutenant slew him, with a thrust under his short ribs. The rest of the body was wholly routed, not one man staying upon the place.'

"Cromwell having relieved the town with such powder and provision as he brought, thought to pursue his good fortune and fall upon a party of the King's troops, about a mile on the other side of the town, consisting of six troops of horse and three hundred foot. For this purpose he asked Lord Willoughby for four hundred foot, in addition to his own horse, and marched toward them; but fell in with Newcastle's army. Before he could call off his foot they were engaged, and were of course forced to retreat in disorder and with some loss, to the town, 'where now they

are. Our horse also came off with some trouble, being wearied with the long fight and their horses tired, yet faced the enemy's fresh horse, and by several removes got off, without the loss of one man. The honour of this retreat is due to God, as also all the rest. Major Whaley did in this carry himself with all gallantry becoming a gentleman and a Christian. Thus have you this true relation as short as I could: what you are to do upon it is next to be considered. The Lord direct you what to do.'

"This letter is addressed to the Committee for the Association, sitting at Cambridge, and Cromwell begins by saying, 'Gentlemen, it hath pleased the Lord to give your servant, and soldiers, a notable victory now at Gainsborow.'—RUSHWORTH, 3 vol. 2, p. 278.

"Oct., 1642.

"Two demi-cannons used by Newcastle at the siege of Hull, thirty-six pounders, were called Gog and Magog, and the Queen's pocket pistols. At the fight near Horncastle, 12th October, after the siege was raised, both parties had drawn out all their horse and dragoons from the adjacent garrisons. The King's army had seventy-four colours of horse, and twenty-one of dragoons. 'Manchester had not above half so many colours, but as many men, for his troops were fuller. It was late before the foot could be drawn up. Manchester's horse and dragoons went on in several bodies singing of psalms. Quarter-master General Vermuden, with five troops, had the forlorn hope, and Colonel Cromwell the van, seconded by Sir T. Fairfax. The Royalist's word was, Newcastle; that of the Parliamentary party, Truth and Peace. The dragoons gave the first charge, and then the horse fell in. Colonel Cromwell charged with great resolution immediately after the dragoons of the other side had given him their first volley; yet within half pistol shot they saluted him with a second charge. His horse was killed and fell down upon him, and as he rose he was knocked down again by the gentleman that charged him, which was supposed to be Sir Ingram Hopton. But he got up, and recovered a new horse in a soldier's hand, and so mounted again. The van of the Royalists' horse, being driven back upon their own body, that was to second them, put them into disorder; and Manchester's troops, taking that advantage, charging all in with them, put them to the run; leaving their dragoons (which were now on foot) behind him. And so, being totally routed, they had the pursuit, and did execution upon them for five miles together. The Earl of Manchester's foot hastened their march to come up to the engagement; but the horse had done the work before they came: the number killed being computed to be about one thousand of the Royal party, and on his side very few slain, and none of note.'

"The Parliamentary horse said by Sir William Widdrington to be very good and extraordinarily armed."—RUSHWORTH, 3 vol. 2, p. 282.

"In the old house of Denton, then the property of Ferdinando, Lord Fairfax, Prince Rupert lodged on his way from Lancashire to York, immediately before the battle of Marston Moor. There was then in the house a very fine portrait of John Fairfax, younger brother of the then lord, who had been slain while defending Frankendale in the Palatinate, 1621. With this painting the Prince was so much delighted that he forbade any spoil to be committed upon the house; an act of generosity more likely to be prompted by a fine work of art, than by respect for the owner of Denton."—WHITAKER, *Loidis and Elmete*, p. 195.

How is it that Whitaker has overlooked the real motive? John Fairfax and his brother had fallen in the Elector Palatine's cause.

Marston Moor.

"SUNDAY, June 30. The besieger hearing towards evening of Prince Rupert's advance, and that his quarters would be at Knaresborough, or at Borough Bridge that night, thought it best to raise the siege, and give him battle with their whole strength. During the night therefore, and in the ensuing morning, they broke up from before the town, removed all their artillery without loss, and took up a position four or five miles from York, upon a great moor S.W. of the river Ouse, called from the neighbouring villages sometimes Hessam Moor, but more commonly Marston. Then they drew up in battalia, expecting there to meet the Prince on his way to York. But Rupert ordered a party of his horse to face them, near a bridge, where their retreat was secure, quartered his foot and ordnance that night in the forest of Gortrey, within five miles of the city, and entered the city himself with about 200 horse.

"There he had a conference with Newcastle. The marquis entreated him not to give the enemy battle, when he had every thing to gain by delay, and they every thing to lose. The Scots and English were upon such terms in the Parliamentary army, that if their mutual ill-humour were allowed to work, he had good reason to believe they would separate. But in two days he expected a powerful reinforcement, 3000 men under Colonel Clavering, from the North, and 2000 more from different garrisons. This advice must have prevailed if Prince Rupert at that period of his life had ever listened to reason. He declared that he had positive orders to fight, which, as in duty bound, he must obey. Some of Newcastle's friends advised him not to engage, seeing the command was thus taken from him; but that gallant nobleman replied, that happen what would, he would not shun the action, his only ambition being to live and die a loyal subject to his Majesty. And when the army was drawn up he asked Prince Rupert what service he would be pleased to command him. The Prince said he should begin no action till the morning, and desired him to repose till then. Newcastle accordingly went to rest in his own

coach, which was close by, in the field; but he had not long been there before the firing began.

"The Parliamentarians (it is Rushworth's word) finding that the city was relieved, quartered themselves that night at Long Marston, and the places near, but great part of their horse stayed all night upon the moor. Early the next day they marched toward Tadcaster, meaning to prevent Rupert from furnishing York with provisions out of the East Riding, and also to obstruct his march southward. The Earl of Denbigh, and the Lancashire forces were advancing from the West, whence he came. Before they could reach the town, they heard that the Prince was pressing close upon their rear, on the moor near Marston, appearing resolved to fight them. Hereupon their foot and carriages were ordered back with all speed, some of them being advanced four or five miles. The Prince had possessed himself of so much of the moor that not being able to form there, they drew up their men on a large field of rye. This Rupert endeavoured to prevent, because it was an advantageous position, being on a rising ground, but the party which he sent was beat back. Their pioneers now made way to get ground, whereon to extend the wings of their army, and at last their army fronted to the moor from Marston to Topwith, being a mile and half in length. 'The Prince having part of his foot beyond Owse was as late as they before he had fully drawn up; but between two and three o'clock both armies were pretty well formed.'

"Rupert had in the field, including the forces drawn out of the city, about 14,000 foot, and 9,000 horse, and about 25 pieces of cannon. He led the right wing of the horse (which had in it twelve divisions, consisting of 100 troops, and might be 5,000 men). Sir Charles Lucas and Colonel Hurry commanded the left wing of the horse. Whether Goring, Porter, Tyherd, or all of them commanded the main body, Rushworth could not learn.

"On the other side, the three conjoined armies (by reason of the parties they had sent forth [as into Lancashire, under Sir John Meldrum, &c.] which were not yet returned, and the men they had lost in this tedious siege), were so much reduced, that they did not exceed the Prince's in number; but in that respect both armies seemed pretty equal.' Sir Thomas Fairfax commanded the right wing of horse, consisting of 80 troops, being his own and part of the Scotch horse. Next in the main battalia was the Lord Fairfax, commanding the foot towards the right wing, consisting of all his own infantry, and two brigades of Scots for a reserve. And towards the left General Leven, with the rest of the Scottish foot, and two brigades of the Earl of Manchester's, with six regiments of Scots, and one of Manchester's brigades for a reserve. The left wing of the horse was commanded by Manchester, and his Lieutenant General, Cromwell, consisting of the Earl's whole cavalry, and three regiments of the Scottish horse under Lesley, in all about 70 troops. The Prince's army extended in the front somewhat farther than theirs, and

therefore on their left, to secure the flank, the Scottish dragoons were placed, under Colonel Frizel.

"The *Field-word* given by the Prince was God and the King; by the other party, God with Us.

"About three the great ordnance on both sides began to play, with little effect. About five there was a general silence on each side, expecting who should begin the charge, 'for that there was a small ditch and a bank between the two armies (though they had drawn up their wings within musquet shot), which either side must pass if they would charge the other, which would be a disadvantage, and apt to disorder them that should first attempt it. In this posture they continued a considerable time, so that on each side it was believed there would be no action that night. But about seven in the evening the Parliament's Generals resolved to fall on, and then the signal being given, the Earl of Manchester's foot, and the Scots of the main body advanced in a running march, soon made their way over the ditch, and gave a smart charge.'

"The front divisions of horse mutually charged. Prince Rupert in person charging Cromwell's division of 300 horse. Cromwell was very hard put to it, being charged by Prince Rupert's bravest men, both in front and flank, and they 'stood at sword's point a pretty while, hacking one another.' At last Cromwell broke through, and at the same time the rest of his horse of that wing, and Leakey's regiments (who behaved very well) had wholly broken all that right wing of the Prince, and were in chase of them beyond their left wing, and Manchester's foot on the right hand of these went on by their side, almost as fast as they, dispersing and cutting down his foot. Newcastle's regiment of White Coats were almost wholly cut off; for they scorned to fly, and were slain in rank and file, and the rest of that part of their army which escaped killing, or being taken prisoners, fled in confusion towards York.

"But Hurry with the Prince's left wing defeated the Parliament's right; 'for though Sir T. Fairfax, with Colonel Lambert, and 5 or 6 troops, charged through them, and went to their own left wing, the rest of his troops were defeated. Lord Fairfax's brigade was furiously assaulted, and at the same time disordered by some of Sir T. Fairfax's new-raised regiments, who wheeled about, and being hotly pursued, fled back upon them and the reserve of Scottish foot, broke them wholly, and trod many of them under foot. So that their right wing, and part of their main body were routed, and fled several miles toward Tadcaster and Cawood, giving out that all was lost.'

"The Royalists were pursuing, and just ready to seize all the carriages, when Cromwell with his horse and Manchester's foot came back from the chase; both sides were now not a little surprised to see they must fight it over again, for that victory which each thought they had already gained. However the Royalists marched

with great resolution down the corn fields, the face of the battle being now exactly counter-changed; for the King's forces stood on the same ground, and with the same front that the Parliament's right wing before stood to receive their charge; and the Parliament's forces in the same ground, and with the same front as the King's did when the fight began.

"The battle thus renewed grew very desperate; but after the utmost efforts of strength and courage on either side, the parliamentary forces before ten had cleared the field, recovered their own ordnance and carriages which were in so much danger, took all the Prince's train of artillery, and followed the chase with great slaughter within a mile of York.

"Sir Charles Lucas, Lieutenant General of Newcastle's horse, Major General Porter, Major General Tilyard, and the Lord Goring's son were taken, and near 100 other officers, 1500 common soldiers, 25 pieces of ordnance, 130 barrels of powder, several thousand arms, and, as was computed, about 100 colours, for which though there was a proclamation made to bring them in to the generals, yet the soldiers had already torn to pieces most of them, delighting to wear the shreds in their hats. Some of them sent up to the Parliament were

"Prince Rupert's standard, with the arms of the palatine, near five yards long and broad, with a red cross in the middle.

"A black coronet, with a black and yellow fringe, and a sword brandished from the clouds, with this motto, *Terribilis ut acies ordinata*.

"A willow green, with the portraiture of a man, holding in one hand a knot, in the other a sword, and this word, *This shall untie it*. Another coloured with a face, and this motto, *Ast mors, aut vita decore*.

"A yellow coronet, in its middle a lion couchant, and behind him a mastiff seeming to snatch at him, and in a label from his mouth, written KIMBOLTON: at his feet little beagles, and before their mouths written PRM, PRM, PRM, and out of the lion's mouth these words proceeding, *Quousque tandem abutere patientiâ nostrâ*.

"The countrymen who were commanded to bury the dead, gave out that they interred 4150 bodies. It was generally reported that at least 3000 of the Prince's men were killed. The Parliament's party would not acknowledge in all their three armies above 300 slain.

"Cromwell, who was acknowledged by all to be a great agent in this victory, was wounded in the neck, but not dangerously. Fairfax being unhorsed and flung on the ground, and wounded in the head and face, was relieved and carried off by a party of his own horse. On the King's side abundance of gentlemen expressed wonderful courage, and charged with as much resolution as could be expected from men: insomuch that it was then confidently reported Prince Rupert should say, 'I am sure my men fought well, and know no reason of our rout but this, that because the devil did help his servants.'"
—RUSHWORTH, 3, vol. 2, p. 631.

"THOUGH the Marquis of Newcastle's foot stood like a wall, yet he (Oliver Cromwell) mowed them down like a meadow."—SIR P. WARWICK.

"AT Cropedy Bridge, Waller lost five drakes, a minion, and several leather guns of Weems's invention and making. Waller was a Scotch general of the artillery, and was taken also."—RUSHWORTH, vol. 5, p. 676.

ESSEX writes of his defeat in Cornwall, "It is the greatest blow that ever befell our party." He complains that "never so many gallant and faithful men were so long exposed without succour," and says "this is a business that shall not sleep, if it be in the power of your—Essex."

Naseby.

"FAIRFAX marched to Gilsborough, four miles west of Northampton, and within five miles of Burrough-hill, where his Majesty's army still continued, to whom a commanded party of horse gave an alarm. By some prisoners taken, he understood that his Majesty was diverting himself with hunting, the soldiers in no good order, and many of their horses at grass, having no thoughts of the so near advance of the Parliamentarians. Yet the alarm was so quickly taken through all their quarters, that Fairfax's foot being somewhat behind, and night approaching, he did not then think fit to venture any further attempt: but being rather apprehensive they might visit his quarters, mounted about twelve that night, and rode about the horse and foot guards till four in the morning, where an odd adventure happened. Having his thoughts otherwise busied, he himself forgot the word, and was stopt at the first guard; whereupon declaring who he was, and requiring the soldier that stood sentinel to give it to him, the fellow refused, saying, he was to demand the word from all that past him, but to give it to none; and if he advanced without it he would shoot him. And so made the general stay in the wet, till he sent for the captain of the guard to receive his commission to give the word. And in the end the soldier was rewarded for his duty and carefulness."

"IRETON made a soldierly and notable defence."—SIR P. WARWICK.

"IN Sir Marmaduke Langdale's wing which Cromwell soon routed, there were some trivial but pernicious disputes betwixt him and the commander of the Newark horse."—Ibid.

Club-men.

"WHEN Cromwell defeated about 4000 of them (1645) at Hambleton-hill, near Shrawton

(which had been an old Roman work, deeply trenched), they 'shot briskly from the bank of the old work, and kept the narrow passage with musquets and other weapons. Desborough with the general's regiment, went round about the ledge of the hill, and made a hard shift to climb up, and enter on their rear, which they no sooner discerned, but after a short dispute they ran; many slid and tumbled down that steep hill with great hazard.' There were taken about twelve colours; the motto of one of them was thus, 'If you offer to plunder our cattle, be assured we will bid you battle.'"—RUSHWORTH, part 4, vol. 1, p. 62.

Colonel Poyer—at Pembroke.

"THE man is certainly in two dispositions every day, in the morning sober and penitent, but in the afternoon drunk and full of plots. When he heareth news that pleaseth him, he puts forth bloody colours, and then he is for the King and Book of Common Prayer; but if that wind turn, then he is for the oath and covenant, and then puts forth blue and white. He takes it very ill the King is in the Isle of Wight, and calls the general, King Thomas Fairfax, with other opprobrious language. He got a gentleman the other day, and pressed him to tell him whether he was an Independent, or a Presbiter. The gentleman answered, neither, for he was a Protestant. Why so am I, quoth Poyer, therefore let us be merry. So in they went, and drank so hard that neither was able to stir in four-and-twenty hours after.

"Fairfax says 'I am now preparing an arrow to send in a message unto his men, who I hope shortly will bring him out bound, and as many more as have men unto him, since the first summons.'"—Ibid., vol. 7, p. 1023-4.

Wales.

May, 1648. "MOST of the enemies have in their hats a blue and white riband, with this motto, 'we long to see our king.' The Countries are universally bent against the Parliament; wherever forces come, they carry away their children, cattle, with what goods they can get, fly into the woods, leaving their houses empty; which how and would it be to them, should we take the German way? Their smiths are all gone, their bellows out by themselves before they went. If one would give forty shillings for a horse shoe, or a place to make it, it is not to be had. There is no possibility of ending this trouble, but by such a power, and such a way, as is lamentable to think."—Ibid., p. 1098.

Colchester.

"THE other night they roasted a whole horse at one of their courts of guard; the foot were very merry at it, but the troopers are discontented for the loss of their horses, not knowing how to get others; nor well liking the service of mowing

with their new devised long sithes, which weapons are put into the hands of such as were troopers."—*Ibid.*, vol. 7, p. 1204.

In a house called the Red Hall, at Leeds,¹ because the first that was built of brick (1628), by Thomas Medcalf, alderman of the city, is an apartment called the King's Chamber, where Charles is said to have lodged: "probably," says a note in Whitaker's edition of Thoresby (p. 25), "while in the hands of the Scots and on his way from Newark to Newcastle, a maid servant entreated him to put on her clothes and escape, offering to conduct him in the dark out of the garden door into a back alley called Land's Lane, and thence to a friend's house, from whence he might make his way to France. The King declined this, but gave her a token (the garter says the story) by which his son might reward her good will, if it should never be in his own power. She married a man who was an Under Bailiff, and Charles II. in consequence made him Chief Bailiff in Yorkshire, and he afterwards built Crosby House in the Head Row."

"WHEN I was at Marston, alias Hutton Waddesley," says THORESBY, "Mr. Corlas, the Rector, shewed me the door that Bishop Moreton had caused to be made out of his chamber, 1602, when the great plague being at York, that excellent prelate (then minister there) exercised the most heroic charity to the poorer part of the infected, who being turned out of the city had booths erected for them on Hob-Moor, whither he went to pray with and for them, and to make him the more acceptable, he usually carried a sack of provisions with him. But because none should run any hazard thereby but himself, he would not suffer any servant to attend him, but went from his study through this door to the stables, where he was his own groom."—*Appendix*, p. 148.

DR. RICHARD MARCH, Vicar of Halifax. "The soldiers coming into the house in search of him, and supposing he might be hid in bed, stabbed their swords into it, where his wife was laid, and so frightened and wounded her, that it threw her into labour and she expired almost as soon as delivered. The doctor fled, and a maid servant made her escape with the child in the night, with nothing but her shift on, carrying it in that condition fourteen miles in the dark, to a relation of the doctor's."—*History of Halifax*, p. 489.

Essex.

STRAFFORD to LEUD, 1634. "I am clear of your lordship's opinion, it were fit the Canons of England were received here as well as the Articles; but the primate is hugely against it. The business is merely point of honour (or, as Sir

Thomas Cōnesby would have expressed it, matter of punctilio), lest Ireland might become subject to the Church of England, as the province of York is to that of Canterbury. Needs, forsooth, we must be a Church of ourselves, which is utterly lost unless the Canons here differ, albeit not in substance, yet in some form from yours in England; and this crotchety put the good man into such an agony, as you cannot believe so learned a man should be troubled withal. But I quieted him by approving his writing to your lordship, and assuring him I should repose myself in whatever was assented by your grace; to whose wisdom indeed I wholly submit myself, being very ready to do therein as I shall receive directions from you. The truth is, I conceive, there are some Puritan correspondents of his, that infuse these necessities into his head, besides a popular disposition which inclines him to a desire of pleasing all, the sure way I think never to please a man's self. You will amongst the rest find a rare canon against the word *salve*, which I take to be a speculation far-fetched and dear bought."—*STRAFFORD'S Letters*, vol. 1, p. 381. See p. 148.

Strafford.

GRORIUS says of Strafford "that his letter¹ to the King, and his expressions when about to suffer death, are strong presumptions of great virtue."—*NICHOLS, Calc.*, p. 289.

EVELYN says, "I beheld on Tower Hill the fatal stroke which severed the wisest head in England from the shoulders of the Earl of Strafford, whose crime coming under the cognizance of no human law, a new one was made, not to be a precedent, but his destruction. To such exorbitancy were things arrived."

THE mayor of Kilkenny, in an address delivered to Wentworth, 1636, eulogized him for "so many wholesome laws and statutes voted in the last parliament; so many provisions of state, regulating the disorders of human society, daily issuing from your Solomon-like prescience; in which and by which we, in this your garden of Ireland, smell the gracious flowers of your government, enjoy the felicity of your plantations, and feed our hearts with the satiety of present and hope of future improvement, so that no place, no degree, no sex over all this pleasant paradise, but is partaker of your comfortable influence. Even those choked up in the midst of the darkest prisons acknowledge the sunshine of your provident care, and receiving new life and relief from your hands, cry out, Long live our life, our relief, noble Wentworth."—*Collect. Hib.*, vol. 2, p. 418.

"WHATEVER affection he had for power, he had very little of self-interest in him."—*CARTE'S Ormonds*, vol. 1, p. 56.

¹ That letter was a forgery.—*CARTE'S Ormonds*, vol. 1 p. 138.

¹ See *supra*; 1st series, p. 372. J. W. W.

"If he could be said to lean on any side, it was in favour of the poor."—*Ibid.*, p. 86.

"THEY," says NALSON (vol. 2, p. 1), "who will pull down the throne of Solomon, always first endeavour to remove and destroy the lions that support it."

"WHEN he was made lord Heutenant of Ireland, he, by Laud's assistance, procured from his Majesty the restoring of all the impropriations which in that nation were then in the crown to the bishops and clergy; thereby rescuing the churchmen from those disadvantages which contempt and poverty in these declining ages of religion had reduced them to; and by proposing rewards to merit, virtue, learning and piety, encouraged men of parts to dedicate themselves to those nobler studies, that, contenting themselves with those competent provisions, they might be enabled to resist the temptations of applying themselves to the more gainful arts of secular professions."—NALSON, vol. 2, p. 4.

DIGBY's speech upon the attainder.—*Ibid.*, p. 157, 864-5.

CHARLES said to Dr. Sheldon (afterwards archbishop), "that if ever he was in a condition to perform his vows, it was his intention to do public penance for the injustice he had suffered to be done to Strafford."—*Ibid.*, p. 194.

His death.—*Ibid.*, p. 198-9. Poems upon him, p. 204.

STATE of the army under him in Ireland.—*Ibid.*, vol. 2, p. 587.

"His memory was great, and he made it greater by confiding in it."—SIR P. WARWICK.

"HE gave an early specimen of the roughness of his nature when in the eager pursuit of the House of Commons after the Duke of Buckingham, he advised or gave a counsel against another, which was afterwards taken up and pursued against himself. Thus pressing upon another man's case, he awakened his own fate. For when that house was in consultation how to frame the particular charge against that great duke, he advised to make a general one, and to accuse him of treason, and to let him afterwards get off as he could, which befell himself at last."—*Ibid.*, p. 111.

"Let judges also remember, that Solomon's throne was supported by lions on both sides; let them be lions, but yet lions under the throne; being circumspect, that they do not check or oppose any points of sovereignty."—*BACON'S Essays. Of Judicature.* J. W. W.

His good management of Ireland.—*Ib.*, p. 115.

"RICHELIEU, hearing of his death, said, the English nation were so foolish that they would not let the wisest head among them stand upon its own shoulders."—*Ibid.*, p. 162.

BRUTALITY at his execution.—*Ibid.*, p. 163.

JUXON's advice to Charles.—*SOUTH*, vol. 4, p. 26.

In a letter to Sir John Jackson, 1624, he says, "being, I must confess, in my own nature a great lover and converser of hereditary good wills, such as have been amongst our nearest friends; and therefore I desire that as they live still in us otherwise, so they may too in their affections."—*STRAFFORD'S Letters*, vol. 1, p. 25.

"BELIEVE me, I keep a narrower watch over myself than any of them can do, and I trust God shall so assist me with his grace, that where they think to surprize me, shame shall fall upon themselves. I much value not what men say, govern myself, am persuaded as little by opinion as most men: yet I could be content that dogs should rather fawn than snarl upon me; and sometimes to hear from a faithful wise friend, what judgement others have of me; for so I may come to hear of my errors, which I should be sure to amend with all possible speed and care." To Lord Cottingham.—*STRAFFORD'S Letters*, vol. 1, p. 163.

"I AM happy to live in the noble memory of my lady; it is her ladyship's great goodness to have it so, else this bent and ill-favoured brow of mine was never prosperous in the favour of ladies. Yet did they know how perfectly I do honour, and how much I value that excellent and gracious sex, I am persuaded I should become a favourite amongst them. Tush, my lord, tush, there are few of them know how gentle a *Garçon* I am." To the Earl of Exeter.—*Ibid.*, vol. 1, p. 179.

1683. He writes from Ireland to the King, that "the yearly payments in that country alone (without the debt) are impossible by any other ordinary way to be in time supplied, but by the subject in Parliament: and to pass to the extraordinary, before there be at least an attempt first to effect it with ease, were to love difficulties too well,—rather voluntary to seek them, than unwillingly to meet them, and might seem as well vanity in the first respect so to affect them, as faintness to bow under them when they are not to be avoided."—*Ibid.*, vol. 1, p. 183.

THE Earl of Exeter says to him, "My lord, I could be angry with you, were you not so far off, for wronging of your bent brow, as you term it in your letter: for you had been curst with a meek brow and an arch of white hair upon it, never to have governed Ireland nor Yorkshire so well as you do, where your lawful commands have gotten you an exact obedience. Content yourself with that brave commanding part of your face which sheweth gravity without dullness, severity without cruelty, clemency without easiness, and love without extravagancy; and if it should be any impeachment unto your favour with that sex which you so much honour, you should be no loser; for they that have known them so long as I have done, have found them nothing less than *diaboles blancs*."—*Ibid.*, vol. 1, p. 241.

— "My opinion hath ever been, that honourable and just redemptions of the subject from oppression and wrong, should be the immediate acts of sovereignty, indeed the proper charge and office of kings to provide for, without interposition of any parliament, or other body, betwixt their light and the eyes of their people: who discerning whence those blessings are communicated, may be justly moved to praise and magnify them for their goodness and protection."—*Ibid.*, vol. 1, p. 245.

STRAFFORD recommends to the King a constant rule that nothing imposed by way of fine upon delinquents should come into any other purse than his own exchequer.—*Ibid.*, vol. 1, p. 249.

SPEAKING of the Bishop of Durham's vexing the Catholics for clandestine marriages, &c., after they had compounded for their recusancy, STRAFFORD says (A. D. 1634), "But yet did I never know Puritans capable of this Christian wisdom, as I take it to be, to choose fit times and opportunities: their zeal ever eating up all human judgement and providence with a *Dens providebit*, or some such misapplied text of holy writ. I beseech your lordship he may be leant a little to believe his majesty and his ministers, and how to carry himself in these civil matters; for it is too much he should exercise sovereignty over us both in and forth of the pulpit. Neither hath his Majesty these under instruments in right tune, till he hath made them and taught them to dance his measure, rather than one invented after their own fancy."—*Ibid.*, vol. 1, p. 268.

1634. To Lord Cottington.—"By my truth, my lord, in good earnest, I grow extremely old, and full of gray hairs, since I came into this kingdom, and should wax exceeding melancholy were it not for two little girls that come now and then to play by me. Remember, I tell

you I am of no long life, and then shall you lose the faithfulest of all your lordship's most humble and most affectionate servants."—*Ibid.*, vol. 1, p. 294.

1634. "I HEAR the Spanish resident is very angry, I am sorry for it. Would to God our master could hit it with that crown! for undoubtedly, in my poor judgement, the common and public interests of these kings and their people stand best together of any other two nations in Christendom."—*Ibid.*, vol. 1, p. 299

"FAR be it from me, my lord," he says to Laud, "ever to take a difference in opinion offensively from the meanest of my friends, much less sure from your grace, whom I protest upon my faith, I reverence more than I do any other subject in the whole world, and to whose judgement I shall sooner lean and trust myself than my own; so as if you be not free with me in that kind, upon all occasions, you proceed not with me as with your son, and take from me the glory of that obedience I have set apart for you as my ghostly father."—*Ibid.*, vol. 1, p. 299.

"You mention my garden at Woodhouse," he says to Sir Ed. Stanhope, "and I thank you for the visit. And as prosperous as you conceive his Majesty's affairs go here (and indeed unprosperous, I praise God, they have not been hitherto) yet could I possess myself with more satisfaction and repose under that roof, than with all the preferment and power a crown can communicate with her grace and favour. My mind works fast towards a quiet, and to be discharged of the care and importunity of affairs, which, God knows, force me against my will from many of those more excellent duties I owe his goodness and blessings. Nor can I judge any men so entirely and innocently happy as those that have no necessity of business upon them, but such as they may take or leave as they please, without being accountable for any neglect or success to others."—*Ibid.*, vol. 1, p. 303.

WRITING to Laud, 1634, upon the affairs of the Irish church, he says, "it is very true that for all the primate's silence, it was not possible but he knew how near they were to have brought in those articles of Ireland, to the infinite disturbance and scandal of the church, as I conceive; and certainly could have been content I had been surprized. But he is so learned a prelate, and so good a man, as I do beseech your grace it may never be imputed unto him. Howbeit I will always write your lordship the truth, whomsoever it concerns."—*Ibid.*, vol. 1, p. 343.

— "I AM not ignorant that my stirring herein will be strangely reported and censured on that

side; and how I shall be able to sustain myself against your Pryne's, Pim's and Ben's (? Rudyard?) with the rest of that generation of odd names and natures, the Lord knows."—*Ibid.*

— "WITHOUT offence to Mr. Jones, or pride in myself, be it spoken, I take myself to be a very pretty architect too."—*Ibid.*, vol. 1, p. 348.

1634. "I FIND well enough I am upon the disadvantage ground, where I am like still to be troublesome to my friends, and seldom in place and season to speak either for myself or for them, which, in good faith, I should the more freely do of the two. I spend more here than I have of entertainment from his Majesty; I suffer extremely in my own private at home; I spend my body and spirits with extreme toil; I sometimes undergo the misconstructions of those I conceived should not, would not have used me so, in such a measure (I know well what I write), as I vow to you, I would absolutely leave all, but that I have the comfort and assurance of my master to be with him accepted, however I be with others. God reward that goodness towards this absent servant of his, and make me able to serve him answerable to those sovereign duties I owe him."—*Ibid.*, vol. 1, p. 354.

CONCERNING the admission of the English Articles in Ireland, he asks for a letter from the King, "that so if a company of Puritans in England may chance in Parliament to have a month's mind a man's ears should be horns, I might be able to shew his Majesty at least approved of the proceedings. There is not any thing that hath passed since my coming to the government I am liker to hear of than this; and therefore I would fence myself as strongly as I could against the mousetraps and other the smaller engines of Mr. Pryne and his associates."—*Ibid.*, vol. 1, p. 381.

1635. To his brother, Sir George W.—"If my Lord Treasurer (Weston) be dead, and that you hear me by any nominated to succeed him, I pray you make answer, that upon some former rumours of the like heretofore, you have heard me in private seriously profess it was the place in the whole world the most unfit for me: and that I desire it should be so understood by all that love me. For, you are sure, that I neither follow the service of the crown with so indiscreet affections, or so far neglect the moderate care of my own contentment and subsistence, as (being a person in my own opinion so uncapable) to accept an employment so much to the disservice of my master, or my own ruin. And therefore intreat all my friends that speak of it, to silence it as much as may be, as a thing not to be entertained by me."—*Ibid.*, vol. 1, p. 391.

1635. To the Earl of Newcastle—"If I had any design upon it, I confess your lordship's counsel for my repair to court is very sound, and I humbly thank you for it; it being indeed very much which a man's own presence moves in those cases. But judging the place unfit for me, and I for it, my purpose is to take a clean contrary way: for I will be so far from hastening thither, as I will delay all writing to court as long as I possibly can, that so, till the place be again settled, I may be in a land where all things are forgotten. There shall I trust to enjoy my own quiet more to my contentment, and that (as your lordship observes most judiciously) so great a place and high employment will never stoop to him that neither looks after it, nor regards it."—*Ibid.*, vol. 1, p. 411.

"BELIEVE me, I have no ambition, say no inclination to that place; for it is most certain I have an inward and obstinate aversion from it. I do not serve the king out of the ordinary ends that the servants of great princes attend them with. Great wealth I covet not: greater powers than are already entrusted with me by my master I do not desire: I wish, much rather, abilities to discharge these I have, as becomes me, than any of those I have not. Again, I serve not for reward, having received much more than I shall ever be able to deserve. Besides there should, and I trust in God there shall be, a time for me in stillness and repose to consider myself, and those other more excellent and needful duties than these momentary trifles below, which the Treasurer's place admits not, at least to my satisfaction; for this is most certain, that a Treasurer must die so, or be dishonoured, if not altogether ruined. And to be tied to the importunity of affairs all my life, in good faith all the preferments, and what else soever men most esteem in this world, shall, I trust, never so far lay asleep or infatuate, the sense I ought to have of that much better which remains after this life."—*Ibid.*, vol. 1, p. 420.

To Lord Cottington, 1635.—"Tis true I am in a thing they call a progress, but yet in no great pleasure for all that. All the comfort I have is a little *Bonneyclabber*; upon my faith, I am of opinion it would like you above measure; would you had your belly full of it; I will warrant you should not repent it; it is the bravest, freshest drink you ever tasted. Your Spanish Don would, in the heats of Madrid, hang his nose and shake his beard an hour over every sup he took of it, and take it to be the drink of the gods all the while."—*Ibid.*, vol. 1, p. 441.

1635. LAUD writes concerning the Earl of Corke—"I find his majesty very careful that the church should have all her own restored to her, and that the Earl be fined answerable to that which upon publication his cause shall merit;

and that the ordering of this shall be by your Lordship, and your experience upon the place and of the fact. All that I can perceive is earnestly desired is the declining of a public sentence, and saving of the Earl, for his place and alliance' sake, from the stain which a sentence would leave upon record, both on himself and his posterity, which, when you have taken into serious consideration, I leave to your wisdom.

"My Lord, I am the bolder to write this last line to you upon a late accident which I have very casually discovered in Court. I find that notwithstanding all your great services in Ireland, which are most graciously accepted by the King, you want not them which whisper, and perhaps speak louder where they think they may, against your proceedings in Ireland, as being overfull of personal prosecutions against men of quality, and they stick not to instance in St. Albans, the Lord Wilmot, and this Earl. And this is somewhat loudly spoken by some on the Queen's side. And although I know a great part of this proceeds from your wise and noble proceedings against the Romish party in that kingdom, yet that shall never be made the cause in public, but advantages taken (such as they can) from these and the like particulars to blast you and your honour, if they be able to do it. I know you have a great deal more resolution in you than to decline any service due to the king, State or Church, for the barking of discontented persons; and God forbid but you should. And yet my Lord, if you could find a way to do all these great services and decline these storms, I think it would be excellent well thought on. I heartily pray your Lordship to pardon me this freedom, which I brought with me into your friendship, and which (though sometimes to my own hurt) I have used with all the friends I have."—*Ibid.*, vol. 1, p. 480.

JUSTIFICATION of his apparent rigour.—*Ibid.*, vol. 2, p. 20.

He represented to the King that "the Londoners were laying out great sums upon the plantation, and that it were not only very strict in their case, but would discourage all other plantations, if the uttermost advantage were taken. Besides, it was very considerable the too much discouraging of the City, which in a time thus conditioned (1636), and when they were to be called upon still for those great payments towards the shipping business, might produce sad effects; whereas, in my poor judgement, they were rather to be as tenderly, as possibly might be, dealt with, if not favoured, and kept in life and spirit."—*Ibid.*, vol. 2, p. 25.

Writing from Gawthorp, 1636, he says to Laud, "I am gotten hither to a poor house I have, having been this last week almost feasted to death at York. In truth, for anything I can

find, they were not ill-pleased to see me. Sure I am it much contented me to be amongst my old acquaintance, which I would not leave for any other affection I have, but to that which I both profess and owe to the person of his sacred Majesty. Lord! with what quietness in myself could I live here in comparison of that noise and labour I meet with elsewhere; and I protest put up more crowns in my purse at the year's end, too. But we'll let that pass, for I am not like to enjoy that blessed condition upon earth. And therefore my resolution is set to endure and struggle with it so long as this crazy body will bear it; and finally drop into the silent grave, where both all these (which I now could, as I think, innocently delight myself in) and myself are to be forgotten; and fare them well. I persuaded myself, *exulto Lepido*, I am able to lay them down very quietly, and yet leave behind me, as a truth not to be forgotten, a perfect and full remembrance of my being your Grace's most humbly to be commanded." WENTWORTH.—*Ibid.*, vol. 2, p. 26.

THERE were some near the King, and so STRAFFORD tells him, who publicly professed his ruin.—*Ibid.*, vol. 2, p. 33.

"As for wit or importunity," says WENTWORTH, "in the former I did never affect other than a single plainness; nor is my nature possibly to be hardened into the latter."—*Ibid.*, vol. 2, p. 33.

He says to the King, "Out of the truth of my heart, and with that liberty your Majesty is pleased to afford me, admit me to say, Reward, well applied, advantages the services of kings extremely much; it being most certain that not one man of very many serve their masters for love, but for their own ends and preferments, and that he is in the rank of the best servants that can be content to serve his master together with himself."—*Ibid.*, vol. 2, p. 41.

UPON the appearance of a breach with Spain, WENTWORTH says, "The servant his Majesty employs here shall be sure to have his hands full; and if we prosper not in our designs upon the House of Austria, there is reason for him to believe he may happen to suffer through the misfortune as soon, and as deeply, as any other minister of his Majesty's, howbeit he had no part at all in the counsels; therefore, as well for our own indemnity as your glory, you may be sure of our prayers."—*Ibid.*, vol. 2, p. 54.

"If once the season come to that part, Lord deliver me from seeking an alms from the hands of a Puritan! It is a generation of men more apt to begin business than obstinately to pursue

and perfect it; and the part they delight most in is to discourse rather than suffer."—*Ibid.*, vol. 2, p. 54.

This is said with reference to the Palatinate.

1637. THE paper upon the policy of going to war with Austria on the Palatine's quarrel, contains plain indications of a design to render the Crown independent of Parliament.—*Ibid.*, vol. 2, p. 60-2.

A STRONG passage addressed to Laud, against the desired war for the Palatinate, and the designs of those who were urging the King to it,—with a clear sense of his own danger.—*Ibid.*, vol. 2, p. 66.

This is one of the most considerable passages in the Letters.

FAIRFAX'S son left under STRAFFORD'S care by his grandfather. £1200 appointed for his education.—*Ibid.*, vol. 2, p. 70.

"PERCHANCE some in my case would bemoan himself, thus still to have the negative singly and severely put upon him by your ministers on that side, by that means to find every hand lift up, and hear every mouth opened wide in his contrary. But in truth this moves me very small; and such are the purposes I have assumed in your service, and so much more earnestly do I seek after it, than after myself, as I am able to bear this and much more with ease and contentment."—*Ibid.*, vol. 2, p. 83.

"Now howbeit my Lords the then Justices, and with them this whole Council, informed his Majesty before my coming into this kingdom, it was impossible to improve his revenues here, save only by imposing 12*d.* a Sunday on the recusants, yet all these particulars, leaving that penal duty untouched, make up the increase of three-score and ten thousand pounds by year, whereof the better half is already actually settled."—*Ibid.*, vol. 2, p. 91.

ACCOUNT of his means, and vindication of his expenditure, addressed to Laud, in answer to those who were maligning him at Court.—*Ibid.*, vol. 2, p. 105-6-7.

This letter is of great importance in the view it opens of his spirit and temper.

To Laud, 1638. "Good and faithful assistance in truth I have here at the Committee of Revenue, but this goes no further than the private; for as for the public envy and malice contracted in the execution, from persons pretending and interested, that I must take to myself—

tread that thorny path alone. God help me and sustain me, for assuredly it begins to press and pinch me shrewdly. This testimony I must ever give, that his Majesty is to acknowledge the best part of that great work of the plantations to the comfort and cheerfulness you have ever given me in the undertaking and prosecution of it. By my troth, I had otherwise long since sunk under the burthen, so much it is against my nature and disposition continually to dwell upon contestation in a manner with all men, where nothing is sought by me but quietness, silently and peaceably to pass over this life. I call the Heavenly Power to witness, no other respect but the service of God and his Majesty should longer oblige me unto it."—*Ibid.*, vol. 2, p. 157.

To Laud. "I still beseech you be pleased to settle a peace, if possibly it may be, in the house of my late Lord of Clare, which I shall most humbly acknowledge, howbeit perchance this is more than either I or yourself shall have from any body else. But I owe so much to the memory of the wife I had from them, that it gives me infinite contentment when I am able to further anything I think would have pleased her."—*Ibid.*, vol. 2, p. 194.

—"My Lord, I am not so blind but I am able to discern betwixt a proceeding of affection personally towards me, and a languishing purpose to hold me up by the ohin, *tellement quellement*, for as long as I may be of use in these affairs. Nay, I discern you in one of these, and somebody else in the latter."—*Ibid.*

—"It is alone your goodness and affection that moves you to consider any trouble of mine, which as I cannot but take most kindly from your Grace (as what had I ever from you other than as from a father?) so in other respects all things of this life are become wondrous indifferent to me, since I am sure the best of it is past already."—*Ibid.*

To Laud, 1638. "God send them (the Scots) well into their right wits, say I, deliver the public peace from the ill of them, and me out of their fingers. You may pray as much if you please, for your share, for if truth were known, they wish you no better than myself, and that, believe me, is ill enough."—*Ibid.*, p. 196.

To Windebank, Aug. 1638. "The business—indeed gathers fearfully and apace, and sits wondrous dark upon the public peace; may God be pleased in his mercy to disperse and clear up all again! The skirts of the great rain, if not part of the thundering and lightning I confess, is probable enough will fall upon this kingdom. Believe me this consideration travails my thoughts exceedingly, day and night, and requires the

whole man; *omne verbum vigilans* with me that toucheth upon that string. For love of Christ, let me have early instructions what I am to do, and then I trust we shall be able (and that alone will be, I assure you, a mighty work) to hold ourselves here upon the stayes, by one means or other. I humbly thank you for your friendly and kind wishes to my safety; but if it be the will of God to bring upon us for our sins that fiery trial, all the respects of this life laid aside, it shall appear more by actions than words, that I can never think myself too good to die for my gracious master, or favour my skin in the zealous and just prosecution of his commands, *statutum est semel*."—*Ibid.*, vol. 2, p. 202.

OF the Scottish business, he says to Lord Clifford (Aug. 1638), "as I am not at all advised with hitherto, to speak of, so I shall more voluntarily interest myself in, as in truth having in this kingdom sufficient, if not too much for one man to go through with."—*Ibid.*, vol. 2, p. 208.

TO LAUD. "Undoubtedly that business concerning Mr. Croxton is at rest, for I hear no more of it, for which I am glad. For as the times are now disposed, the fewer of those questions are stirred the better. However Dr. Sing, nor all the minstrels in Ireland to help him, shall neither sing nor play me forth of the remembrance I have upon what terms Mr. Croxton was commended unto me before I touched Irish earth, and so both they and he shall find if there be occasion."—*Ibid.*, vol. 2, p. 249.

"I UNDERSTAND I am deep in that lord's displeasure (Hamilton's), but why or wherefore, by all Truth I know not, and therefore care not. I procure daily so many ill wishes, keep the friends I have with so much difficulty, in this rigid way I go for my master's service, as almost makes business unwelcome unto me, yet so long as I do serve, I will *thoroughly* by the grace of God, follow after what shall please him to send."—*Ibid.*, vol. 2, p. 250.

HOLLAND insinuated that he was insane, and to have it said he had been confined three quarters of a year. If I understand his reply, he had been delicious three days in his childhood.—*Ibid.*, vol. 2, p. 292.

1638. To Newcastle—

"In sadness I judge my wisdom in managing of affairs to be very small, yet do know my desires and resolutions in the pursuit of my master's commands and trusts to be so just and faithful, that I am not out of hope within a little more time to have as few declared enemies, as now I have many. Surely when they shall find how much they have been misinformed of me, they

will either for truth sake, or shame give me over. In the mean time I shall practise quietness in my own thoughts, and patience towards other men."—*Ibid.*, vol. 2, p. 256.

1638. "If it shall not please God to put the Scottish subjects into their right wits again, that they do humbly and repentantly conform to your Majesty's will, I shall give order that for this next year there be paid at York to Sir William Uvedale your treasurer for the wars, as my rents come in, £1000 at Midsummer, and £1000 at Christmas; and if this be not sufficient, I do most humbly beseech your Majesty command all I have there to the uttermost farthing. And I am desired by the Master of the Rolls, and Sir George Radcliffe, that £500 betwixt them may be accepted upon the same terms and the same days of payment. And in like manner a young Captain of your Majesty's, my brother, that hath some fortune by his wife there, £100."—*Vol. 2*, p. 279.

"I THANK God I never found a purpose in my heart to wrong any creature; yet for all that, on the other side, I confess a natural stiffness there which hardly brooks an injury unprovoked, and causelessly put upon me."—*Ibid.*, vol. 2, p. 284.

"WHENEVER I fail to the uttermost of my skill and power to serve his person and crown faithfully and justly, let shame cover me at after as a cloak, and be for ever fastened to my posterity as a garment not to be cast off."—*Ibid.*, vol. 2, p. 286.

"ARSTL having sent him some publications of the covenanters, he returns 'his Majesty's most gracious proclamation, one for all, *inaster omnium* indeed; neither to my seeming is it ingrate, for Glaucus his exchange you will find it, our gold for your brass.'"—*Ibid.*, vol. 2, p. 299.

1639. "If his Majesty's mind had been known to me in time, I could have as easily have secured it (Dunbarton) against all the Covenanters and devils in Scotland, as now walk up and down this chamber: but where trusts and instructions come too late, there the business is sure to be lost. Besides sometimes overmuch secrecy towards persons that wish well to business, doth as much hurt, depriving ourselves by that means of their concurrent counsels and assistance, as at another time the inconsiderate discovering ourselves to such as wish ill unto them. For my own part I never was much in love with the way of King James his keeping of all the affairs of that kingdom of Scotland amongst those

¹ "At after souper goth this noble king
To seen this horse of brass." &c.
CHAUCER. *The Squire's Tale*. J. W. W.

of that nation, but carried indeed as a mystery to all the council of England; a rule but overmuch kept by our master also; which I have told my Lord of Portland many and often a time, plainly professing unto him, that I was much afraid that course would at one time or other bring forth ill effects. What those are we now see and feel at one and the same instant."—*Ibid.*, vol. 2, p. 325.

"THE Archbishop of Tuam says to him on his departure—'this kingdom shall give you no other valediction than was given to Josiah

—similem cui nulla dederant
Secula, cui similem secula nulla dabunt."

1640. Good Friday—

"But this is not a season for bemoaning of myself; for I shall cheerfully venture this crazed vessel of mine, and either by God's help wait upon your Majesty before that Parliament begin, or else deposite this infirm humanity of mine in the dust."—*Ibid.*, vol. 2, p. 403.

"Of all things I love not to put off my cloaths, and go to bed in a storm."—*Ibid.*, vol. 2, p. 408.

"OLD RICHARD(?) hath sworn against me gallantly; and thus, battered and blown upon on all sides, I go on the way contentedly, take up the Cross, and gently tread those steps, which I trust lead me to quietness at last."—*Ib.*, vol. 2, p. 154.

LAST Letter to his son.—*Ibid.*, vol. 2, p. 417.

His last suit to the king by Usher, was that he could be pleased to remember two of his friends, Ormond and Sir G. Radcliffe.—RADCLIFFE's *Life of Strafford*.

He never did any thing of any moment without taking advice. Care to discountenance drunkenness in Ireland.—*Ibid.*, p. 433.

"I LEARNED one rule of him," says SIR G. RADCLIFFE, "which I think worthy to be remembered: when he met with a well penned oration or tract upon any subject or question, he framed a speech upon the same argument, inventing and disposing what seemed fit to be said upon that subject, before he read the book; then reading the book compare his own with the author, and note his own defects, and the author's art and fulness, whereby he drew all that ran in the author more strictly, and might better judge of his own wants to supply them."—*Ibid.*, p. 435.

STRAFFORD offered his life if he would urge the

king to abolish Episcopacy.—LAUD's *Treasures*, p. 177.

Fairfax.

He had a collection of ancient coins, which were purchased by Thoresby's father.

"OF the heterogeneous character of Sir T. Fairfax," says WHITAKER, "it would be unpardonable in an antiquary to speak without gratitude, in an Englishman, without a mixture of censure and pity. He was bred a presbyterian, though without any violent hostility against the Church of England, and he served the Parliament without any personal animosity against the king. Till roused by action, the native powers of his mind seemed to dose; his deportment was awkward, his temper sullen, his conceptions clouded, his utterance embarrassed. In the field of battle he was all on fire, prompt, intelligible and spirited. He was a man of no intuition into character, and suffered himself to be duped by the Parliament into the fashionable opinion of their absolute supremacy, even over the king himself, as the great council of the nation. This is strongly, though politely expressed in the following letter, addressed to the Queen on her landing at Burlington, which has never before been published.

"To the sacred Majesty of the Queen.

SLEBY, the 25th Feb., 1642-3.

MADAM,

"YOUR Majesty's safe and happy arrival in this country doth infinitely rejoice the hearts of all men, who though divided in opinions and fallen into most bloody dissensions, yet every one hopes by your Majesty to obtain his desires. My hopes and the expectation of all men with me are, that by the powerful influence of your Majesty's presence, your gracious mediation and great wisdom, this kingdom which hath tasted nothing but war and misery since your Majesty left it, shall now be restored to the happy condition of peace, and all misunderstanding taken away, which in human reason is the only means to make your majesty and your royal posterity to be loved and rich at home, potent and feared abroad.

"MADAM,—THE Parliament (the sceptre) by which all the glorious and happy princes of this land have governed, hath commanded me to serve the King and your Majesty in securing the peace of these northern parts. My highest ambition and humblest suit is, that your Majesty refusing all attendance and service of those who by that highest Court have been found and declared enemies of the peace and state, you will be pleased to admit me and the forces with me to guard your sacred person, wherein I and this army shall all of us more willingly sacrifice our lives than suffer any danger to invade the trust reposed in, madam, your most loyal, most humble servant, T. Fairfax."—*Loidis and Elmete*, p. 194.

"THE most extraordinary part of Fairfax's character was a passionate fondness for antiquarian pursuits, which might seem alike incompatible with 'the drowsy humour of the Presbyterian' and the active engagements of the soldier. To him we are indebted not only for the basis of Thoresby's museum, but what is of infinitely more importance, for the voluminous collections of Dodsworth, which perpetuated so many thousands of charters relating to the genealogical and monastic antiquities of the northern counties, just transcribed under his patronage, before the blowing up of St. Mary's Tower at York consigned the originals to destruction. These he bequeathed to the University of Oxford."—*Ibid.*, p. 195.

FAIRFAX refused to open the king's letters taken at Naseby, but Cromwell and Ireton pressed him to it.—RUSHWORTH, vol. 6, *preface* iii.

AFTER the surrender of Colchester, Fairfax writes thus to Manchester, Speaker (*pro tempore*) of the House of Peers, "for some satisfaction to military Justice, and in part of avenge for the innocent blood they have caused to be spilt, and the trouble, damage and mischief they have brought upon the town, this country and the kingdom; I have, with the advice of a council of war of the chief officers, both of the country forces and the army, caused two of them who were rendered at mercy, to be shot to death before any of them had quarter assured them. The persons pitched upon for this example were Sir Charles Lucas, and Sir George Lisle; in whose military execution I hope your lordships will not find cause to think your honour or justice prejudiced. As for the Lord Goring, Lord Capel, and the rest of the persons rendered to mercy, and now assured of quarter, of whose names I have sent your lordship a particular list, I do hereby render unto the Parliaments judgment, for further public justice and mercy to be used, as you shall see cause."—RUSHWORTH, vol. 7, p. 1243.

SIR P. WARWICK says of Fairfax, he was "a man of a military genius, undaunted courage and presence of mind in the field both in action and danger, but of a very common understanding in all other affairs, and of a worse elocution, and so a most fit tool for Mr. Cromwell to work with."

Bastwick.

NALSON (vol. 1, p. 499) quotes this from his libel, p. 19, speaking of the Romish Hierarchy, purposely from that topic to traduce the English Church. "In the number of which," saith he, "are cardinals, patriarchs, primates, metropolitans, archbishops, bishops, deans, and innumerable such vermin, a member of which monstrous body our hierarchy is; this is not known in Sacred

Writ, nor never came from God, but rather from the pope and the devil. *Diabolus caccavit illos.*"

Or Laud he says, "I am so hardened in goodness, as I fear neither post nor pillory; conceiving always that I hold my ears by a better tenure than he holds his nose, being a loyalist subject to my prince than he hath grace to be, and better able to do him service than he hath ability to judge of. But if he should by his might and power, and the iniquity of the times, advance me to that desk (the pillory), I doubt not by the grace of God I shall make there the funeral sermons of all the prelates in England. I hope I shall have the honour of the good work, and withal bring such things to light, as all Europe and the whole Church of God shall be the better for it to the world's end. And if they shall sacrifice me upon the altar of the pillory, I shall so bleat out their episcopal knaveries, as the odour and sweet smelling savour of the oblation shall make such a propitiation for the good of this land and kingdom, as the King himself and all loyal subjects shall fare the better for it.

"And he closes his admonition to the reader with this sentence, from whence it took the name of his Litany, 'from plague, pestilence and famine, from bishops, priests and deacons, good Lord deliver us.'"—P. 10.

BASTWICK's whole letter to the Keeper of the Gate House (NALSON, vol. 1, p. 500) should be given in a note.

IN another letter he entreats the keeper to give him liberty upon the word of a Christian, and one reason is that he might go abroad to practise upon such as had the plague, which was then in London, "of which he tells him he is not afraid; and indeed who ever reads the whole libel would have reason to credit him; for it is so pestilent that no plague could be more mortal."—*Ibid.*, p. 502.

MORE specimens of his crazy humour, *ibid.*, p. 503; and of his beastly abuse, p. 502.

WHEN Bastwick quarrelled with Lilburne he fell as foul upon the Independents as he had done upon the bishops, and deduced them also from the devil's posteriors.—*Ibid.*, p. 512.

"His libel was written when he was a prisoner for a book which he had written against one Chouncy when under pretence of battering down the pope's supremacy, he aspersed the English Church. A wealthy and grave citizen visited him then as a martyr, and urged him to write his Litany; rewarded him with ten pieces of gold for it, and circulated it in MS. Lilburne, then newly out of his apprenticeship, got it print-

ed in Holland, and the disperser made £60 by the first edition, but on the second the disperser saved himself by informing against Lilburne, who was thus brought within reach of the law."—*Ibid.*, vol. 1, p. 513-4.

GARRARD says that B. writes an excellent Latin style.—*STRAFFORD's Letters*, vol. 2, p. 57.

1637. "In the palace yard two pillories were erected, and there the sentence of Star Chamber against Burton, Bastwick, and Prynne was executed. They stood two hours in the pillory; Burton by himself, being degraded in the High Commission Court three days before. The place was full of people, who cried and howled terribly, especially when Burton was cropt. Dr. Bastwick was very merry; his wife, Dr. Poe's daughter, got a stool, kissed him; his ears being cut off, she called for them, and put them in a clean handkerchief, and carried them away with her. Bastwick told the people the lords had collar days at court, but this was his collar-day, rejoicing much in it."—*GARRARD*, vol. 2, p. 85.

Prynne.

NALSON says (vol. 1, p. 798), "I have heard a gentleman his familiar avow that he was so infinitely sensible both of the folly and mischief of those youthful and passionately injudicious essays, which were rather the results of prejudice and revenge than law or reason, that he has heard Mr. Prynne say, that if the King had cut off his head when he only cropt his ears, he had done no more than justice, and done God and the nation good service."

1634. "No mercy shewed to Prynne: he stood in the pillory, and lost his first ear in a pillory in the palace at Westminster in full term, his other in Cheapside; where while he stood his volumes were burnt under his nose, which had almost suffocated him."—*GARRARD. STRAFFORD's Letters*, vol. 1, p. 261.

1634, June 20. "MR. PRYNNE, prisoner in the Tower, who hath got his ears sewed on, that they grow again as before to his head, is relapsed into new error."—*Ibid.*, p. 266.

1637. "A LITTLE more quickness in the government would cure this itch of libelling. Laud writes to Wentworth, agreeing with him in this mind. But what say you to it that Prynne and his fellows should be suffered to talk what they pleased while they stood in the pillory and win acclamations from the people, and have notes taken of what they spake, and those notes spread

in written copies about the city; and that when they went out of town to their several imprisonments, there were thousands suffered to be upon their way to take their leave and God knows what else!"—*Ibid.*, vol. 2, p. 99.

"ONCE again you return to Prynne and his fellows, and observe most justly that these men do but begin with the church, that they might after have the freer access to the state: and I would to God other men were of your lordship's opinion, or if they be so already I would they had some of your zeal too for timely prevention: but for that, we are all too secure, and will not believe there is any foul weather towards us, till the storm break upon us."—*LAUD. Ibid.*, vol. 2, p. 101.

"MR. PRYNNE's case is not the first wherein I have resented the humour of the time to cry up and magnify such as the honour and justice of the King and state have marked out and adjudged mutinous to the government, and offensive to that belief and reverence the people ought to have in the wisdom and integrity of the magistrate. Nor am I new to say it anew (even there, where the right understanding, and right use made of this mischief would be the only way to take off the ill it threatens to us all) that a prince that loseth the force and example of his punishments, loseth withal the greatest part of his dominion. Yet still methinks we are not got thorough the defence, nay I fear do not sufficiently apprehend the malignity of it. In the meantime a liberty thus assumed, thus abused, is very unsufferable; but how to help it I know not, till I see the good as resolute in their good, as we daily observe the bad to be in their evil ways: which God of his grace infuse into us; for such are the feeble and faint motions of human frailty, as I do not expect it thence."—*Ibid. STRAFFORD to Laud*, vol. 2, p. 119.

STRAFFORD to Laud. "It is strange, indeed, to see the frenzy which possesseth the vulgar now-a-days, and that the just displeasure and chastisement of a state should produce greater estimation, nay reverence to persons of no consideration either for life or learning, than the greatest and highest trusts and employments shall be able to procure for others of unspotted conversation, of most eminent virtue and deepest knowledge: a grievous and overspreading leprosy; but where you mention a remedy, sure it is not fitted for the hand of every physician: the cure, under God, must be wrought by *our* Æsculapius alone, and in that my weak judgment to be effected rather by corrosives than lenitives; less than *Thorow* will not overcome it. There is a cancerous malignity in it which must be cut forth, which long since rejected all other means, and therefore to God and him I leave it."—*Ibid.*, vol. 2, p. 136.

"I THANK you," says Hyde to Nicholas (1647), "for your friend Lilburne, and desire you to send me as many of his books as you can. I learn much by them; and in earnest I find a great benefit by reading ill books, for though they want judgment and logic to prove what they promise, yet they bring good materials to prove somewhat else they do not think of. And so I gain very much law by reading Mr. Prynne, though nothing of it be applicable to those purposes to which he produces it."—CLARENDON *Papers*, vol. 2, p. 363.

Mr Lord of Buckingham having been long since Master of the Horse at court, is now made master also of all the wooden horses in the kingdom, which indeed are our best horses; for he is to be high-admiral of England. So he is become dominus eorum et aquarium."—HOWELL's *Epistole Ho-Eliane*, p. 1880.

In Cato's letters, though it is falsely said of Strafford, that "he was no sooner got out into the court, but he began openly to counteract the whole course of his past life, he devised new ways of terror and oppression, and heightened all those grievances of which he had complained," the writer, fierce whig as he is, justly adds, "but though the two great parts of his life were thus prodigiously inconsistent, I do not remember that he ever condemned the worst, though he suffered for it; or recanted the best. It is probable his judgment in both cases approved his conduct."—Vol. 2, p. 289.

Strafford's Letters and Dispatches. Dublin, 1740.

DND. In Ireland.—"He did not exact of the recusant the twelve-pence a Sunday, as by law he might have done. But let none hence conclude that his Lordship was a favourer of the Papists, and an encourager of their religion. No, he very well knew a better way to secure the Protestant interest, a more noble and effectual means than penal laws, viz., repairing of churches and building mansion-houses for ministers; introducing a learned clergy, and enjoining them strict residence; affording them countenance and protection against the encroachments of the powerful, restoring to them means of hospitality, and looking carefully to the education and marriages of the King's wards. This was his method of supporting the Protestant cause; and thereby he gave a deadly blow to the Church of Rome."

P. 9. Lord Clifford promises absolutely a seat in Parliament for Appleby.

15. 1621. "Neither do I conceive it to be within the power or ability of Spain to diffuse itself, and maintain war against so many prevalent enemies in places so far distant; and then it will follow, if he must needs lay down arms somewhere, in no place with more honour to himself, with more advantage to his affairs, than in the Palatinate."

16. The enjoyments in the country. 1623-24.

19. 1623. "My opinion of these masters (Parliament) your Lordship (Clifford) knows sufficiently, and the services done there coldly requited on all sides, and which is worse, many times misconstrued. I judge further, the path we are like to walk in is now more narrow and slippery than formerly; yet not so difficult but may be passed with circumspection, patience, and principally silence."

22. Treaty of marriage. "Commissioners are appointed to treat with my Lord of Carlisle, the prime whereof is the Cardinal of Richelieu, which occasioned a difference about placing of them, Cardinals taking precedence of all but kings in person, which was wiped away with this accord, that they should meet in the Cardinal's house, and that the Cardinal must keep his bed. This rook passed over by this sick accommodation," &c.

23. "I was best pleased to hear of that commodity, being for all the rest, John Indifferent."

27. Sir Richard Beaumont to Wentworth:—"If it be tolerated that men shall come six, seven, nay ten apprentices out of a house, this is more like a rebellion than an election. The gentry are wronged, the freeholders are wronged."

29. When he was nominated sheriff (1625), it was told me by two counsellors that the King said you were an honest gentleman; but not a tittle to any of the rest.

30. A private and husbandly course, when sheriff, advised. 32. His intentions on this matter.

31. Question concerning the sheriff's office disqualifying him for sitting.

33. 1623. Course which he means to pursue happily expressed.

35. His favour with James.

38. Chief Justice Hyde.

Toleration intended in Ireland, but rejected there. 1627.

42. Isle of Rhé.¹ This only every man knows, that since England was England, it received not so dishonourable a blow. HOLLIS.

46. The Speaker sends him copies of speeches which he writes for 1628. Probably ministers' speeches which may have been written, as being necessarily prepared.

48. The president's place, "the highest pitch of northern honour."

49. "You tell me God hath blessed you much in these late proceedings," says Wandesford to him.

Nescia mens hominum!

Dread of the Papists on his appointment. 52.

51. Cottocton speaks of Hocus? Hocus's dog—silver with five legs,—and puppets?

60. "In my own nature I am the man least suspicious alive." His temper, 80, 87.

His religious feelings at this time after the death of his wife. 79.

¹ Called by Clarendon "that unfortunate descent upon the Isle of Rhé, which was quickly afterwards attended with many unprosperous attempts, and then with a miserable retreat, in which the flower of the army was lost."—*Hist. of the Rebellion*, book I, vol. 1, p. 47.

65. His propositions concerning the government of Ireland.

71. The one shilling per week upon recusants to be raised for supplying the want of revenue! 73-4-6.

75. Conformity of religion with England, every good Englishman ought to desire as well in reason of state as conscience.

85. Desire of serving the King.

He is against all non-residents, as well lay as ecclesiastical.

Goring, 119, 165.

87. The passage to Ireland infested by pirates. 90.

90. As Lord President he took one shilling in the pound.

92. Mischief of Irish grants.

93. Project for victualling the Spanish West India fleet, winning that trade from the Hamburgers.

93. Flax proposed. A mint. Disuse of the woollen manufactures, to keep them dependent on England, and an intent to make the King sole salt merchant. 193.

94. Irish levies for Spain likely to be trained for rebellion. A just suspicion of Spain on this point.

96. Salt. 193.

State in which he found the army and all things else, "so as it doth almost affright me at first sight; yet you shall see I will not meanly desert the duties I owe my master and myself."

99. He tells the council, "rather than fail in so necessary a duty to my master, I would undertake, upon the peril of my head, to make the King's army able to subsist and to provide for itself amongst them, without their help."

99. Ormond. 352. 378. Vol. 2, p. 18.

102. Falkland complains that he had had, during his government, no aid from the Archbishop of Canterbury, Abbott, who it seems neglected Ireland as he did England.

104. A direct trade from Ireland to the Territories and Canaries proposed.

106. Biscayan privateers. Wentworth's strong feeling at seeing the mischief, and wanting means to punish it.

124. His principle of conduct well stated, and the opposition he is likely to find.

136. His disinterestedness in office. 8. 130.

132. Presentation.

135. Humanity to the Spanish privateer prisoners.

138. His severity apprehended before he went over.

139. His objection to see commissions pass from father to son.

145-6. His opinion of what the Foulis's sentence in his star chamber case ought to be.

151. Care against ill bishops.

The church "impiously preyed upon by persons of all sorts, that I dare say you would be amazed and astonished at it, as much as I am, if you were but here amongst us; by means whereof the clergy here are reduced to such a contempt, as is a most lamentable and scan-

dalous thing to see in any Christian commonwealth."

161. Charles instructs Strafford to disregard letters of favour which importunity may force from him.—I much question whether this be not the worst proof of his insincerity. He sought ease for himself, and threw all odium of refusal upon Strafford;—who however always advised that this should be done.

Windebank says to Strafford, "When we had the happiness and honour to have your assistance here at the council board, you made many ill faces with your pen,—(pardon I beseech your Lordship, the over free censure of your Vandyking.)"

"Another remarkable error of your Lordship, which makes much noise here, is that you refuse all presents."

163. Spanish prisoners. 182.

169. Advice to his nephew. His own course in youth. "My breeding abroad had shewn me more of the world than yours hath done." 170. He advises him not to put himself at court before he is at least thirty. It is an excellent letter.

171. Necessity of preventing the bishops from making injurious leases. 173.

172. His views of bringing Ireland to conformity in religion, vol. 2, p. 39.

173. It seems he thought the King had no real opposition to apprehend, and might carry through any just and honourable action against all that should be attempted. 1638.

186. When Strafford represents from Ireland, 1633, that the meaner sort of subjects there live under the pressures of the great, and that officers exact much larger fees than they ought to do, and recommends two or three examples to remedy the former, and a commission to regulate the latter, "that so the subjects might find your Majesty's goodness and justice, watching and caring for their protection and ease, both in private and public respect," Charles answers, "We approve the reformation of these pressures and extortions by examples and by commissions, by our own authority, but by no means to be done by Parliament."

186. He thought a House of Commons (Irish), equally balanced between Papists and Protestants, would be easier to govern than if either party were absolute.

189. He says, after Bedell's explanation, "In which good mind if he continue, I shall be sure to discontinue my ill mind towards him."

He and Laud gird at each other as Cambridge and Oxford men, both Johnnians.

190. Irish expenditure and revenues:—he determines to pay his way, and make every half year discharge itself.

190. A quarter's pay of the captains always to be kept back, as a security upon their death for the arms for which they are answerable by bond or otherwise.

192. He advises a malt tax upon the brewers, "to repress the infinite excess of drunkenness in this kingdom. Besides, it may be a step towards an excise, which, although it be heathen Greek in England, yet certainly would be more

beneficial to the crown, and less felt by the subject, than where the impositions are laid upon the foreign vent of commodities inward and outward, as we see a plain demonstration of it in the Low Countries."

194. "If I be found at any time declining the upright and constant paths of his Majesty's honour and profit, and the public good of his kingdoms, abandon me as the most abject wretch that lives."

196. 1633. Not one corn of powder in the store of Dublin Castle, which Wentworth properly calls a passing shame.

198. His own money advanced (fourteen hundred pounds), to pay off some sailors, who would otherwise have cost the crown ten pounds per day, till they were discharged.

200. Respect which he is ordered to require from the nobility. His thoughts upon this.

201. He desires that he may not be inhibited from hearing and ending causes, as Lord Falkland had been, "which certainly did lessen his power extremely. I know very well the common lawyers will be passionately against it, who are wont to put such a prejudice upon all other professions, as if none were to be trusted, or capable to administer justice but themselves. Yet how well this suits with monarchy, when they monopolize all to be governed by their year books, you in England have a costly experience. And I am sure his Majesty's power is not weaker in this kingdom, where hitherto the deputy and council board have had a stroke with them."

205. Lord Falkland, the father, seems to have died in consequence of a fall from his horse, "the King being the nearest man to him when he fell, and the first that came in to help him."

220. "I wonder not that the lawyers thus went about to limit and restrain all courses of prerogative. I wish they do it not too often and too much; and that they would monopolize less to themselves all judicature, as if no honour or justice could be rightly administered but under one of their benches' gowns. Otherwise I am sure they little understand the unsettled state of this kingdom, that could advise the King to lessen the power of his deputy, indeed his own, until it were brought into that stayed temper of obedience, and conformity with that of England; or at least till the benches here were better provided with judges than, God knows, as yet they are."

228. Wentworth recommends to the King, "the consideration of Flanders, which, should it chance through the present disorder and ill success of the affairs of Spain, to bow under the yoke of France, or of my lords the States, might prove a far more troublesome neighbour to the crown of England than now it is."

"Again, to secure the Palatinate by all princely providence from being possessed by the French; for, considering the ambitions of that nation begin to show themselves, extended far beyond the Rhine;—how they have, *par biens sensée*, as it were, set upon and taken the whole dutchy of Lorrein, and how little respect they manifest towards us in their late declaration of their Court

of Parliament;—I fear me they may be apt enough to make way for themselves where they find the fence the lowest."

233. Charles says to him, 1634, concerning a Parliament, "as for that hydra, take good heed; for you know that here I have found it as well cunning as malicious."

238. His management of the Irish Parliament.

They themselves could not deny, had the payments been set on the wealthy (whereas most unconscionably the landlords and money-men, to ease themselves, had laid it upon the poor and bare tenants) they could have pinched no man.

246. Of the nobility who were absent in England, he says, "I had rather have their proxies than their company."

247. Half musket shot,—if they be good you must have them out of Holland . . . your officers of the ordnance, I fear, rather take counsel how to save a proportion upon every musket or corselet to their own purses, than how to perform the service sufficiently for the good of the business.

249. He intercedes for the mitigation of Sir John Bouchier's fine, in a way very honourable to himself.

267. The Popish party and their clergy infinitely solicitous that no Protestants be chosen (to Parliament) where they can possibly hinder it.

269. "In these matters of form, it is the best not to be wiser than those that went before us, but *stare super vias antiquas*."

270. "The Priests and Jesuits here are very busy in the election of knights and burgesses for this Parliament; call the people to their masses, and there charge them on pain of excommunication to give their voice with no Protestant. I purpose hereafter to question some of them, being indeed a very insufferable thing for them thus to interpose in causes which are purely civil, and of passing ill consequences to warm and inflame the subjects one against another, and in the last resort, to bring it to a direct party of Protestant and Papist, which surely is to be avoided as much as may be, unless our number were the greater."

271. Letter from Bishop Bridgeman (of Chester), thanking him for certain judicious church promotions.

273. His promise to raise and clear the revenue,—and if in all this I make one penny of benefit to myself, in the course of these payments, let my master take my head upon my return."

Speech at the opening of the Irish Parliament.—"I spake it not betwixt my teeth, but so loud and heartily, that I protest unto you I was faint withal at the present, and the worse for it two or three days after. It makes no matter, for this way I was assured they should have sound at least, with how little weight soever it should be attended. And the success was answerable: for had it been low and mildly delivered, I might perchance have gotten from them, it was pretty well: whereas this way, filling one of their senses with noise, and amusing the rest with earnestness and vehemence, they swear (yet forgive them,

they know not what they say) it was the best spoken they ever heard in their lives."

274. "Surely this kingdom is in an excellent way, and England to hope for a considerable supply from hence, which hitherto hath been of infinite expense unto us."

284. "Surely the more I am trusted, the greater shall be my care. I shall be watchful upon all occasions, and by fitting degrees still to abate from the power of the Popish clergy, which indeed was grown to excess, and a shame it was ever suffered to rise to such a height."

295. Obligated, by want of support from England, to give up his scheme of making iron ordnance in Ireland.

296. Tallow—their great staple commodity, out of which they pretend are to be raised their own rents, and all the great payments to his Majesty. Direction had been sent from England to stop its exportation, which Strafford would not follow, saying it would infinitely discontent them all, nothing so much, and destroy their trade above all that can be foreseen.

297. "I spend a round sum, more than all my entertainments come to."

300. He intreats of Laud to aid him in keeping the revenues of Ireland from the English minister.

300. Cottington. Who was this with the beads? 330.

303. A greyhound for the prince. 1634.

308. Restraint of tallow,—it was designed to give the Soap Corporation the sole right of vending it. His arguments against it.

350. His conduct when Sir Piers Crosby threw out the bill for repressing of murders, by a strict punishment of the accessories.

353. Motives for continuing the parliament.

All the Protestants are for plantations, all the others against them.

364. Intrigues of France with the Papists. France having taken up the ambitious views of Spain, and employing the same course of policy. This is a good letter of Coke's.

365. Charles chose to have the Irish Parliament dissolved. "My reasons," he says, "are grounded upon my experience of them here; they are of the nature of cats. They ever grow curst with age; so that if ye will have good of them, put them off handsomely when they come to any age, for young ones are ever most tractable. And in earnest you will find that nothing can more conduce to the beginning of a new, than the well ending of the former Parliament."

367. He delays admitting the Earl of Nothdale to be of the council, because he is a Papist. "I judge it without all question far the greatest service that can be done unto your crowns, on this side, to draw Ireland into a conformity of religion with England, which indeed would undoubtedly set your Majesty in greater strength and safety within your own dominions, than any thing now left by the great and happy wisdom of yourself and blessed father unaccomplished, to make us an happy and secure people within ourselves. And yet this being a work rather to

be effected by judgement and degrees, than by a giddy zeal and haste, whenever it shall seem good in your wisdom to attempt it (for I am confident it is left as a means whereby to glorify your Majesty's piety to posterity) there will in the way towards it many things fall continually in debate and consideration at the board with which it will be very unfit any of the contrary religion be acquainted."

371. "I must tell you I am in a libel threatened with a Felton or a Ravillac already." 1634.

378. Laws of wills and uses. His aim to gain wardships for the crown, that the best houses might be bred up in religion as they fall.

392. "The Biscayners are fishing our western ports, and have been up the river of Limerick forty or fifty miles within land, and there taken two or three Dutchmen of very good value; and would in a short time, if suffered, destroy the whole trade of this kingdom."

393. "Your advice by act of state to restrain the sending over children to be bred in foreign parts, is not only approved, but required by his Majesty to be effectually executed."

394. "Some loose and dissolved men of war of S. Sebastian's, the Passage, and Dunkirk, have demeaned themselves worse towards us than ever."

392. The great business of the Londoners' plantation. "Methinks, sir (if I may be so bold), would your Majesty be pleased to reserve it entire to yourself, after it be once settled well, it might prove a fit part of an appanage for our young master the Duke of York. Believe me, I am of opinion it may be made a seigniory not altogether unworthy his Highness."

401. Levying the subsidies.—"Yet that I might be the more sure that all things shall be carried indifferently, and that the burthen may lie upon the wealthier sort (which, God knows, hath not been the fashion of Ireland), I have told them, that I will join four commissioners with theirs in every county, with these only instructions (the sum being thus set by themselves) to see that all things be carried suitable to his Majesty's justice and princely regard of his people."

411. Weston's ill will to him, and jealousy of his familiarity with Laud.

431.—"by your experience in both houses you have discovered the root of all disorder in that kingdom to be the universal dependence of the Popish faction upon Jesuits and friars; which former deputies have also observed, and thereupon moved for their banishment and suppression; but it seemeth the performance was reserved for your active resolution."

444. Galway.—"A country which lies out at a corner by itself, and all the inhabitants wholly natives and papists, hardly an Englishman amongst them, whom they kept out with all the industry in the world."

473. Flax.—He sends to buy seed.—Vol. 2. p. 19.

492. Ill effects of grants upon the Irish exchequer.

498-9. Lord Mountnorris. 502-5. 8. 9. 14. 9.

504. Howell says of him, "I never knew any man's misery so little resented, who having contested with so many lord deputies is now met withal."

511. Cottington.—"You said right, that Mountnorris his business would make a great noise; for so it hath amongst ignorant, but especially ill-affected people; but it hath stuck little among the wiser sort, and begins to be blown away amongst the rest."

Garrard writes more faithfully.—508-9.

Vol. 2, p. 15. Strafford.—"The truth is, Sir L. Carey is a vain young man, and cannot be sufficiently taught to learn his duty, as well to his betters as to his own soldiers. You shall do well to cause him to pay his soldiers what he oweth them, and to defalk it out of his own entertainments. I understand by his uncle Newburgh, he has a great mind to part with his company, and to bestow himself in the Low Countries, which I am glad of, that we may get shut of him there."

17. Summary of what he had done in Ireland.

18. Equal justice. Wills and uses.

23. "I have with much difficulty obtained direction for a privy seal for taking off the four shillings upon a ton of coals, new imposition; as also that other immeasurable charge set upon horses to be transported hence into Ireland, as also one shilling and sixpence upon every head of cattle, and stopped another imposition intended to be set upon all live sheep brought thence."

42. He recommends that the King should preferably employ men of fortune in his service, rather than those who have their fortunes to make.

54. Charles intended the place of Admiral for the Duke of York.

56. Sir Henry Anderson, of Yorkshire, obtains an audience, and makes a remonstrant speech to the King, 1636.

65. Duke of York to be provided for in Ireland. "God having blest you with so royal and plentiful a posterity, if provisions be not early thought of for them by your servants, and by yourself, they will at some time or other fall weightily and with pressure upon the crown."

72. Marquis Hamilton is not easily taken off, especially where there is a glimmering of good profit to come in.—GARRARD.

92. Plots of the exiles, and advice concerning the army in Ireland, to be kept up till total conformity in religion be brought about.

96. Against sending the rents to the English Exchequer.

103. Coke calls the changing of the textures of the lower sort of Irish from their oppressing Lords to their gracious King, the "true foundation of wealth and peace, and the only hope of introducing civility and religion, wherein the prosperity of that kingdom doth consist." He tells Wentworth this in his masterpiece.

108. "If old Ned Coke were alive again, he would perchance advise him to take the company of his fellows along with him, and tell him (as he never failed to do, as often as a patent of monopoly came in his way) *animalia solivaga*

semper sunt nociva, and for better authority quotes him Aristotle for it."—WENTWORTH.

109. He writes to the Duke of Medina, saying, he has sent "those merchants and ship to begin and settle, I trust, a trade of linen cloths, much if I deceive not myself, to the benefit of both kingdoms."

111. Irish abroad plotting rebellion, and inciting Spain and Rome to encourage and support it.

112. Strafford's letters to Con upon this subject.

119. To Laud. "If others would keep the same quarter with us your grace doth, that is, first require our opinions on this side, before anything be resolved there, his Majesty would not be so early and often engaged to the prejudice of these affairs; and drawing along with it a mighty disadvantage upon us, that by this means become the negative ministers of casting them aside at after, and contracting unto ourselves the hatred of the parties interested, as the reward of our good and faithful service."

124. "My Lord of Holland tells every one that he hath so satisfied my Lord of Salisbury, that he thinks he did him a favour to fine him but £20,000; but I believe that my Lord of Northumberland hath made his sister Carlisle speak to my Lord of Holland, and the fine will be remitted, but I do not think the other will remit the injury, for weak minds have strong retentions of injuries, and only noble hearts know how to forgive."—LORD CONWAY.

131. Laud replies. "I am sorry if the ministers on this side do not keep the quarter they should with you. For there is no reason in the world that the sourness of every negative should be put upon you on that side. Great reason there is that it should be kept off from the King as much as may be, and as great that it should be divided among the ministers with some indifference, and not lodged upon one, or few. But this is not the way, for every man saves himself as well as he can, let the burden light where it will. And now I am grown almost as proud as you, for whereas you write that his Majesty must not always look to be served upon such terms, I shall say so too; and perhaps when I am gone, my saying shall be found true."

132. Laud. "I see your lordship hath a great opinion of him (Sir G. Radcliffe) or else you would not trust your son with him. And I hope he will discharge that trust, so as shall give you content, and lay such a foundation in your son as shall enable him to withstand any *Prynning*."

135. Tobacco contract. Strafford writes to the king of his *unfriends*. His profits, p. 137.

138. "Mr. Hamden is a great brother: and the very genius of that nation of people leads them always to oppose as well civilly as ecclesiastically all that ever authority ordains for them; but in good faith were they right served, they should be whipt home into their right wits; and much beholden they should be to any that would thoroughly take pains with them in that kind."—STRAFFORD, 1637.

151. *Bedell*. He had devoted all he should recover in a certain process for his see, to the edition of the Irish Bible.

158. "As well as I think of Mr. Hamden's abilities, I take his will and peevishness to be full as great; and without diminution to him, judge the other (?) howbeit not the father of the country (a title some will not stick to give unto them both, to put them, if it be possible, the faster and farther out of their wits) the very Sinciput, the vertical point of the whole faction."

185. 1638. The Scots. "There is a speech here that they have sent to know the number of Scotchmen in Ulster; and that privately there hath been a list taken of such as are able to bear arms, and that they are found to be above 40,000 in Ulster only."—*LAUD*.

196. Northumberland writes (1638, July) concerning the Scotch troubles—"In the Exchequer (being examined upon this occasion) there is found but £200; nor by all the means that can yet be devised, the treasurer and Cottingham engaging both the king's and their own credits, are able to raise but £110,000 towards the maintaining of this war. The king's magazines are totally unfurnished of arms and all sorts of ammunition, and commanders we have none, either for advice or execution. The people through all England are generally so discontented by reason of the multitude of projects daily imposed upon them, as I think there is reason to fear that a great part of them will be readier to join with the Scots, than to draw their swords in the king's service."

187. Concerning the Earl of Antrim, Strafford says to the king: "I neither hope much of his parts, of his power, or of his affections."

188. 1638. Strafford fears the withdrawal of any troops from Ireland, and says to the king, "Besides, Sir, you understand how little practice or knowledge I have in these military affairs; so as I should humbly desire to have one experienced person left near me, to advise with upon any sudden storm."

190-1. Strafford's view of the Scotch troubles, and the course to be pursued, a most able letter. But when he expected that the means might be raised by voluntary contributions, it shows that he was far from being aware how widely and deeply disaffection had spread and struck root, and that he thought others were as disinterested and as liberal and as loyal as himself.

195. 1638. "It is not to be kept secret, that there are 40,000 Scots in Ulster able to bear arms; we hear the crack of it, if not the threat, every day in the streets. And might they have had Connaught too (and that they have it not, the whole kingdom bear me the ill will of it), it would have been so much the stronger laid for them."

198. Good order of the troops in Ireland—best manner of increasing them, 204.

204. Earl of Antrim.

208. To Lord Clifford, directions for mustering and training.

219. The Bishop of Down. "All the Puritans in my diocese are confident that the arms raised

against the king in Scotland, will procure them a liberty to set up their own discipline here among themselves, inasmuch that many whom I had brought to some measure of conformity have revolted lately, and when I call them in question for it, they scorn my process."

221. The Queen's Letter concerning St. Patrick's purgatory, and Strafford's reply! this is 1638! Laud says of it to him:—p. 280. "I am half way into purgatory to think such a motion, in such a place, at such a time, amidst such people, should be offered to you! But in this you have played the courtier notably, and I hope to good purpose. You may see by that what good offices I have done me here, for I have many motions from thence which I can scarce tell what to say to."

283. Strafford to the King. "We see the monstrous birth, the late contempt of inferiors, the negligence and remissness in some others to preserve magistracy, hath brought forth among us, and sure how could other fruit be with right reason expected? For that once trod down it cannot choose but the next step will be upon monarchy itself."

288. Character of Sir J. Hotham whom Strafford recommends to the King.

288. His anxiety that the King should have the credit of kind actions.

297. Earl of Antrim. Strafford's sense of danger from the arming a body of Irish.

Impossibility of raising money in Ireland by loan.

300. As many O's and Mac's as would startle a whole council board on this side to hear of.

Antrim, he proposed to transport over with him 10,000 live cows to furnish them with milk, which he affirmed had been his grandfather Tyrone's play.

302. He saw they would do well enough, feed their horse with leaves of trees and themselves with shamrocks.

307. "It is most true Leslie can neither write nor read, and to boot a bastard begot betwixt two mean folks. A captain he is, but no such great Kill-Cow as they would have him; never general to the King of Swede; general of the forces (as they learn to command, howbeit in itself not so good as that of colonel) of a Hanse town. Lubeck, as I take it, and no more."

308. Sir Marmaduke Langdale active in opposing ship-money, 1639.

Letters to Sir J. Hotham.

313. Advice to avoid fighting, but secure Berwick and Carlisle. 1639.

314. And not to strike the first blow. 324.

322. French ambassador wants to accompany the army,—that he might communicate with the Covenanters.

325. Treachery in Scotland.

327. To Sir Henry Vane, he speaks of "the secrecy you nobly promise, and I assure myself from your own virtues and affections to me!"

332. Charles giving way to the Earl of St. Albans and others, 365. 81.

335. Earl of Antrim, 336-57-8, 9.

343. Measures for ascertaining the number of Scots in Ireland.

366. Earl of St. Alban and Clanricard, 425.
"It hath been the constant endeavour of this state to break the dependencies which great lords draw to themselves of followers, tenants, and neighbours, and make the subject to hold immediately of the crown, and not to be liable to the distresses of great lords."

383. Oath scrupled by the Scots.

388, 9. Strafford's opinion of the ship money, the duty of obedience and the danger of imaginary liberties.

416. Charles's promise "on the word of a king."

Laud's Life and Troubles.

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Archbishop Williams. Hackett.

Fate of the papers.

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9. Land's desire of union.

14. Dream, 20. 39.

15. Death of James I. 20.

16. O. P.

21. Bugs in the text explained by Churches in a marginal note.

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30. Scheme for separating the colonies from Spain, religion to be the means employed.

34. His sense of the evil of factions.

41. Dr. Donne. "The King forgave him certain slips in a sermon preached April 1, Sunday 1627."

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78. Lindsey excludes clergy from the pacification.

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79. Canons. Continuance of the convocation, 80.

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85. Strafford had scent of this, and therefore they struck first.

92. Sunday the fast day in Scotland.

96. His objection to galleries in Churches.

104. Charged with innovating! his reply.

113. Difference between reformation and destruction.

121. The real presence.

135. "This I could bear with more ease, had I not written more against Popish superstition than any Presbyter in Scotland hath done."

144. Burton, Prynne, &c. Laud gave no sentence, as being in some degree concerned, 145.

151. The want of written law gives a latitude to the judges which comes a little too near that arbitrary governor so much and so justly found fault with.

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178. Character of Strafford.

187. Bill for taking away the bishop's votes. His foresight.

206. Prynne. 208, 216-8, 412-3.

208. Synod of Divines.

224. Uniformity.

227. Chillingworth.

232. Sir Henry Vane.

297. Impropropriations in Ireland.

310. Featley's evidence.

314. Painted windows.

319. Coronation oath.

337. They print whatsoever is charged against me as if it were fully proved, never so much as mentioning what, or how I answered.

340. Consecration of Churches.

343. Books of sports.

372. The seoffment.

387. Act against relieving a priest.

473. His birth—in reply to Lord Say.

475. His slow promotion.

476. Aim in reforming a neglected worship.

478. Lord Say in the Court of Wards, a tyrant.

483. Gifts and graces, 484.

487. North and South, &c.

491. Preaching.

498. Separation.

499. Ceremonials.

"They will be convinced in every particular out of the Word of God, to the very taking up of a rush or straw, as their grave master J. C. taught them. As if God took care of straws, or their taking of them up."

501. Lord Say, 512.

502, 3. Calvinists.

510. King's power with regard to the Church.

519. Great part of the powder treason was hatched at St. Winifred's Well.

527. Running lectures.

530. The Cathedral at Salisbury much pestered with seats.

531. A pun. Land and Charles.

610. To Sir Ken. Digby on his change of religion, a beautiful letter, most characteristic of, and most honorable to the writer.

Vol. 2.

189. Oxford relapsing into a drinking humour.

195. Jackson.

Answer to Lord Say's speech.

12. Roundheads.

Clarendon's State Papers.

3. SPANISH match. The Pope insisted that the children should be brought up Catholics under the mother till they were twelve or fourteen. James having limited their education under the mother to seven years. James was contented to yield thus much farther, "that howbeit in the public articles (which in that point he desires not to be altered), he mentions but seven years, he

will oblige himself privately by a letter to the King of Spain, that they shall be brought up *sub regimine matris* for two years longer, that is, until the age of nine."

10. "James promised a perpetual toleration to exercise the Roman Catholic religion within their private houses—but with this protestation, that if they shall insolently abuse this his Majesty's high grace and favour to the danger of embroiling his state and government, the safety of the Commonwealth is in this case supreme law, and his Majesty must, notwithstanding his said oath, proceed against the offenders."

14. Don Fennya's wild report to Buckingham of a people in America who produced gold, without working for it in the mines, had also precious stones, and were besotted with a prediction that there should come unto them a nation with flaxen hair, white complexion, grey eyes, that shall govern them.

18. Buckingham's treaty with the King of Sweden for the conquest of that part of America, Jamaica, St. Domingo, &c.

49. 1631. League offensive and defensive with Spain against Holland.

67. Prohibited books introduced under the Spanish resident's address.

72. Father Leander alias Jones.

127. One D. Francesco de Melo, of the house of Braganza, a very wise and well-tempered man, now ambassador at Geneva, 1634.

130. F. Leander's account of the disputes among the Roman Catholics in England. The propositions that the King could only legislate with his parliament, and that in certain cases the temporal commonwealth might depose the King, were deemed very injurious to their cause.

134. "The King," F. Leander says, "is not a heretic,—only a person not sufficiently informed."

140. Wealth of the Jesuits in England, some 2 or £300,000 in yearly rents of lands, houses and money at use. More than 360 Jesuits in the country, and out of it more than 550 English students in their colleges.

141. Danger from them.

159. List of gifts which Charles permitted the Lord Treasurer Portland to receive, amounting to £44,500: among them was a sum of £500 from Sir Wm. Withpool, for pardoning his burning in the hand.

167. Employment of French Capuchins in Scotland, a mischief planned by Richelieu and Father Joseph, of which Leander warns Windebank. 1634.

197. Leander's view of the nearness of the two Churches and the speech of the French Ambassador, that "if the Hugonots had framed their Church upon the model of the English, there would not have been a Papist at that time in France."

199. Number of missionaries in England.

202. Desire of the King and of the Bishop to do away all persecution.

203. English clergy described by Leander.

208. Terms of possible reconciliation.

221. The Founder of the Ben. Coll. and Convent at Douay begins it, at Leander's instigation.

317. The Spaniards,—“they think we are so much in love with this trade, as it is a recompense for any thing we can do for them.”—Hopton. 1635.

338. Windebank writes to the king, 1635,—“I am given to understand, that the Protestants in France complain much of an altar, which the Lord Sendamore hath caused to be set up in his chapel there, after the manner of the Church of England: which being held a great superstition by the Protestant party in France, they are much scandalized at it; and it is thought it may hazard the interest your Majesty had in that party there: and thereupon hath been forborne by your Majesty's former ambassador.”

356. Charles's instruction to the Queen's agent at Rome. He will allow of no foreign jurisdiction within the jurisdiction of the Church of England: sees the danger: and complains of the Jesuits.

368. Fanshaw.

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44. Pope's instructions, that the Papists be not too forward in serving the King either with men or money. And that the Roman Catholic clergy desist from that foolish, nay rather illiterate and childish custom of distinction in the Protestant and Puritan doctrine.

69. 1639. Sir Arthur Hopton reports a conspiracy between the fugitive Irish in Spain, and some Romish bishops in Ireland, for creating a rebellion.

79. The Dutch said Charles durst not break with them; and if he durst, they feared him not; and rather than suffer the Spanish fleet to escape, they would attack it, though it were placed upon his Majesty's beard.

81. Charles saw that the fire in Scotland threatened not only the monarchical government there, but in England also.

134. Windebank's merriment after his escape. Sure he could never be a good privy councillor, for he tells all that he ever knew or did.

Mr. Sec. Vane to the Lords' Justices, 16th March, 1640, warning them that a rebellion was intended in Ireland.

135. Mountnorris's letter to Strafford, after Strafford's condemnation.—A most affecting letter.

144. Lord Paget's letter to the Parliament when he joined the King.

146. Lord Herbert. “I have got five hundred pounds. If I could tell how, I would send it to Mrs. M. I cannot for my life turn it into gold.”

151. Stamford's letter to the King, imputing all the evil to the Earl of Bristol, Archbishop Williams, and the rest of their cabal.

155. An excellent letter of Sir W. Waller's to Sir Ralph Hopton, showing what the feeling of good men was.

157. The variations in the Scotch liturgy “were made out of a desire to comply with those exceptions which were most known against it.”

158. Motive for arresting Strafford

When members were expelled, there were brought in in their room "mean and obscure persons both in birth and fortune, who were notoriously known to be disaffected to the government of the church and state."

159. Cause of alarm given to the Irish by the Parliament, before the Parliament.

167. Lady Ranelagh.—"For we have learnt at last that it is an easier thing to be weary of the government we have, than to mend ourselves by a change. Our own disorders have brought us into this meddle, that we must either submit to one, or be tyrannized over by hundreds. And those that did with the greatest violence pull themselves from under the King's government, when they looked upon it in comparison with Queen Elizabeth's, could with as much greediness submit to it, now they are able to compare it experimentally with Sir H. Vane's."

169. 1644. Lord Inchiquin says he entered into no terms with the Parliament "till I saw that there was no living in Ireland for any but Papists: and that his Majesty was yet so deluded by these people, that his confidence of their integrity induced him to leave us in their power, who we know intend our extirpation, and resolve to be no longer obedient to his Majesty than he shall permit them to do what may conduce to that end.

"Ormond, the man in the world the rebels have shown most hatred to, and that justly, as being the person has given them most of prejudice."

182. Sir J. Hotham, when he departed from London, gave assurance to some of his nearest friends, "that he would not deny the King entrance into Hull, and surely had not done it, but that he was informed by some person near the King, in case he permitted his Majesty's entrance, he would lose his head; and it is conceived the same person did most prompt the King to go to Hull."

186. Hotham was the first man who moved in the House of Commons that Laud might be charged with high treason, and yet the person that suffered immediately before him upon the same stage.

188. An excellent letter of Culpeper's to Digby:—"Remember that a kingdom is at stake, and the present and all future ages will call them wise and honest too that shall preserve it." He advises "a severe and most strict reformation in the discipline and manners of the army. Our courage is enervated by a lazy licentiousness; and good men are so scandalized at the horrid impiety of our armies, that they will not believe that God can bless any cause in such hands. Begin upon a new scale, and learn of my lord Montrose to be as conscientious in protecting your friends as terrible to your enemies, and subtle in taking all measures for such."

191. Digby's letter to the Scotch lords:—"Is there any that would pretend themselves bound in conscience to enforce the same church government here which is settled in Scotland? Certainly, my lords, they who justify their taking

up arms against their King, to withstand his imposing upon them a church government, against their consciences, can ill pretend to justify their continuing in arms against him, because he will not let them impose upon him a church government against his conscience."

201. Ormond. 287.

202. Glamorgan's instructions:—"They prove a lamentable willingness in Charles to make scape goats of his faithful servants. And also a duplicity, which no doubt was forced upon him by the times. See, also, 306.

207. Culpeper:—"As for foreign force, it is a vain dream." This was a real statesman.

209. Charles represents to Montreuil, that if he could in conscience consent to establish a Presbyterian Church in England, the Independents would not submit to it.

220. 1646. Charles sends Montreuil a protestation "that all my servants, and all others who adhere to me, shall be saved from ruin or any public dishonour. Which is a condition that my wife writ to me that not only she, but likewise Cardinal Mazarin, were absolutely of opinion that I was sooner to die than not to have."

226. March, 1645-6. Charles's overtures to Sir H. Vane.

234. 1646. Hyde looks for advantages which "may be taken from the necessary distractions among themselves; there being not yet six men of one mind in their future designs upon the public, or in their private charity to each other."

243. Charles's ground for refusing to yield in church matters, forcibly stated. 254.

252. An Irish row described to the Nuncio.

257. Protestation of the Irish Popish clergy, that they all propagate the Romish faith.

278. Charles says of the Scotch, "The Devil owes them a shame."

296. His contrition for Strafford's death, and his declaration, that he was surprised into his assent to the perpetual Parliament, "instantly after I made that base unworthy concession."

298. The Pope's terms communicated through Sir K. Digby.

317. "I am not satisfied that too imperious a dislike heretofore in our Church of England, when she was of reputation and authority toward those churches (the French), especially the testy and imprudent carriage of my lord Sligo, when he was ambassador, towards those of Charenton, was not the best argument that hath been yet given, for those unworthy and uncharitable opinions of the religion of the King and Court of England."—HYDE.

322. Hyde's opinion, that the Scots would not betray the King.

326. 1646-7. His opinion that the King should make no unworthy concessions.

333. His foresight that there could be no peace till we were prepared to settle upon the old foundations.

336. Scandal of entertaining Con.—and inexcusable intrigues with the Irish Catholics. Here is a feeling evinced of Charles's want of openness to his best servants.

337. The Scotch a bare-faced rebellion.

342. Of Digby he says, "Yet truly I more fear that young man's fate, than I do any man's to whom I wish so well."

366. "If ever I come abroad again into the world, and any part be mean enough for me to act, I shall have ambition enough to make some means to be admitted to mylord marquis (Ormond), whom, in good faith, I take to be the most excellent subject the King is lord of."

383. 1647. Nicholas writes as news which he has received from England:—"The House of Commons hath again voted the settlement of Presbytery, with liberty for tender consciences, which is a back door to let in all sects and heresies. The Socinians now begin to appear in great numbers under the title of Rationalists; and there are a sect of women lately come from foreign parts, and lodged in Southwark, called Quakers, who swell, shiver, and shake, and when they come to themselves (for in all the time of their fits Mahomet's holy ghost converses with them), they begin to preach what hath been delivered to them by the spirit."

448-9. Charles's most admirable letter to his son.

455. Scheme for attempting to release the King from Carisbrook.

543. Ascham. "There was found about the person of the man when he was dead, upon the left side next his skin, and nearest his heart, a plate of silver, which is now in his majesty's keeping (of Spain), and a model whereof we herein send your Majesty. We here take it to be some combination entered into at that time. It may be the hieroglyphic may be better understood nearer England, though it wants not several comments here."

554. Whalley.

xxxvii. App. "The King (1647) lately asked Mr. Marshall what exceptions they had against the Liturgy, or against what part of it they took dislike. He answered that the Parliament had made an ordinance that it should not be used, and therefore he could not approve of it. To which the King replied, that he could have had as good a reason as that from the Earl of Pembroke."

Martin, upon reading of letters from Holmby, desiring directions how to deal with such as flocked up to be touched by the King, said he knew not but the Parliament's Great Seal might do it as well if there were an ordinance for it.

xi. "There is a new sect sprung up among them, 1647, and these are the Rationalists; and what their reason dictates to them in church or state stands for good until they be convinced with better; that is, according as it serves their own turns."

Cromwell.

"Though I am sure that he was an usurper, I am not sure that he was a hypocrite, at least all along, though it was most probable he was one at first."—Cato's *Letters*, vol. 2, p. 293.

The very reverse seems to me true.

Ms. BROOKS says in a letter to Mr. Gough, 1783, "My friend Dade tells me that a family in the East Riding of Yorkshire are in possession of a collection of letters written from Chesnut by a woman who lived as mistress with Richard Cromwell, which gives a particular account of his death, and of the most material transactions of the latter part of his life."—NICHOLS's *Illustrations* vol. 6, p. 413.

James Nichols. Calvinism and Arminianism compared.

ii. Those benevolent men who plead for the perfectly innocuous nature of mental error, would acknowledge the erroneousness of this principle, were they to peruse the strange and unscriptural assertions made by many of the early Calvinists.

Calvin "sophistically changed some of the plain doctrines of the Gospel into the fate of heathenism."

iv. Doctrines connected with general redemption suffered greatly from being recommended solely by the Lutherans, some of whose tenets were exceedingly obnoxious to such moderate men as wished to be at the greatest possible distance from Popery.

vi. No Lutherans at Dort.

vii. The explanatory and often opposite significations given by the various parties at Dort, occupy a far larger space in the acts than the canons themselves, and contain curious apologies for every contradictory grade of Calvinism.

xxix. Since the middle of the last century Arminianism has been rapidly gaining ground in Scotland.

xxxiii. Grotius's *Adversaria* published after his death, and the extracts there from other writers, have passed for his own, where opinions contrary to his have been ascribed to him.

xiv. Puritans of the Rebellion differ from their predecessors, for they commenced offensive operations (the English ones) not as seceders from the church, but as Calvinists. The trumpeters and drummers and bellows-blowers of rebellion were conformable Episcopalians.

Land's moderation.

xvi. After the Restoration, "the rigid Calvinists almost unanimously became Nonconformists, and the more moderate Presbyterians with nearly all the Arminians, took refuge under Episcopacy."

xvii. Milton defends the regicide by quotations from Calvin and his followers.

xviii. "—it was a general Calvinistic crusade against Arminianism and Episcopacy."

Luther sobered as he advanced in years, and then his sentiments concerning lawful obedience were entirely changed.

xlix. Mr. Scott calls the bellwethers of rebellion a few honest but undiscerning men. Nichols shows that they were neither.

His acknowledgment of obligation to them when they had amended their ways, and confined themselves to the duties of their profession.

i. John Durye had been employed under Laud for many years in trying to effect a union among the Protestants. He became a Bellwether.

lii. Opportunities of religious instruction which the Long Parliament enjoyed!

Effect of their perversion of religion in producing irreligion.

liv. Complaints by the preachers of the Parliament as being sermon-proof.

lvii. The judges, not the bishops, occasioned the grievance and the rebellion.

Comparison between the loyal and the Parliament sermons.

lviii. When did these abominations break out?—when the Covenant triumphed. A good passage.

lix. Episcopacy popular—made so by the consequences of destroying it.

lx. The Puritans were the fathers of English liberty, just as the devil was the cause of Job's final earthly prosperity.

lxi. Intolerance preached by them.

lxiii. Saying of John Hales that he would renounce the Church of England to-morrow if it obliged him to believe that any other Christians should be damned, and that nobody would conclude another man to be damned who did not wish him so. xciv.

lxiv. Cudworth's description of zeal.

lxix. Cromwell's policy with the Independents, setting them to prepare a Confession of faith,—which would, ipso facto, have Presbyterianized them.

lxxi. English oath and English consciences: happily likened by Jeremiah Barroughes.

lxxiv. Owen acquits the zeal of those who put Servetus to death.

Sedgewick. Opposite revelations concerning the King's murder.

lxxviii. An hundred and fourscore new opinions. 707.

lxxix. Arminianism and Episcopacy both as such formally excluded from the benefits of toleration, even in the republican army.

lxxxv. Change in the Long Parliament. lxxxvi.

lxxxvii. Good effect that some good men remained.

The second hot inquisition against Arminianism (1653) undertaken at the earnest solicitation and under the immediate conduct of the Independents: that of 1643 was by the Presbytery. In this the Calvinists agreed heartily.

c. Cudworth not asked to preach after a sermon upon the life of Christ.

Jackson.

Cudworth's father was editor of Perkins's works.

cv. Cudworth's description of holiness.

cxviii. Schism sown by the Papists.

cxiv. Host of Calvinistic prophets.

cxv. Mede had defended the rites which Andrews, not Laud, revived.

cxvi. Strafford and Laud, they were rather

baited to death by beasts than sentenced with any colour of law or justice.

cxxi. P. Heylyn. 310.

cxxxvi. Peter Du Moulin—he and his family firebrands.

cxli. William Orme's rascally book. 380.

cxlvii. Winwood's character of Grotius.

cl. Abbot. ●

clxi. Hooker attacked as not Calvinistic. Toleration of opposite doctrines in his time.

clxii. All the turbulent spirits, with very few exceptions, high Calvinists.

cxliv. Evangelical reviewers he calls regular traders in misrepresentation.

4. Many converts to Arminianism during the Rebellion.

5. Mr. Knowlton is Hugh Peters—Dr. Dubious is Baxter.

9. Debates by word of mouth useless or hurtful. This is beautifully said by Womack.

16. Franeker, the grand hotbed of the rankiest Calvinism. 197. Its character.

There are good names in this Exam. Mr. Frybabe, and Dr. Damman—which is the better for being a real name—and of a Calvinist divine, whom it suited to a letter.

31. Sudden conversions.—“The ordinary course is not for the kingdom of heaven to offer violence to us, and to take us by force; but for us to do so by it.”

71. Calvin's ill temper.—“That wild beast of impatience,” he called it, “that raged in him and was not yet tamed. He would frequently reproach his brethren (especially if they dissented from him in the matter of predestination, &c.) by the name of Knave, Dog, and Satan. And he so vexed the spirit of Bucer, that he provoked the good, mild man to write thus to him, ‘Judices prout amas, vel odisti; amas autem vel odisti, prout libet:’ that his judgement was governed by his passions of love and hatred, and these by his lust. And for his bitter speeches Bucer gave him the title of a fratricide.”—*Bishop Womack*.

203. It was common for a church, i. e. a congregation, to educate a promising young man for their pastor. But whether this were done in the English Church I know not. It is the Hugonot church of Bourdeaux which is spoken of, as thus doing in the case of Cameron what “was very common at that period, and worthy to be more generally adopted in modern times.”—It cannot be done by congregations who have not the patronage in their own disposal.

205. James a friend, but not patron of Cameron.

C. lost his life for opposing the seditious Hugonots.

206-7. Political character of Calvinism.—Conditional obedience the only trace of conditionality which is to be found throughout their fatal system.

207. The preachers stirred up civil wars in France.

208. Knight's sermon, and Parmus's book burnt. 1622.

209. Grotius's foresight that no empire would

be safe any longer than while those who held such principles were destitute of power.

210. Here is the opinion of a French Protestant Charpentier that the massacre was just and necessary, in order to subdue an impious faction,—for there were two parties among the Protestants, and the turbulent party provoked it. I doubt the Protestantism of such an apologist. I believe the peaceable part would not have escaped persecution: but I believe also, that nothing but the violence and crimes and extravagance of the Reformers prevented the perfect triumph of the Reformation.

—Upon referring to Thuanus it appears that Charpentier was paid by the French court for writing its apology.

212. Grotius induced to palliate Popery by his learning, "having traced some of the originally innocent observances of the Romish church up to the purest ages," and because he saw it assuming a milder aspect, and supported by such moderate reformers of it as Thuanus, Casander, &c. That milder aspect it did not long continue to affect. 292.

216-17. His foresight of the Puritans' views and the danger in Scotland.

221. The Cameronists confess the intemperance of the early Hugonots. They carried into Holland a species of Arminianism.

234. Certain dogmas maintained by the Calvinists not on a belief of their truth, but as supports to other dogmas which could not be maintained without them.

249. Gustavus's success laid the foundations of the Prussian monarchy.

254. The castle of Gutsein. Offence given by a wrongful decision concerning it by the Elector-Palatine King, upon which the ejected sister blew it up, and the officer of justice in it which came to put the Calvinist sister in possession.

255. Political ambition of the Calvinists.

256. Prophecies connected therewith.

262. Jurien.

261. Comenius invited by the Parliament, 1641, to assist in the reformation of the public schools of this kingdom.

268. Owen's atrocious language concerning Ireton.

272-3. Mornay and not Langtiet said here to have been the Junius Brutus of the Vindictas.

303. Hammond's sermon, 1643, upon the fashion of swearing at the court and in the army.

304. One (?) who maintained that God had hidden from the first Christians the liberty of resisting superiors, as part of his counsel to bring Antichrist into the world; but that he had now manifested it to his people as a means of casting Antichrist out.

305. That Christ died for the sins of all mankind, was declared by the ministers of Christ within the province of London, fifty-two Presbyterian ministers, to wit, 1648, to be an abominable error, a damnable heresy, and a horrid blasphemy.

307. James's error in supporting the Calvinists at Dort, and his strange concession to C.

Perrin concerning resistance to kings in matters contrary to God's word.

329. Beal's dying words,—I BELIEVE THE RESURRECTION—a fine example of a double meaning, and of the religious feeling of the loyalists.

333. More ministers deprived in three years by the Presbyterians than in Mary's reign, or than had been suspended by all the bishops from the first year of Elizabeth!

334. Servility of ministers who depend on their patrons and their flocks—well stated both by Heylyn and Nichols.

336. Prince Rupert fighting against those Calvinists on whom his father depended for success in his schemes of ambition.

350. Nye's opinion of Marshall and his motives.

359. A good view of the miseries and consequences of this rebellion.

362. Judge Jenkins—his testimony that Charles always required his council to inform him if the suits preferred to him were agreeable to the laws, and not inconvenient to his people, before he would pass them.

376. Nichols well says that the constitution, even at its deepest depression in Charles's days "contained within itself copious materials for self-restoration; and the course pursued by the Calvinistic malcontents was not that which the laws suggested for the redress of grievances."

Vol. 2, p. 378. Jenkins's declaration against abuses. This excellent man's writings ought to be collected.

380. Merio Casaubon's excellent conduct when required by Cromwell to write the history of the war.

381. Owen. 384-9. 416. The Quaker woman. 506. 654.

382. With whom lay the guilt of the King's death,—this is well put by Salmasius. 865.

387. Proofs that the Presbyterian preachers had their full share in instigating the King's death.

392-3. Incendiary language of the two Du Moullins.

395. Respect paid to antiquity by the English Church.

401. Assembly of Divines—their lives written lately by James Reid, who regrets that the Covenant is no longer in operation!

403. Featley. 404. His reward for going with the reforming party. 460.

406. Nye's exhortations to blood.

407. Havoc in the cathedral at Norwich.

409. Say and Pym charged with enriching themselves, &c.

412. Calamy's sermon on Christmas Day.

415. Hammond on toleration.

452. The Covenant.

Cromwell's impulses.

458. The preachers called upon to add to their faith virtue, "or military valour, as the word generally denotes in Homer," says Mr. Reid. Mr. R. is this what it denotes in St. Paul?

469. Twice left in poverty, being too old to help himself.

499. The troubles (humanly) foreseen by Mede, Ferrar, Herbert and Jackson, who were all mercifully taken from the wrath that was to come.

501. Mede held it unlawful to pull down churches. He would have had the ground always remain holy.

502-3. Desire of making our church appear attractive to the Catholics. 532.

504. Jeremy Taylor lineally descended from the martyr Rowland Taylor.

520. A scheme for making Thursday the Sabbath.

521. The Eucharist. J. Mede.

532. Bishop Andrews. James, however, had no such bias as is here imputed to him.

562. Burnet's declaration that resistance on account of religion is unlawful. 607. The Arminian doctrine.

564. Gerard Brandt's wise doctrine on this question.

575. Laud's tolerance. 655.

599. Grotius discouraged from coming to England. 634.

606. French Protestants acknowledge the Commonwealth.

607. The Parliament prayed for in the Dutch pulpits.

612. Grotius thought that a war for the Palatinate vigorously pursued would have operated as a safety valve and prevented the rebellion.

613. The Elector Palatine obtained at the treaty of Westphalia no more than had been refused when offered through Charles's ambassador many years before.

626. Richelieu's notion of becoming Patriarch of France.

635. Selden and Ship Money.

683. Laud's Arminianism the cause of his unpopularity.

686. Graduation of Calvinism.

The tendency to invent new forms of worship.

694. Great number of Roman Catholics in Holland.

699. Jesuit sowing schism.

700. Dr. Weston's knowledge of the Gunpowder Plot.

730. Hammond's denial that any Papist was ever in this country put to death by the laws for his religion.

733. Effect of the rebellion in strengthening the Papists.

734. Views of Grotius for the Protestant cause.

735. Queen of Bohemia.

742. Mede upon silencing Nonconformist ministers.

753. Vossius shrunk from his duty toward Laud, his friend and benefactor.

772. State of religion in Scandinavia, not brought about without great difficulty, and some severity also.

773. Laud and Cromwell compared in point of toleration.

794. Sanderson. Our church the true mean

between the extremes of Popery and Presbyterianism, which meet.

795. Latitudinarians.

812. Wesley the elder, his history shows how the same man was thought Whig and Tory.

814. His own account of seeing James at Magdalen "lifting up his lean arm."

Scotland.

1639. "ONE Mary Michaelton who for several years had been distracted by certain fits, was reported to be inspired; in which fits thousands resorted to her; she extolled the covenant, and made bitter invectives against the opposers of it. Rollock, her favourite, and as was supposed, her tutor, being desired to pray with her, answered he durst not do it, it being no good manners for him to speak while his master was speaking in her; when as by observation of the most intelligent, it appeared confederacy, and that she was not entranced; for in her pretended raptures she would make pertinent answers; and all she spake was in favour of the covenant, that theirs was from heaven, but that that commanded by his majesty from Satan, and that all its adherents should be confounded."—NALSON, vol. 1, p. 93.

TREATY, 1639.

"Here by the way the reader shall observe a neat piece of presbyterian hypocrisy in Alexander Henderson, the minister of Edinburgh, the most rigid of the faction, and the main engine by whom the covenanting lords wound up the mobile and clergy to those heights. For it had been by him and his party made a great crime in the bishops and clergy to meddle in secular and civil affairs; and this opinion was universally propagated through the whole party, and stiffly maintained by them to this day. Yet to see the admirable effects of presbytery, this very man thrusts himself into the heat of war, marches and encamps with an army, treats and advises as a commissioner, and to his eternal reproach gives a testimony of hypocrisy against himself and all the associates of his opinion, signing this treaty, which was purely civil, with his own hand."—*Ibid.*, vol. 1, p. 241.

A discussion between Owen and some of the Scotch ministers at Glasgow, in Cromwell's presence. "Hugh Binning is said to have managed the dispute that he nonplused Cromwell's ministers, which led Oliver to ask, after the meeting was over, who that learned and bold young man was. Being told his name was Binning, he hath bound well indeed, said he, but (laying hand on his sword) this will loose all again."—*Owen's Life of Owen*, p. 127. *Biographia Scoticana*, quoted, p. 167.

1638. FIRST commotion. "It is more dan-

gerous," says STRAFFORD, writing to Northumberland, "because it falls upon us unexpected, which hath been in a great part occasioned by that unhappy principle of state practised as well by his majesty as by his blessed father, of keeping secret and distinct all the affairs and constitution of that crown from the privacy and knowledge of the council of England, inasmuch as no man was intrusted, or knew anything, but those of their own nation, which was in effect to continue them two kingdoms still, and to put themselves with confidence upon the faith of his ministers and subjects there, where they might have had the eyes of their English to have watched over them, in timely prevention of all which might grow to the disquiet of the public peace, or prejudice of their own private affairs, or rights of that crown."—STRAFFORD'S *Letters*, vol. 2, p. 190.

LAUD's opinion that Traquair was treacherous, and why the introduction of the Liturgy had failed so dangerously.—*Ibid.*, vol. 2, p. 264.

Ireland.

"THE barbarism of the soldiers to the Irish was such, that I have heard a relation of my own, who was a captain in that service, relate, that no manner of compassion or discrimination was shewed either to age or sex, but that the little children were promiscuously sufferers with the guilty; and that if any who had some grains of compassion reprehended the soldiers for this unchristian inhumanity, they would scoffingly reply, why? nits will be lice, and so would dispatch them."—NALSON, vol. 2, p. 7.

"THERE is extant in the Paper Office, a petition from Ireland to reverse an order of the Council Board (in Strafford's time), forbidding them to plough with their horses tied only to one another's tails, and to use the English way of traces, for their more commodious performing the service of their tillage."—*Ibid.*, p. 39.

"IT was confidently averred to the Irish that Sir John Clotworthy did in the House of Commons declare in a speech, that the conversion of the Papists in Ireland was only to be effected by the Bible in one hand, and the sword in the other. And I have been told by a person of honour and worth, that Mr. Pym gave out that they would not leave a priest in Ireland."—*Ibid.*, p. 536.

"STATE of the army when Wentworth was appointed:—2000 foot, 400 horse, 'all divided into companies of fifties; yet as they are, they give countenance unto justice itself, and are the only comfort that the poor English undertakers live by; and at this hour the king's revenues are not timely brought in but by force of soldiers.'"

—LORD WILMOT. STRAFFORD'S *Letters*, vol. 1, p. 61.

"YOUR lordship may believe me out of long experience, I have found these people to be a nation as ready to take the bit in their teeth upon all advantages as any people living, although they pay for it, as many times they have done before, with all that they are worth."—*Ibid.*

"1631. "CERTAIN intelligence of attempts intended by the Turks (Barbary or Morocco Moors) against the western coast of Munster. From Baltimore, a weak English corporation on the coast there, they had carried off above 100 English inhabitants the preceding summer. And the revenue could not by possibility afford to keep more than two pinnaces for the guard of the coasts."—*Ibid.*, vol. 1, p. 68.

TRANSPLANTING septs who had no real property.—*Ibid.*, vol. 1, p. 69.

"I FIND them in this place," says WENTWORTH, "a company of men the most intent upon their own ends that ever I met with."—*Ibid.*, vol. 1, p. 96.

1633. WEXFORD, once the most reformed part of the kingdom, had been Romanized by the priests.—*Ibid.*, vol. 1, p. 102.

"I WHOLLY agree with you," says LAUD to Wentworth, "that the wars and their noises stunned the Church; and that since the time of peace it hath scarce thrived any better than it did in the war, must needs be in part charged upon the weakness and negligence of the clergy themselves. For the recovery of the weakness, I am wholly of your lordship's belief that the physicians that must cure it are on this side the sea; and further that the fees allowed in those parts are not large enough to tempt them over. And to force them in such a case, I can never hold it fit; for such a work will never be mastered by unwilling hands."—*Ibid.*, vol. 1, p. 124.

STATE of the Pope's kingdom in Ireland, warmly expressed by Bedell.—*Ibid.*, vol. 1, p. 147.

Here too is foresight of the massacre.

"NOR can I answer what became of the primate and the rest of the bishops while the poor inferior clergy were thus oppressed, more than this, that I ever thought it was not in their power to help it. But if any of them be as bad for oppression of the Church as any layman, that I am sure is unanswerable; and if it appears so to you,

great pity it is but some one or other of the chief offenders should be made a public example, and turned out of his bishopric. And I believe such a course once held, would do more good in Ireland than any thing that hath been there this forty years."—*LAUD to Strafford*. Ibid., vol. 1, p. 156.

"IRELAND in my memory was so replenished with fair hobbies, that they furnished England and other countries, and were everywhere much esteemed. Now we hear so little of them, that it seemeth the honour of breeding for service hath no more esteem."—*SECRETARY COKE*. STRAFFORD's *Letters*, vol. 1, p. 158.

2d Jan. 1633. STRAFFORD sends an ingot of silver of 300 ozs., being the first that ever was got in Ireland.

1633. MISERABLE state of the clergy and of the church.—Ibid., vol. 1, p. 187-8.

"HERE are divers of the clergy whose wives and children are recusants, and there I observe the church goes most lamentably to wreck, and hath suffered extremely under the wicked alienation of this sort of pastors."—Ibid., vol. 1, p. 188.

"THEY are accustomed here to have all their christenings and marriages in their private houses; and which is odd, they never marry till after supper, and so to bed. This breeds a great mischief in the commonwealth, which is seen in this, that because these rites of the church are not solemnized in the public and open assemblies, there is nothing so common as for a man to deny his wife and children, abandon the former, and betake himself to a new task. I conceive it were fit these particulars should be reduced to the custom of England, which is not only much better for the public, but the more civil and comely."—*STRAFFORD to Laud*. Ibid., vol. 1, p. 188.

Ibid., p. 195. STATE of the army. "Their horsemen's staves rather of trouble to themselves, than of offence against an enemy." He wished the staves changed into carabines, musket-bore, and he would have had the calivers changed for muskets, but the king disapproved this, considering the manner of service in those parts.

1633. HERE STRAFFORD says, "they have swallowed down this maxim, that the revenue of this crown must ever be rather over than undercharged; because if there be once a surplus, it will be carried over into England, and so by little and little drain the kingdom of all her

wealth; where in the other case, this rather fetches from, than communicates any thing with England. An opinion I should better excuse in them, if those were less English that practise it; and yet this have they drunk so far down as it will be impossible to gain it from them: unless it be not only against their wills, but before they be aware of what is intended."—Ibid., vol. 1, p. 223.

SIR HENRY SIDNEY down to Strafford's time was called by the people the good deputy, "and the common people, who knew not his name, would account from the time of the good deputy, making an era of his being there."—Ibid., vol. 1, p. 224.

CHARLES thought that when men proposed to be undertakers in plantations (in Ireland) he might "pleasure servants in that way with doing himself rather good than hurt," he says.—Ibid., vol. 1, p. 252.

1634. THE Council of Ireland "grant it undeniable in all reason and justice, after so long a peace and our estates so much improved under the happy government of your Majesty and your royal father, that this kingdom should defray itself without any further charge to your crown of England."—Ibid., vol. 1, p. 264.

THEY speak of "great annual disbursements continually issued for the good and quiet settlement of this kingdom alone."—Ibid.

A WISE refusal to one of Mr. Attorney's (Noy) proposals that laws might be passed without certifying them first to the English Government.—Ibid., vol. 1, p. 269.

"THIS the Irish have transcendently," says STRAFFORD, "to be the people of all others loth-est to be denied any thing they desire, be it with or against reason."—Ibid., vol. 1, p. 281.

1634. "Acts past for restraining the barbarous customs of ploughing by the tail, of pulling the wool off living sheep, of burning corn in straw, and harking of standing trees, of cutting of young trees by stealth, of forcing cows to give milk, and of building houses without chimneys."—Ibid., vol. 1, p. 291.

1634. "JUST at this present," says STRAFFORD to Laud, "I am informed that my Lord Clanricard hath engrossed as many personages and vicarages as he hath mortgaged for £4000 and £80 rent: but in faith have at him, now this

parliament is well past, and all the rest of the ravens: if I spare a man among them, let no man ever spare me. Howbeit I foresee this is so universal a disease, that I shall incur a number of men's displeasures of the best rank amongst them. But were I not better lose these for God Almighty's cause, than lose Him for theirs?"—*Ibid.*, vol. 1, p. 299.

DUBLIN College.

"Above all things I would recommend that we might have half-a-dozen good scholars to be sent us over to be made fellows, there will be room for so many once in a year; and this encouragement I will give them, *ceteris paribus* I will prefer them before any but my own chaplains, which I assure you are not many. But to make my offer no better than it is, the most spiritual livings in my gift are not above £100 a year, or thereabouts. But I purpose to hook into the crown again as many advowsons as I can, so abominably do I find them abused where they fall into other hands."—*Ibid.*, vol. 1, p. 299.

"THERE is a want of good houses in this kingdom, which may be an occasion they take not that delight in their abodes in the country as otherwise I am persuaded they would, found they at home decency and handsomeness to entertain them. I confess this must be remedied by time and degrees; yet if there were some strict course used to bring them in this town to a good order in building, the example might stir up an emulation through the whole kingdom to intend and accommodate their own dwellings much more than now they do. Certainly the proclamation you have in England might be of good use here." 1634.—*Ibid.*, vol. 1, p. 306.

EVEN in 1634 the Commons of Ireland speak of a population such as it now is, "duly weighing the want of industry in the inhabitants, increased by the want of manufactures and trades in this kingdom, wherein the common sort of people, vagabonds and beggars, sound of limb and strong of body, that swarm among us, might be profitably employed."—*Ibid.*, vol. 1, p. 311.

1634. STRAFFORD says, "I should advise the planter should pay a rent for ever of a full half of what the land is worth at an improved value; as if the land will give two shillings an acre I should reserve twelve pence an acre rent, which considering the covenants of building, of maintaining horse and foot on the land for your majesty's service, and such like, I take to be sufficient. Nor would I advise there might be any greater proportions allotted to any one man than 1000 acres. For I find where more have been granted the covenants of plantation are never performed, nor doth it bring in half so many planters to undergo the public service of the

crown, to secure the kingdom against the natives, or to plant civility, industry and religion amongst them, which are indeed the chief and excellent goods the plantation hath wrought in the kingdom."—*STRAFFORD's Letters*, vol. 1, p. 341.

"CERTAINLY the Irish here are the least sensible of the dignity and state which ought not only inwardly to attend the services of great kings, but also to appear to the people in the outward motions of it, that ever I knew. And the reason is very plain; they would have nothing shew more great or magnificent than themselves, that so they might, *secundum usum Sarum*, lord it the more bravely and uncontrollably at home, take from the poor churl what, and as they pleased."—*Ibid.*, vol. 1, p. 348.

"It may seem strange that this people should be so obstinately set against their own good, and yet the reason is plain; for the Friars and Jesuits fearing that these laws would conform them here to the manners of England, and in time be a means to lead them on to a conformity in religion and faith also, they catholically oppose and fence up every path leading to so good a purpose. And indeed I see plainly, that so long as this kingdom continues popish, they are not a people for the crown of England to be confident of. Whereas if they were not still distempered by the infusion of these Friars and Jesuits, I am of belief, they would be as good and loyal to their King, as any other subjects."—*Ibid.*, vol. 1, p. 351.

STRAFFORD says of Dublin, "this town is the most dangerous for corrupting the disposition of youth that ever I came in."—*Ibid.*, vol. 1, p. 362.

THE rebellions, and disorders and looseness of the war, had almost as much ruined them in civility and the paths of virtue, as in their estates and fortunes.—*Ibid.*, vol. 1, p. 366.

STRAFFORD advises the re-establishment of the mint, which had been discontinued during the troubles in Elizabeth's time. "Very little of the foreign coin brought into this kingdom ever comes to the Tower of London to be minted, but is transported back into France, much into the Low Countries, and much back into Spain itself. And considering that it is most evident, the exportation of this kingdom exceeds the importation at least £200,000 a year, it doth necessarily follow that great quantities of coin is brought in to balance the trade yearly, which if the Mint was once settled amongst them, would in a great part be coined here, and be so considerable a profit to the crown, beside an excellent means to increase the trade of this kingdom which is

now all lost, and hindered exceedingly for want of it."—*Ibid.*, vol. 1, p. 366.

The friars and seminaries must have been the means of drawing from Ireland the money which would otherwise have been plentiful here.

1635. "The proportion we were guided by was to rate every £1000 a year at £40 payment to the King for each subsidy, which in itself is no great matter, nor would indeed seem so, but when they compare it with the rates of England: wherein this is to be said more than in their case, that it is now above twenty years since they here gave a subsidy, where the other have been in yearly payments all that while. That in these late contributions the nobility in a manner, wholly laid the burthen upon the poor tenants, most unequally freeing themselves, and therefore it is reason they should pay the more now. As for example my Lord of Cork, as sure as you live, paid towards the £20,000 yearly contribution, not a penny more than 6s. 8d. Irish, a quarter."—*STRAFFORD'S Letters*, vol. 1, p. 407.

LAUD writes to Strafford, 1635. "I have lately understood of some practising on the Queen's side about portions of tithes, to keep them still alienated from the Church; I am bold to give your Lordship notice of this which I hear, that if there be any such thing you would be pleased to make stay of it, till his Majesty's pleasure be farther known, whose royal intendments I make no doubt are alike gracious touching the portions of tithes as the impropriations themselves."—*Ibid.*, p. 431.

"—I HEAR they have sent over agents, forthwith, into England, to what intent I know not; but I trust they will be welcomed as they deserve; it having been anciently the chief art of this nation, by the intervention of these agencies to destroy the services of the crown, and strike thorough the honour and credit of this state and the ministers thereof. But I trust they will find this receipt to fail them now, and the temper of their constitution better understood than that such physio as this shall be longer thought to be proper to recover them forth of that superstition and barbarism which hath hitherto been the reproach almost of the English."—*Ibid.*, vol. 1, p. 473.

STRAFFORD calls the army "an excellent minister and assistant in the execution of all the King's writs, the great peace-maker between the British and the natives, betwixt the Protestant and the Papist; and the chief securer, under God and his Majesty, of the future and past plantations."—*Ibid.*, vol. 2, p. 18.

¹ A quarter was 120 acres, but whether time or measure be meant in this passage, I am not sure.

1637. He writes:—"Yet methinks something begins to appear amongst us, as if this nation might in time become a strength, a safety, and without charge, to that crown; a purpose the English have long had, but hitherto never effected. Their trade, their rents, their civility, increase daily; and together with them, the King's revenue doth in some measure grow upon us, so as we shall be presently able to defray ourselves, which at my coming fell short near thirty thousand pounds a year."—*Ibid.*, vol. 2, p. 80.

It was Strafford's advice that the King should not permit gunpowder to be made in Ireland.—*Ibid.*, vol. 2, p. 87.

STRAFFORD recovered or purchased the customs, which had been usurped or alienated. Upon asking authority to purchase back the grant of those of Carrikerfergus, he says:—"And then are all the customs thorough the kingdom entirely the King's, as in all reason of state they ought to be, and so preserved; for when they are in several hands, each labouring to improve the profit of his own port, and by favouring merchants, to draw them thither, hinders the King far more in other places, and consequently in a great part impairs the revenue itself."—*Ibid.*, vol. 2, p. 91.

"As for the Archbishop of Cashell, I know him to be as dangerous and ill-affected a person as is in the kingdom, and know also he is a pensioner of Spain. You would little imagine, perhaps, that the titular bishoprick should be worth above two thousand pounds sterling a year, yet it is no less."—*Ibid.*, vol. 2, p. 111.

"For the Cathedral of Down, if it shall be thought fit (as stands with reason in my opinion), there should be an act of state enjoining that whole diocese to contribute their several proportions of the charge it shall be estimated at, and to be raised upon the abler sort, not upon the poor people. I assent it with all my heart,—neither for that alone, but for all the Cathedrals throughout the whole kingdom. For, methinks, it is somewhat strange that all the public works should be barely put upon the crown, the subject the whilst be at no charge, who hath all the benefit by it."—*Ibid.*, vol. 2, p. 120.

1637. "If we be foreborne awhile at the first, till we have invited over and settled the English in these plantations now on foot, this kingdom will grow not only to itself, but to the increase of his Majesty's revenues exceedingly above what is expected from it. But it seems there are some envious against so great a good, and have sent us over a new book of rates, and

thereby laid such a burden upon trade as will affright all people to touch upon our coasts. All this, forsooth, under a pretence of raising the King's revenue. I know not the workman; but be it who it will, I am sure he undertook either more than he understood, or more than he meant any good unto."—*Ibid.*, vol. 2, p. 121.

"REMEDY sufficient would be found here to help the church to her own, if we might be let alone: but being carried hence to delegates in England, we have no more to say, further, than that by this means two poor vicars have been undone, through the charge of prosecution, and now as near an end of their cause as when they begun. Indeed, my lord, if there be way given to such appeals as these in an ordinary way of proceeding, this clergy shall sue for no tithes but the recovery of them shall cost infallibly more than they are worth, how good soever the success can be; and so the chancery and your civilians there, under colour of enlarging their jurisdiction over Ireland, bring the greatest oppression upon this poor clergy that ever was. And yet I will not say, but in some emergent occasion it may be fit such appeals be procured; but in truth, it is too strong a medium to be applied as an ordinary and safe cure for all diseases."—*Ibid.*, vol. 2, p. 138.

1638. "THE old bishop of Kilfenora is dead, and his bishoprick one of those which when it falls, goes a begging for a new husband, being not worth more than fourscore pounds to the last man: but in the handling of an understanding prelate might, perchance, grow to be worth two hundred pounds; but then it will cost money in suits."—*Ibid.*, vol. 2, p. 172.

STRAFFORD. "It is very truth there is something further touching confession in these canons, than are in those of England, and in my poor judgement much to the better. For howbeit auricular confession to the parish priest is not allowed as a necessary duty to be imposed upon the conscience, yet did I never hear any but commend the free and voluntary practice of it, to such a worthy and holy person as should be thought fit to communicate with it in so serious and important a business."—*Ibid.*, vol. 2, p. 195.

SIR ARTHUR HOPTON, from Spain, 1618.

"—THE two colonels that are here, Tyrone and Tyrconnel, would make them believe, that all the Irish that serve them, come for love of them, and without his Majesty's leave, which I conceive to be so prejudicial to his Majesty's service, both in regard of the honour of his sovereignty, and depriving him of the gratitude that is due unto him from this King, as I could wish there were a watchful eye had, that no soldiers be suffered to pass out of that kingdom but by

his Majesty's order. Here they would esteem them in any kind, for it is the nation that hath their good opinion, and not the colonels who have done no service at all."—*Ibid.*, vol. 2, p. 243.

"—As the woods decay, so do the hawks and martins of this kingdom. But in some woods I have, my purpose is by all means I can to set up a breed of martins: a good one of these is as much worth as a good wether, yet neither eats so much, or costs so much attendance: but then the pheasants must look well to themselves; for they tell me these vermin will hunt and kill them notably."—*Ibid.*, vol. 2, p. 249.

A SILVER seal of one of the kings of Connaught found, and one of their bits of gold weighing ten ounces.—*Ibid.*, vol. 2, p. 267.

1678. "THE affairs of this kingdom go on very prosperously, God be praised: and having honourably and justly bettered the revenue here since my coming to the government £50,000 a year, we are now able to bear our own charge with advantage, which this crown never did before. The trade increaseth daily, and the land improves mightily. I dare say all men's rents a third part better than when I set first footing on Irish ground, and very clearly will still grow, if peace continue."—*Ibid.*, vol. 2, p. 270.

No rebellion if Strafford had lived.—LAUD's *Troubles*.

THE Papists in Ireland generally estimated at twenty to one, in many places more.—*Clarendon Papers*, vol. 2, p. 66.

1627. SCHEMES for reducing Ireland under the Spanish dominion. The Spanish embassy required of the Pope that the Irish bishoprics should be provided only in persons well affected and able to serve the Spanish service; and consequently such as were found affected to the King and state of England should be excluded from all preferments.—*Ibid.*, vol. 2, p. 67.

JESUITS' negotiations with Cromwell.—*Ibid.*, vol. 2, p. 509.

LORD NORTH (Parliamentary History, vol. 20, p. 1272-3) said that "before the Restoration the Irish enjoyed every commercial advantage and benefit in common with England." Certes this was not Strafford's policy. He supposes them to have been introduced out of dislike to Ormond. But see the speech.

When the young Earl of Desmond came to Kilmallock, the people threw wheat and salt upon him, according to the ancient ceremony used in that province (Munster). This was Saturday, next day they spat upon him when he came out of the Protestant Church.—*PHELAN, Policy of the Church of Rome in Ireland*, p. 169.

INTENT of Poyning's law (Irish Parliamentary Debates, vol. 1, p. 155). "It was thought that when Lambert Simnel was crowned in Dublin, if there had been a Parliament sitting, that Parliament would have acknowledged him as rightful king."

Carte's Life of Ormonde.

v. TRADITION (confirmed by an act of Parliament Henry VI.) that the Ormonde family were heirs of Becket.

ix. The act says, "of whose blood they are lineally descended."

xvi. Before 1641 the prisage of wine in Ireland, granted by Henry II. to Theobald Walter, the first Butler of Ireland, was leased for £2600 a year.

xxix. How Kildare came improperly to have precedence of Ormonde.

xxxiv. Richard Duke of York's good government.

xlii. Edward IV. used to say of Sir John de Ormonde, the earl who died without issue in the Holy Land, 1478, "that he was the goodliest knight he ever beheld, and the finest gentleman in Christendom, and that if good breeding, nurture and liberal qualities were lost in the world, they might all be found in him."

It was the custom for the younger sons of the nobility to take their fathers' titles for their surnames. This continued as late as Elizabeth.

xliii. Thomas Earl of Ormonde (Henry VII.) found after his brother James's death, £40,000 sterling in money, besides plate, in his house in the Black Friars, London,—all which he carried to Ireland.

Becket—or the Butler's—ivory horn, an heirloom. See the passage for its description, &c.

xlv. A daughter of Macomerough marrying a Butler in Edward II.'s reign, she had a patent of denization, freeing and acquitting her and her issue by this marriage from all Irish servitude.

1. Piers Earl of Ormonde (died 1539) brought out of Flanders and the neighbouring provinces artificers and manufacturers, whom he employed at Kilkenny in working tapestry, drapery, Turkey carpets, cushions, &c., some of which were in Sir R. Rothe's time remaining in the Ormonde family.

5. Abbot neglected young Ormonde when placed under his care. Carte gave a just hard character of this archbishop.

12. Elizabeth out the sinews of Tynne's strength by issuing base money in Ireland, which was worth nothing abroad, so that he could purchase no supplies from other countries.

13. Excellent intension of James I. Evil which he abolished. 22.

14. The commission and surrender of lands was a gracious as well as politic measure. It gave estates in fee instead of life estates, which was the utmost they who held by tanistry¹ could pretend to before.

15. In Ulster the Irish undertenants and servants were exempted from the oath of supremacy.

16. The British there forbidden to marry or foster with the Irish, and they were planted separately, the contrary system having been unhappily tried in Munster.

17. James's care of the church in Ulster.

19. Parliament of 1613, the first full, fair free parliament, and how did the Romanists abuse the King's goodness in calling it!

20. The Puritans on that occasion "censured the government, either of weakness in not knowing how to govern that unruly people; or of peccilanimity, in not daring to rule them as they ought."

20. Lord Chichester's hopes from a mild course.

26. Abuses in the plantations.

26. Defective titles; and then let loose the lawyers! 27.

27. It was an age of adventures and projectors; the general taste of the world ran in favour of new discoveries and planting of countries; and such as were not hardy enough to venture into the remote parts of the earth, fancied they might make a fortune nearer home by settling and planting in Ireland.

28. Sir William Parsons was a knave of the first water.

32-3. Act of uniformity, and penal laws. This is very clearly stated, 35.

34. A little more vigour in Lord Chichester's time would have rooted out the Romish tares.

35. Act of supremacy, universally received at first.

39. Sir J. Davies's speech, shewing the old law concerning the king's prerogative in ecclesiastical matters.

43. Lenity of the government.

Education of wards in the Protestant faith neglected.

44-5. Low state to which James let the army be reduced,—a consequence of his prodigality.

46. Impolicy of encouraging them to enlist in foreign services.

53. The Recusants erected Convents,—and founded an opposition University in Dublin.

Prelates' oath to the Pope.

62. Taxation, how levied in both countries.

67-8. Carte supposes Bishop Atherton to have been accused unjustly, and that he was a victim to Lord Cork's resentment.

77-8. Usher's errors.

85. Introduction of flax.

Reason for not allowing the clothing trade in Ireland.

87-8. A good view of the rise of the troubles

¹ On this law or custom in Ireland, see *WARR'S Antiquitates Hibernicae*, c. viii. J. W. W.

in Scotland, and of the part taken by France in fomenting them.

89. When the Roman Catholics raised contributions for Charles, 1639, the Pope sent express orders to his Nuncio to enjoin them to desist.

97. Burnet accused of cooking up a fine speech for Bedal,—no such speech having been spoken.

101. Some ecclesiastical customs, "such as Saint Patrick's ridges, soul money, anointing customs, holy water, clerk, and Mary galleons, had been in many places introduced in the times of Popery, and were by custom raised into a constant revenue."

115. The first application ever made from Ireland to an English House of Commons, was the infamous remonstrance against Strafford.

134. Parliament would not allow the disbanded troops in 1641 to enter into foreign service; consequently these troops became the strength of the rebellion.

140. The practice of finding verdicts contrary to the evidence began when the penal laws against Recusants (Papists) were put in execution. From that cause it soon extended to others.

155. Among the old Irish no one could lay claim to any particular lands as their inheritance, by their own laws, but all of a swept thought they had a general right to the whole.

221. What Ireland suffered by being governed by strangers.

LORD KEEPER GUILDFORD used to say (Life, vol. 2, p. 54), speaking professionally, that "passion had a credit with him; for wherever it appeared, he commonly found honesty lay."

Knavery is generally cool.

It was a good saying of Cardinal Allen's (Dodd, vol. 2, p. 53), "That for a man to do great things, it was necessary to be both rich, and a despiser of riches."

"Nihil ardet in Inferno nisi propria voluntas," is a saying which Jeremy Taylor quotes from Saint Bernard. Nothing burns in the eternal flames of Hell but a man's heart, nothing but his will.

"THE Jews of the Holy Land when they visit in pilgrimage the graves of the ancient Rabbis, repeat over the grave those proverbs which the Rabbi who is there interred used most frequently to inculcate to his disciples."—BARLOTOGEL, vol. 1, p. 9.

"The same word in Hebrew which signifieth to praise or applaud, signifieth also to insinuate, or snake mad."—BARROW, vol. 3, p. 213.

"RELIGION," says SIR BENJAMIN RUDYARD, II.—K

"was first and best planted in cities. God did spread his net where most might be caught."—NALSON, vol. 2, p. 236.

"SCANDERRACH, bon Juge et tres expert, avoit accoustumé de dire, que dix ou douze mille combattants fideles, devoient baster à un suffisant chef de guerre, pour garantir sa reputation en toute sorte de besoning militaire."—MONTAIGNE, tom. 6, p. 245.

LORD CONWAY says to Strafford, "You were so often with Sir Anthony Vandyke, that you could not but know his gallantry for the love of Lady Stanhope, but he is come off with a cognovris, for he disputed with her about the price of her picture, and sent her word that if she would not give the price he demanded he would sell it to another that would give more."—STRAFFORD'S Letters, vol. 2, p. 48.

"A HARD task it is," says STRAFFORD, "to do good for them that are obstinately not to do ill for themselves."—Ibid., vol. 2, p. 257.

"UNCONSTANT," says BISHOP WOMACK, "I confess is sometimes culpable; but may we not say so too of constancy. Many times? Which is therefore resembled (somewhere) to a sullen porter, who keeps out better company oftentimes than he lets in."—Examination of Tolson, p. 10. NICHOLS'S Cafe and Arm.

PURITANS! "If they abhor idols, they think it tolerable enough to commit sacrilege and sedition; and if they be not drunk with wine or strong drink, they think it no matter though the spirit of pride and disobedience stagger them into any schism or heresy."—Ibid., p. 31.

"He that denies all freedom of will to man, deserves no other argument than a whip or a cudgel to confute him. Sure the smart would quickly make him find liberty enough to run from it."—Ibid., p. 36.

"CONY's comment upon Littleton ought not to be read by students, to whom it is, at least, unprofitable; for it is but a common-place, and much more obscure than the bare text without it. And to say truth, that text needs it not; for it is so plain of itself, that a comment, properly so called, doth but obscure it."—ROBERT NORTH, Life of Lord Keeper Guildford, vol. 1, p. 21.

This no doubt was the Lord Keeper Guildford's opinion.

DR. BRADY'S history is "compiled so religious-

ly upon the very text, letters, and syllables of the authorities, especially those upon record, that the work may justly pass for an antiquarian law-book."—*Ibid.*, vol. 1, p. 25.

"THE last of the Tempests, an ancient family in Craven, devised by his will, ten days only before he died, the manor of Bracewell and stock to John Rushworth his cousin, 'in requital of all the love he hath showed in all my extremities in England, and in redeeming me out of a sad condition in France, when all other friends failed.' Rushworth, the author of the Historical Collections, was a Puritan, but much in the confidence of several Catholic families whose estates he saved from confiscation by his interest with the governing powers. He had, however, the address to save Bracewell for himself. But it did not prosper in his hand; for (mark the end of such men) the Puritan Rushworth died of dram-drinking in a gaol. By this iniquitous will, the sum of £2500 was bequeathed to Mrs. South, the daughter and heiress of the testator, and with that exception, an estate then estimated at £700 a-year passed to a stranger."—WHITTAKER'S *History of Craven*, p. 81.

STONTHURST was Usher's uncle, and took no small pains after he became a Catholic to bring over his nephew. After his wife's death he went to Flanders and took orders. The Archduke Albert made him his chaplain and procured him an honourable subsistence till his death, which happened at Brussels, 1618. DODD describes his translation of Virgil as in English blank verse!—vol. 2, p. 385.

FULLER was able to make use of any man's sermon that he had but once read or heard.—MRS. THORNTON, *Appendix*, p. 148.

WHEN James thought of making Coke Chancellor, Bacon wrote to him, "If your Majesty take the Lord Coke, you will put an over-ruling nature into an over-ruling place."—*Cabala*, fol. 29.

WHAT MONTAIGNE says of the French writers in his age, is applicable to some of our own. "Ils sont assez hardis et desdaigneux pour ne suivre la route commune; mais faute d'invention et de discretion les perd. Il ne s'y voit qu'une miserable affectation d'estrangeté; des desguisements froids et absurdes, qui au lieu d'elever, abbattent la matière. Pourveu qu'ils se gorgiasent en la nouvelleté, il ne leur chaut de l'efficace."—Tom. 7, p. 349, lib. 3, c. 5.

OLIVARIZ once said to Hopton, "No ay gratitud en reyes," "which doubtless," says H., "is

according to their own maxima."—*Clarendon Papers*, vol. 1, p. 101.

Mistified, a word lately brought into use, in the French sense, is used by Roger North.—*Life of Lord Keeper G.*, vol. 1, p. 149.

Orange.—*Ibid.*, vol. 1, p. 170. *Orange*, hurricane.

"In her family his lordship was next to a domestic."—*Ibid.*, p. 292. i. e. he was like one of the family.

THE Norwegians complained that they could very seldom get any wine into their country, and when it did come, it was almost vinegar or *cappe*.—JEREMY TAYLOR, vol. 13, p. 54.

"WE need not walk along the banks and intrigues of Volga if we can at first point to the fountain."—*Ibid.*, vol. 13, p. 131.

HERE again thou *hypocrisest*.—G. KEITH'S *Rector Corrected*, p. 227.

To redargue and *coargue* common in J. Taylor's age, though I do not remember that he uses the latter word: it signifies to *imply* logically.

"WAS'T not rare sport at the sea-battle, whilst rounce robble hobble roared from the ship sides."—MARSTON'S *Antonio and Melida*, p. 129.

"HE would thwart and *violence* his own conscience."—BARROW, vol. 3, p. 162.

Phantastry.—*Ibid.*, p. 341.

Abitrarily.—*Ibid.*, p. 344.

"Mating and quelling the enemies of man's salvation."—*Ibid.*, vol. 3, p. 395.

"WE have some letters of Popes (though not many), for Popes were not then very *scribaticious*, or not so pragmatical."—*Ibid.*, vol. 6, p. 188.

"By how many tricks did he *proll* money from all parts of Christendom?"—*Ibid.*, vol. 6, p. 309.

—"THESE things are only passed over as

precedaneous to the constitution, or ordination."

—*Ibid.*, vol. 6, p. 376.

—"PUFFED up with that little *umbrelle* knowledge."—BRIAN WALTON.

"WHEN all the stuff in the letters are scanned, what *fadoodles* are brought to light."—BISHOP HACKET.

SPEAKING of Mary Queen of Scots, BURLEIGH

says, "if she shall intend any evil to the Queen's Majesty, my sovereign, for her sake I must and will mean to impeach her: and therein I may be her *Unfriend*, or worse.

A PLAY upon words is called an *Oxford clink* by Leicester.—STRAFFORD's *Letters*, vol. 1, p. 224.

If he were *wagone*, for not gone.—SIR ED. STANHOPE. *Ibid.*, vol. 2, p. 239.

Note referred to at p. 104.

Clarendon's words should by all means be attended to, Book xi.

"This unparalleled murder and parricide was committed upon the thirtieth of January, in the year, according to the account used in England, 1649, in the forty and ninth year of his age, and when he had such excellent health, and so great vigour of body, that, when his murderers caused him to be opened (which they did, and were some of them present at it with great curiosity), they confessed and declared 'that no man had ever all his vital parts so perfect and unhurt; and that he seemed to be of so admirable a composition and constitution, that he would probably have lived as long as nature could subsist.'"—*History of the Rebellion*, vol. 6, p. 241. J. W. W.

SPANISH AND PORTUGUESE LITERATURE.

Gongora: *Bruselas*, 1659.

LATINISMS,—yard-and-half-long words. The pedantry of Pagan mythology—violent metaphors, and more violent hyperboles.

Sonnets, ix., p. 47; xiv., p. 52; lxx., p. 179.

"CLORE was combing her hair in the sun with an ivory comb and with a fair hand. The comb was not seen in her hand, as the sun was obscured in her hair. She gathered together her tresses of gold, and they sent forth a second greater light, before which the sun is a star, and Spain is the sphere of its radiance."—*Son.* iii., p. 41.

"MY nymph gathered flowers from the green plain, as many as her beautiful hand plucked, so many her white foot made grow."—*Son.* xviii., p. 56.

DESCRIPTION of a lady. "Sacred temple of pure modesty, whose fair cement and elegant wall of white pearl-shell and hard alabaster was built by the divine hand. The little gate is of precious coral, and ye bright windows have forcefully usurped the pure green from the emerald. The golden covering of thy superb roof adorn the sun with light, and crown him with beauty."—*Son.* xxii., p. 59.

THE tomb of Queen Margarita he calls "the dark shell of a pearl."—*Son.* ii., p. 92. Spain was to her a little footstool, and the heaven a scanty canopy.—*Son.* iii., p. 93.

"YOUR Gongora," says D. F. MANOEL, "foytentado de se metter com Estacio Papinio, seu Matalote, que ganhon mais nome pelas sombras, que pelas luzes."

THE prose of Sir T. Browne and sometimes of Johnson bears an affinity to Gongora's language. Ronsard had something of it: the French folly is ridiculed in Rabelais. A romance (Eliana, I think,) carried it to its utmost length. I found several words there utterly unknown to me. There is a great mistake in this affectation of naturalizing Latin words, more particularly in poetry, which is designed to be popular; but the more intelligible the more popular. This is Burger's merit—he uses the very phrases of the people. The excellence of the German language is its independence; its com-

pound words being like the Greek, self-explained.

GONGORA is the frog of the fable, his limbs are large, but it is a dropy that has swollen them. You read him, and after you have unravelled the mass of his meaning, feel like one who has tired his jaws in cracking an empty nut. The spider crawls himself along the river, but woe to him if he be entangled in its froth.

Jorge de Monte Mayor.

"I WAS lately," says DON FRANCISCO MANOEL, "in one of the principal places of the realm, and one of its most respectable inhabitants came to visit me. After the usual compliments, he shewed me a decree of his majesty, in which three persons, my visitor being one, were ordered to give their opinion of a book, which had been written in imitation of George of M. Mayor's Diana, and if they thought it superior, they were to give an affidavit to the Corregidor da Comarca, who should immediately put the author in possession of a Quinta worth two thousand cruzados, which some persons had publicly proposed as a reward to whoever should write a better book than the Diana."

1561. He perished in Piedmont by a violent death, which is not mentioned by Barbosa. There is a most miserable sonnet of puns upon his mountain connection and death, by M. Fancy Sousa.

In a MS. Dithyrambo, where the cup is alluded to the literary heroes of Portugal, the renegado Monte-Mor is thus alluded to:—

"Outro va igual
Ao Corte Real,
Que ao Monte Maior
Naõ hei-de brindar.
Guarda la sua Diana
Para a gente Castelhana,
Se escrevera em Portugues
O brindara desta vez.
Mes deichar o doce e puro
Abundante
Elegante
E brillante
Idioma Lusitano
E porquem? pelo Hispano.

Não o sofro, nem atore
 Nem Apolo aturaria,
 Porque bem que costumado
 A soltar sua harmonia
 Na riquíssima Argiva linguagem
 Que de todas as mais tem vantagem.
 Na Latina e Italiana,
 Quando falla a Lusitana
 E no Pindo nella canta
 Da Memoria as filhas encanta."

Were the Portuguese wise who wrote in Spanish? The difference of language can contribute but little to national dislike. It is but a different dialect, less different than the jargon of Catalonia, or the original Biscayan. It is not a corruption: they are sister streams from the same fountain.

Juan de Tursis, Conde de Villa Mediana.

THIS poet, grafted in Italy, had a most unnatural swelling. He loved the pomp of words. He was like a tree all leaves and no fruit—you read and read and find nothing to remember. If the two counts (they said in Spain) Salinas and Villa M. could have their talents mingle, each would be a good poet; for Salinas was all description and no ornament, Villa M. all ornament and no thought.

Fr. Manoel.

He was born in Lisbon, 1580, and at the age of forty-four, killed by a musket-ball, having but time to clasp his hand upon his sword and say, "It is done!" The Conde de Salinas epitaphized him:—

"Fatigado peregrino;
 Nido breve, wasa fúnebre,
 Es la que contemplar esta
 Decretada del destino.
 Yase aquí un Cisne divino;
 Llega y lastimoso advierte
 En tan desestrada suerte,
 Que son la violenta herida
 Como cayó tanto en vida
 No pudo nacer en muerte."

In the D. de Lafcæne's library (which was that of the Cardinal de Senece) is a MS. second volume of his volumes. His fame is gone by, or rather he is become the proverbial example of ill taste.

He was sent over to congratulate James I. on his accession, and conducted himself so well as to lay the foundation of the peace between France and Spain.—MARIANA, p. 769.

D. Jorge Manrique. De la profesion que fizo en la orden del Amor.

"Porque el tiempo es ya pasado,
 y el año todo cumplido,
 despues aca que ove entrado

en orden de amorado
 y el abito recebido;
 Porque en esta religion
 entiendo siempre durar,
 quiero hazer profesion,
 jurando de coracon
 de nunca la quebrantar.

"Prometo de mantener
 continuamente pobreza
 dealegría y de plazer,
 pero no de bien querer
 ni de males ni tristeza;
 Que la regla no lo manda,
 ni la razón no lo quiere,
 que quien en tal orden anda
 'se alegre mientras biviere.

"Prometo mas obediencia
 que nunca sera quebrada,
 en presencia ni en ausencia,
 por la muy O gran bienquerencia
 que con vos tengo cobrada;
 E qualquier ordenamiento
 que regla amor mandare,
 aunque trayga gran tormento,
 me plase que soy contento
 de guardar mientras durare.

"En lugar de castidad
 prometo de ser constante,
 prometo de voluntad
 de guardar toda verdad
 que se de guardar el amante:
 Prometo de ser sugeto
 al amor y a su servicio,
 prometo de ser secreto,
 y esto todo que prometo
 guardallo sera mi oficio.

"Fin sera de mi biviir
 esta regla por mi dicha,
 y entiendo la así sufrir
 que espero en ella morir,
 sino lo estorva desdicha:
 Mas no lo podra estorvar
 porque no terna poder,
 porque poder ni mandar
 no pueden tanto sobrar
 que yguale con mi querer.

"Si en esta regla estuviere
 con justa y buena intencion,
 y en ella permaneciere,
 quiero saber si muriere
 que sera mi galardón:
 Aunque a vos sola lo dexo
 que fuistes causa quentrase,
 en orden que así me alejo
 de plazer, y no que me quaxo
 porque dello nos pasasse.

Cabo.

"Si mi servir de sus penas

¹ In this latter half of the couple there is a line wanting:—but thus it stands in the Cancionero of 1540.

algun galardón espera,
venga agora por estrenas
pues mis cuytas son ya llenas
antes que del todo muera :
E vos recebi por ellas
buena o mala esta hystoria,
porque viendo mis querellas,
pues que soys la causa dellas
me dedes alguna gloria."

Cancionero General, ff. 71.
Sevilla, 1540.

Coplas que hizo Suero de Ribera sobre la Gala.

"No teniendo que perder,
y pensando de la gala,
escrevi, si Dios me vala,
lo que se deve hazer
el Galan qual ha de ser
estremo, claro, distinto,
según aquí vos lo pinto
a todo mi parecer.

"El Galan persona honesta
deve ser, y sin renzilla
no yr solo por la villa
y ser de buena respuesta :
tener la malicia presta
por fengir de avisado,
cavalgar luego tirado
como quien arma ballesta.

"Ha de ser imaginativo
el Galan, no dormidor,
donoso motejador,
en las poquedades bivo ;
con gran presunción altivo,
disimulanda la risa,
y mostrarse en toda guisa
a los grosseros esquivo.

"Hade ser lindo loçano
el Galan a la medida,
apretado en la cintura,
vestido siempre liviano ;
muy bien calçado de mano,
pero no traer peales.
hazer los tiempos yguales
en invierno y en verano.

"El Galan flaco amarillo
deve ser, y muy cortés ;
razonar bien del arnes,
y no curar de vestillo :
cavalgar troton morcillo,
o haca rucia rodada,
nunca en el freno barvada,
el manto corto senzillo :

"Capelo galochas guantes
el Galan deve traer,
bien cantar y componer
en coplas y consonantes :
de cavalleros andantes
leer hystorias y libros ;
la silla y los estribos
a la gala concordantes.

"El Galan en ningún día
deve comer de cozido,
salvo de fruta y rostido
que quita malenconia ;
pero cenar toda vía
esto poco no muy basto,
no tomar cuenta del gasto
ques modo de grosseria.

"Flautas, land y vihuelas
al Galan son muy amigos,
cantares tristes antiguos
es lo mas que lo consuela :
no calçar mas de una espuela,
ni requerir el establo,
de aquestas cosas que hablo
deve se tener escuela.

"Damas y buenos olores
al Galan son gran holgura,
y dançar so la frescura,
todo herido de amores :
al fiestas con amadores
no dexar punto ni hora,
y dexir que es su señora
la mejor de las mejores.

"El Galan muy mesurado
deve ser en el beber,
por causa de bien oler,
de toda salsa quitado ;
por hazer mayor estado
deve ser gran jurador,
que Dios al buen amador
nunca demanda pecado.

"Todos tiempos el Galan
deve hablar poderoso,
y fengir de grandioso
mas que el Duque de Mí an ;
caçador de gavilan,
que es manera de hidalgos ;
y no curar de los galgos,
porque gastan mucho pan.

"Tome prestados dineros
el Galan de buena mente,
y pague por accidente
a sastres y çapateros ;
y tenga sus compañeros
en poco donde posaren,
y sino le comportaren
los puede llamar grosseros.

Fin.

"Al Galan son todos días
yguales para tomar
plazeres y desechar
enojos malenconias :
sostener grandes porfias
a la fin nunca vencido,
y dexir que ha comido
faysanes y gollorias."

Cancionero General.
Sevilla, 1540, ff. 41.

Gerónimo del Río.

Al Virgin. Villancico.

"Pues distas mate al Diablo,
dama del Rey que Dios es,
dad nos su gloria despues.

"Se que algo ha de aprovechar
dar mate a tal jugador,
que aun para el mas peccador
se pudo el juego ganar;
pues tal os quiso oriar
dama del Rey que Dios es
dad nos su gloria despues.

"La gloria que el precio fue
que en tal juego jugamos,
con las obras la ganamos
y no por sola la fe;
por ellas yo apostare,
dama del Rey que Dios es
que nos la dareys despues.

"Como dama fuistes hecha
en el tablero bendito
fue firmado el fin y quito
de la culpa satisfecha
pues cantemos por deshecha
dama del Rey que Dios es
dad nos su gloria despues."

*Canc. Gen., ff. 192.**Lope de Vega.*

THE Spaniards say that he first reduced Comedy to something like a regular length and shape.

One of his admirers told an Italian that he was so great a poet, that in order to oblige a friend he wrote in one night a Comedy, with a *Loa* y *Entremeses*, the Italian smiled and replied, "Sir, if this was the case, you have proved that he was a good friend, but not a good poet."

Ericio Puteano, who succeeded to the chair of Lipsius at Louvaine, translated some of Lope's comedies into Dutch, and wished for long life enough to translate them all. Don Franc. Manoel de Mello met a son of this Ericio Puteano on the way from Spain to Flanders, who gave him an open letter from his father, a man whom he only knew by his works, it was addressed to the learned and noble men of the world,—stated that his son was set out to see the courts of the different princes in Europe, and that he had sent him out with no other means of living than this letter requesting all those to whom it was addressed to welcome and assist him.

They called him the Potosi of rhymes. Could we, says D. FE. MANOEL, but cure him of his looseness,—*sua grande facilidade*,—it is better in English.

Tomé de Burguillos.

Sonnets.

6. DESCRIBE UN MONTE, SIN QUE, NI PARA QUE.

9. A un peyneo.

43. Egloga sin imitacion.

44. The *Culto* roguery.

46. How great men should resent little insults.

57. To a Rat.

In his *Gatomaquia* it seems that cats have only seven lives in Spain, p. 135.

There is an odd passage, as if he had read the *De Rege* of Mariana,

¿Y quereis que le mate con veneno?

Esa es muerte de Principes y Reyes

Con quien no valen las humanas leyes.

P. 142.

Gabriel Pereira de Castro.

THE Franciscans at Porto had a dispute about the right of some water. The poet, as corregidor, was judge, he knew their claim was right, but could find no witness to prove it, and sentences and supersentences were given against them. One night as he was in bed, a Franciscan appeared to him, drew the curtains, exclaimed, Water! Water! and disappeared. In consequence he made another search on the morrow, and found at the bottom of a chest, a record which decided the cause in their favour.

Bernardino Ribeyro.

I know not where Murphy got his story. Barbosa says, "that he was madly in love with the Infanta Beatriz, daughter of K. Emanuel, and that he wandered whole nights among the woods in amorous lamentation." But he married D. Maria de Vilhena, and loved her so as never to disturb her memory by a second marriage.

Barros.

THE forcible use of popular words is noticed as one of his excellencies.

Coplas del Conde de Paredes a Juan Poeta en una perdonança en Valencia.

"JUAN Poeta en vos venir
en estas santas pisadas
muchas cosas consagradas
dñn ser en otro tornadas
las hezistes convertir.
La bula del Padre sancto
dada por nuestra salud,
metida por so vuestro manto
se torno con gran quebranto
escritura del Talmud.

"E la muy devota yglesia,
solo por la vuestra entrada,
fue luego contaminada,
en este punto tornada
casa sancta de ley vieja.

Y el cuerpo de redemptor
que llagastes vos con hiesca.
del vuestro puro temor
sacando sangre y sudor
se torno luego bezerro.

"El bulto de la Señora
la virgen nuestra abogada,
por mejor ser adorada
y de vos mas acatada
hizose una rica tosa.
El caliz del consagrar
se quiso hacer arebilla,
para vos circuncidar,
otra vez, y recortar
un poco mas del capillo.

"No dexemos la patena
a que la boca llagastes,
que luego que la besastes
se dice que la tornastes
espuela con borraquina.
El ara que es consagrada
y de piedra dura y fina,
de vuestra mano tomada
en un punto fue tornada
asagrar con aduana.

"Los corporales tornastes
solo por vuestro mirado,
en un lençuelo delgado
con orillas orillado
con que la fíz cobijastes.
Ya sabeyis como lo usays
según manda vuestra ley,
quando la taya usays,
y cantando la llevays
para resebir al rey.

"La vestimenta bendita
en tavarro se bolvió,
el pueblo todo lo vio,
mirad quanto lizo el dio
por vuestra gente maldita.
Hizose el agua gramaña
tocada de vuestro dedo,
de las de maestre Samaya
que vos Juan sobre la saya
vos vestistes en Toledo.

"Tornose el estola chia,
y el amito capiroto,
no vos lo digo por mote,
canto luego al sacerdote
la guaya por alegría.
Por la vuestra gran potencia
hizose el latín ebrayeo,
y sin otra detenenencia
fasta que toda Valencia
se torno pueblo judayeo.

"El obispo que decía
la misa devotamente,
en estar vos de presente
delante toda la gente
en Aaron se convertia.

E fueron vuestras ofrendas
dos tortillas y un dinase,
y tornastes a sabiendas
las tortas paltinas deudas
y la moneda cordere.

"Luego el viernes de la cruz
entrastes por el arco,
desfrazado sia arco,
con monudillo mudo,
como christiano mudo;
E con pura contrición
publicando vuestras dulas,
heistes con devosion
los fúdos de la passion
heches al nombre de Judas.

"El sabado no es vi
que estuvistes encorreado,
en oracion ocupado.
presumiendo de letrado
enfingiendo de Rabi;
Disputando todo el dia
en fechos de Daniel,
diziendo que vos deus
que no fue virgo Maria,
y que fue sancto Samuel.

"En el domingo siguiente
salistes como galea,
brosado en el balandran
aquel mote de Abraham
que habla de su simiente;
Do sin dula vuestra agnola
diziendo de en tranco en tranco,
hasta dar en el canchale
may oscura sin candela
dando pena al doctor Franco.

"Fuestes vos de partida
en esse lunes primero,
haziendo mucho el romero
una chapa en el sombrero,
may rodeado, bien cocido:
Distes quera destaño,
ved que milagroso fecho,
ella se torno de pelo
colorado may extraño
y saltone en el pocho.

Fin.

"Yo vos libre en Castilla
el dinero de escota,
en camino de Sevilla,
ado perfió la espilla
vuestra para del capote."
Cancionero General, R. 161.

Coplas del Conde de Paredes a Juan Poeta, quando le captivaron los Moros de Ftz.

"Sino le quereys negar
como negays el salerio,
publicar quiero el mysterio
Juan de vuestro captiverio,
Juan de vuestro navegar,

Si de Meres fuistes pue
ordenolo Dios muy bien,
vuestro estád sea Judea
la fama Hierusalera.

"Sacaros de la prision
ado estavades en Fex,
a Dios fue cosa rara,
como fiso la otra vez
de poder de Fereza.
Mas aquesta vez que digo
hisele como pariente
agora como a enemigo
de vos y vuestra simiente.

"Quando vistas que la mar
por carreras no se abria,
dixes dexistes un dia,
como vases que tenia
nuestra fe en el caballar,
Con esperanza muy poca,
biva biva Mitham!
mas vale casa de Moen
que no la corte de Roma.

"Pedistes circuncision,
todo el pueblo fue venido,
y con muy gran alarido
truxeron carbon molido,
tigres y navajon:
y vos que eseste en gran estrecho
dexistes con gran planar,
sabe todos que esta fecha
esto que querays hacer.

"Sacaron vuestra rassa
de las bragas encogida,
de cuero corte vestida,
del taje corte y molida
daquel justo Simcon,
Que de vuestra ley primera
fue el mejor entre que-ria,
alomenos de tigra,
que dagujs no sabia.

"Disque dixes el Alfaqui
escusado es mi trabajo,
pues de reves, ni de traje,
no hallo en este retrajo
que pueda cortar aqui;
Si lo hizo algun Rabi
Dios le de buena ventura,
y si lo hizo Natura,
mayor fecho nunca vi.

"Que es llamassen Reduan
vos fuistes el demandante,
por amor del conssento
daquel nombre del infante
que llamaron Robcon.
Y aqui bien assestura
aqueste refran remito,
señores quien meara
a la picepa del soto.

"Luego entrastes en el bañ,

salistes con desamor,
preguntando con dolor
por el alfaqui mayor
para queyar vuestro dano:
El qual os hizo saber,
quel fino mere merende
tres cosas: ha de temer,
puta, cornuda, apotada.

"Asi Juan que vos ganastes
desta forma la primera,
la segunda y la tercera
no passo semana entera
que luego no las cobastes;
Porque viastes os casaron,
y en la noche encarnastos,
y el sabado os apotaron
sabiendo que lo ganastes.

"Como tianen el querer
en hamnos escarpe guena,
aquella gente muy poca
preguntaron en que tierra
era mas vuestro saber;
Para la de promision
no busquedes mejor guia,
especial de la panien
fue del hijo de Maria.

"Yo me ofresco en un momento
daros paso en el Jordán,
por do passo con aña
a los hijos d'Abraham,
y al arco del testamento;
Por en par de un correon
alto fuera de compas,
donde el agua de Cedron
en el val de Jomaf.

"E pormenos la eslada
en un huerto que yo se,
dónde a Cristo destrues
la noche que lo aloanco
questava dando cevada;
Huyeron lo sus criados
y el solo me espero, [?]
y de un mote que nos dio
fuimos todos derribados.

"Tocasen los añafiles,
saldrenas por un sendero,
atajassenos primero
el hato del carnicro
y las cabras conogiles;
Y en tanto admenas
y muchos Meres con el,
correran monte Olivete
robaran a Belfaged.

"Salides su cavalleria
a tomar un passo estrecho
questa cabe un alquaria
de Joseph Abarimatis,
do havemos un buen becho;
Hazer como que corremos
fuyendo con el fardage,

quiza los alargaremos
fuera de su peonage.

"Alli los podeys matar,
y seame Dios testigo,
pero deveys castigar,
de nadie no se apear,
mirad bien esto que digo;
Mas toned las riendas antes
que lleguemos a un meson,
que tiran passabolantes
del templo de Salomon.

"Grande estrago se fara
si ventura lo enderepa,
si el alcance no cessa
que me corten la cabeza
si hombre dellos se va:
Alli vereys Adonay
dexir todos los caydos,
y las mugeres guay guay
por los hijos y maridos.

"Pero al tiempo del bolver
veda el escaramuçar,
ques hecho para estorvar
a los que han mucho de andar.
por hazeros los detener.
Alla buelta los despojos
todos los recogeremos,
Mas por llenos de piojos
he miedo que los dexemos.

"Quedaran con su fortuna
con sus llantos y dolor,
dormiremos sin temor
en aquel monte Tabor
hasta que salga la luna.
Mas es cosa necesaria
para bolver sin pelea
passar de noche a Samaria
a Bethania y Galilea.

"No me ayays por verdadero
si por donde digo entramos
todas sus guardas hurtamos,
si por caso no topamos
caçador o balletero:
porque siguen mucho alli
en el tiempo del Abrama
Don Ysaque y Benjami
balleteros de gran fama.

"Bolvereys todos con bien,
partireys la cavalgada,
dareys mi parte doblada
y otra bien acrecentada
para santo almohaen.
Mas hazeme quadrillero,
aunque no sepa el language,
o alomenos pregonero
que me viene de linage.

"Quando ovistes acabado
quedaron todos gradosos,
pero con todo dudosos,

algun tanto sospechosos
no fucase trato doblado.
Dieron vos un rocin maseo
diziendo con gran plazer,
guala estar hombre del campo
aunque no lo parecer.

"Preguntaron de que trato
tu quieres vivir aca,
sobre aver pensado un rato,
dexister her un capato
que el Rey se lo calpara.
Ved en que paro el arded
fidenoul y que escudero
entrastes por adalid
salistes por papatero.

"Nos ahogueys en poca agua
por oyr vuestros aferes:
no por grandes menesteres
marido de tres mugeres,
Marina, Jamila y Axa.
Aunque estan agora en calma
sobre vos debatiran,
y a la fin sobre vuestra alma
cruz, y tora, y alcoran.

"De como vos llamaran
dexares fama y renombre,
no seyendo mas dun hombre
cada qual della su nombre
Juan, Samuel y Reduan.
Moro por ser muerto,
Christiano por mas valer,
pero Judio es lo cierto
a lo que puedo saber.

"Por quitar costas y mal
en el tal pleyto travado,
pienso que sera mandado
lo que hazen al ganado
que se mire la señal:
Como vos mejor sabeys
aqui puede aver un yerro,
que Mahomad y Moyes
entrambos hazen un fierro.

"E pues va ya fuera Christo
en aquesta gran quistion,
hagamos aqui mincion
que tiene muy gran ansion
enesaelma el Antechristo:
Y aquesta vos llevara
en el fin de vuestros dias,
y de vos se ayudara
contra Enoc y contra Helias.

"A vos Juan de votadios
quiere hablar a mi guisa,
en coplas de la gran tisa,
como disea Rey en frisa,
que soy trobador en vos.
Recebid esse calpado
y entended bien la figura,
y esse jubon retajado
segun la ley de escuritura.

Fin.

"Perdonad la detenençia
perdonad si me tardado
en lo que os ove librado,
yahudi desventurado
en las coplas de Valencia:
Sino aveys desesperado
a cabo de tantos dias,
es por ser acostumbrado
del esperar del Mexias."
Cancionero General, ff. 183.

Juan Alvarez Gato.

Regimiento que fizo a su amiga que estava mal.

"Vuestro mal segun excede
de lo que sentir soleya,
presuncion tomar se puede
que del coraçon proceede
la passion que poseeyas.
Quen mirar vuestra presençia
tan turbada y tan sentida,
por conocida esperiençia
conozco vuestra dolencia
de qual humor es nacida.

"Porque vista la señal
que descubre vuestro gesto.
por razon muy natural
la causa de vuestro mal
me fue clara y manifesto:
Quen hallaros qual halle
en la color alterada,
aun quel pulso no mire,
yo se bien como y con que
vos aveys de ser curada.

"Aunque vuestra ingratitud
haze ser triste mi vida,
usar quiero de virtud
en cobrar vuestra salud
que teneys toda perdida.
Porende no deys lugar
a sufrir tal accidente,
que si del quereys sanar,
nos cuesta sino guardar
el regimiento siguiente.

"Con cuchar de mi passion
tomareys de quando en quando
almivar de compassion,
con que vuestro coraçon
de duro le torno blando.
E porquel grave tormento
que me days mas no me ofenda,
tomad en el pensamiento
aguas de arrepentimiento
tibias con fuego demmienda.

"Tomad mas un violado
de acordaros cada dia,
quanto bivo apasionado,
porque con este cuydado
sabran de vuestra porfia
E de que fuere cessada,

luego tomad una yerva
dafiçion que mes negada,
de la qual con fe mezclada
mandareys hazer conserva.

"Mandareys con piedad
hazer un preparativo
que de vuestra voluntad
aperte la crueldad
con que muerto siempre bivo.
Y para el humor contrario
de vuestro desconocer.
es menora neçessario
que tomeys un letuario
que se llama gualdecer.

"Los xaropes seran tales
que purguen vuestros desdenes,
con deseos y señales
de poner fin a mis males,
dando oomienço a mis bienes.
E despues con tal uncion
untareys vuestro sentido,
que os muneva la condiçion
a la paga y galardon
de quanto tengo servido.

"Despues que la sanidad
vença los malos humores,
passada la enfermedad,
purgada la voluntad
de me dar mas disfavores:
Porque de no recaer
tengays mayor confaça,
sangria aveys menester
para nunca adolecer
de la vena de mudança.

"Para llevar esta cura
mas acabada y perfecta,
venocereys la calentura
de querer me dar tristura,
siempre oomiendo dieta:
Que seran por no dañar me
las amendras socorrerme.
las mançanas consolarme,
las granadas alegrarme,
con açucar de quererme.

"E para quedar vencido
vuestro mal con mas victoria,
no bevays ques defendido
agua cruda dellolvido
mas coxida con memoria.
E aveys mucho de mirar
en esta regla que manda,
que no gusteyas el manjar.
destrañar y desquivar
porques dañosa vianda.

Fin.

"E vos en esto mirando
do vuestra salud se gana,
mis consejos no mudando,
los contrarios olvidando,
quedareys del todo sana.

Ante quel daño se alargue
 luego tamed este medio,
 porque no duela y amargue,
 que si days lugar que cargue
 sera dudoso el remedio."

Cancionero, ff. 81.

El Nunca por Diego Nuñez de Queros.

"NUNCA vi descomoso cierto
 en esta vida doliente;
 ni vi mayor descomuerto
 que bivar entre vil gente;
 ni vi tan cierto pariente
 quanto el verdadero amigo;
 ni vi mayor enemigo
 que hombre rico y avaro;
 ni vi que hombre muy claro
 por ser tal enriqueciese;
 ni hombre que no leyese
 de dulce conuassacion;
 ni otra mayor passion
 que bivar enamorado;
 ni hombre mas comedido
 que el discreto Palanciano;
 ni otro mayor villano
 que el hedalgo sin virtud;
 ni mas mengua de salud
 que hombre sin criança;
 ni vi bienaventurança
 sino la de parayso;
 ni otro menor aviso
 que creer muy de ligense;
 ni vi peor cavallero
 que el buen ginete comarde;
 ni buen hombre que se guarde
 de acometer ventura;
 ni vi mayor desventura
 que temer y osar por vicio;
 ni vi mas alto exercicio
 que leer en cosas altas;
 ni vi otras gentes faltas
 sino las que no leyeron,
 ni hombres que se perdiesen
 sino los disacordados;
 ni vi hombres mas honrados
 que los que por si son buenos;
 ni vi placeres agenos
 que al triste no pongan pena;
 ni copla que fuesse buena
 que no loase a su dueño;
 ni vi hombre de muy gran sueño
 sino el de poco cuydado;
 ni vi hombre tan loado
 que lo suyo solo diase;
 ni vi quien bien esquivase
 que no errase de atrevido;
 ni escrivano tan polido
 quanto aquel que escrive en ciencia;
 ni grande ser muy querido
 sin usar magnificencia;
 ni hombre de gran prudencia
 que fuesse gran hablador;
 ni necio buen trobador
 aunque tocase de loco;
 ni hombre que sepa poco

que se conozca en su yerro;
 ni otro mayor destierro
 que bivar hombre entre necios;
 ni poder conssar por premias
 virtuosa condition;
 ni hombre tan sin razan
 que no lo pongays en ella;
 ni otra mejor donzella
 que aquella que assea penato;
 ni vi hombre muy honesto
 que fuesse de despochar;
 ni vi mayor imperar
 que del rico villanage;
 ni otro mejor viage
 que yr a Hierusalom;
 ni vi nunca mayor bien
 que temer al mundo en nada;
 ni cosa mas ordenada
 que amar y servir a Dios;
 ni gran engaño entre nos
 sino morir por amores;
 ni vi tan dulces errores,
 ni los supa arrepentir;
 ni otro mayor morir
 que riquezas desear;
 ni otro mejor holgar
 que del nuevo desposado;
 ni otro mejor ditado
 que alcanzar buena muger;
 ni otro mejor pender
 que muger de divisiones;
 ni mejores satisfaciones
 que en su casa la zatrona;
 ni otra mejor corona
 que buen seso en tal lugar;
 ni tan gentil motejar
 que mereciesse leer;
 ni vi hombre escarnidor
 que sobrasse de prudente;
 ni vi otra mejor gente
 que los hombres no soberbios;
 ni vi mejores proverbios
 que los exemplos de Christo;
 ni vi hombre tambien quiste
 quanto el nico liberal;
 ni vi otro mayor mal
 que pobreza en el hedalgo;
 ni ay otro hijo dalgo
 sino el bien acostumbrado;
 ni fudo peor atado
 que el casado descontento;
 ni vi mejor casamiento
 que las personas conuassas;
 ni vi cosas mas o ynorras
 que las de la bredd;
 ni aborreible vegar
 en el viejo virtuoso;
 ni parecer mas hermoso
 que la honesta mancha;
 ni vi peor compania
 que barvas en la muger;
 ni cosa de aborreer
 sino el hombre que sin ellas;
 ni vi peores querellas
 que las de malos amigos;
 ni mayores enemigos

que los malos pensamientos;
ni cortos entendimientos
que sufran mucho la saña;
ni desventura tamaña
que yguale al poco saber;
ni vi pobre carecer
en parte de aborrecido;
ni otro saber vencer
sino averse a si vencido,
el que por sí combatido
pueda mas que su querer
ha querido."

Cancionero General, ff. 171.

Romance de D. Juan Manuel.

"GRITANDO va el cavallero
publicando su gran mal.
vestidas ropas de luto
aforradas en sayal,
por los montes sin camino
con dolor y sospirar,
llorando a pie descalço,
jurando de no tornar
adonde viesse mugeres,
por nunca se consolar
con otro nuevo cuydado
que le hiziesse olvidar
la memoria de su amiga,
que murio sin la gozar.
Va buscar las tierras solas
para en ellas abitar:
én una montaña espessa
no cercana de lugar
hizo casa de tristura,
ques dolor de la nombrar,
duna madera amarilla
que llaman desesperar,
paredes de canto negro,
y tambien negra la cal;
las tejas puso leonadas
sobre tablas de pesar;
el suelo hizo de plomo,
porque es pardillo metal;
les puertas chapadar dello
por su trabajo mostrar;
y sembro por cima el suelo
secas hojas de parral,
que ade no se esperan bienas
esperança no ha de estar.
En aquesta casa escura
que hizo para penar,
haze mas estrecha vida
que los frayles del peñar;
que duerme sobre sarmientos,
y aquellos son su manjar;
lo que llora es lo que beve,
aquello torna a llorar,
no mas duna vez al dia
por mes se debilitar.
Del color de la madera
mando una pared pintar;
un doser de blanca seda
en ella mando parar,

y de muy blanco abastro
hizo labrar un altar,
con cascara betunada,
de vases blancos el frontal;
puso el bulto de su amiga
en el para lo adorar.
el ouerpo de plata fina,
el rostro era de cristal;
un brial vestido blanco
de damasco singular,
mangil de blanco buccado
forrado en blanco cendal,
sembrado de lunas llonas,
señal de esta final;
en la cabaya le puso
una corosa real,
guarnecida de castañas
cogidas del castañal:
lo que dice la castaña
es cosa muy de notar,
las cinco letras primeras
el nombre de la sia pas.
Murio de veynte y dos años
por mas lastima dexar,
la su gentil hermenura,
quien que la sepa loar
ques mayor que la tristura
del que la mando pintar,
en lo qual pense su vida
es en la siempre mirar;
escre la puerta al plazer,
abrio la puerta al pesar.
abrioli para quedarme
poro no para tornar."

Cancionero, ff. 104.

*Romance fecho por el Bachiller Alonso de Peraza
en loor de la Ciudad de Valencia.*

"VALENCIA, ciudad antigua,
Roma primero nombrada,
primeramente de Roma
y de su gente habitada:
gran tiempo Cartaginenses
hizieron en ti morada;
despues del pueblo Romano
colonia fuete nombrada,
nunca sierva ni pechera,
siempre libre y franqueada;
en las aguas batismales
primero regenerada,
por los nobles fuertes Godos
de quien fuete conquistada;
al fin con toda España
de Alarabes ocupada;
bien vengada por el Cid:
mas despues mal defendada,
que por su muerte tan presto
a Moros fuete tornada,
hasta que el primero Jayme,
rey de gloria bien ganada,
te gano para tenerte
siempre noble y sublimada
casada con Aragon,
como reyna coronada.
con corona de noblez

¹ I suspect that these two lines are misplaced, and should precede the two preceding ones.

per mane real pintada,
 poderosa, prefulgente,
 sobre todas enalpada;
 tan querida de fortuna,
 de fortuna tan amada,
 que jamas bien repartieron
 de que te negasen nada.
 Debaxo del mejor clima
 eres puesta y situada,
 de amigables influencias
 de los cielos muy dotada;
 en mejor suelo del mundo
 en mejor signo fundada;
 de rios, fuentes, lagunas,
 estanques y mar cercada,
 como Venecia la rica
 sobre aguas asentada.
 Ni te combate gran frio
 ni calor demasiada,
 mas una templança medida,
 una mezela muy templada
 del parayso terrenal
 solo a ti comunicada;
 de ayres sanos, claros, frescos,
 sotiles purificada;
 toda la ciudad dentro y fuera
 noble, gentil, alindada;
 ni muy grande ni pequeña,
 para ser mas acabada;
 de todo estado de gentes
 muy continua y muy poblada;
 palacio donde se afina
 la finor mas afinada;
 madre de cavalleria,
 clara, antigua, muy honrada,
 toda escuela de virtudes,
 y de sabros yllustrada;
 de grandes mercaderias
 y viquezas abundada;
 toda jardin de placeres
 y deleytes abastada;
 de damas lindas, hermosas,
 en el mundo mas loada;
 de mas y de mas polidos
 galanes la mas preciada;
 exemplo de polidesea,
 corte continuo llamada,
 piadosa justiciara,
 bien regida y gobernada;
 toda casa de oracion.
 toda santa y consagrada.
 rico templo donde amor
 siempre haze su morada."

Villancico suyo en oracion.

"Puzs que Dios te hizo tal,
 noble ciudad de Valencia,
 guarde te por su clemencia.

"Hizote cavallerosa
 sobre todas quantas son,
 noble, rica, generosa,
 muy polida y muy hermosa,
 dechado de perfeicion,
 pues te dio con Aragon

corona por excelencia
 guardate por su clemencia.

"Guardate mas con los dos
 sant Vicentes tus patrones,
 con sant Jorge, y vos con vos
 sagrada madre de Dios;
 de malas persecuciones,
 y de barbaras naciones,
 hambres, guerras, pestilencia,
 librete por su clemencia."

Cancionero, ff. 107.

*Un combite que fizo D. Jorge Manrique a su
 madrastra.*

"SEÑORA muy acabada
 tened vuestra gente presta,
 que la triste ora es llegada
 de la muy soleñe fiesta.
 Quando yo un cuerno tocare
 movereys todas al trote
 y a la que primero llegare
 daqui le suelto el escote.

"Entrara vuestra merced
 porques mas honesto entrar,
 por cima duna pared
 y dara en un muladar.
 Entraran vuestras donzellas
 por baxo dun albolon,
 hallareys luego un rincon
 donde os pongays vos y ellas.

"Por remedio del cansancio
 deste salto peligroso,
 hallareys luego un palacio
 hecho para mi reposo.
 Sin ningun tejado, y cielo
 cubierto de telarañas,
 hortigas por espadañas
 derramadas por el suelo.

"E luego que ayays entrado
 bolvereys a manizquierda,
 hallareys luego un estrado
 con la escalera de cuerda:
 Por alcatifa un estera,
 por almohadas albardas,
 con hilo blanco bordadas,
 la paja toda defuera.

"La cama estara al sereno
 hecha a manera de lio,
 y un colchon de pulgas lleno
 y de lana muy vario:
 Una savana, no mas;
 dos mantas de lana suzia,
 una almohada tan suzia,
 que no se lavo jamas.

"Assentaros heys en un poyo
 mucho alto y muy estrecho,
 la mesa estara en un hoyo
 porqueste mas aprovecho.
 Unos manteles destopa,

por paños paños menores,
serviran los servidores
en cueros bivros sin ropa.

"Yo entrare con el manjar,
vestido daqueste son,
sin camisa, en un jubon
sin mangas y sin collar:
Una ropa corta y parda
aforrada con garduñas,
y por pestañas las uñas,
y en el ombro un espingarda.

"Y unas calças que de rotas
ya no pueden atacarse,
y unas viejas medias botas
que ravian por abaxarse,
tan sin suelas que las guijas
me tienen quitado el cuero,
y en la cabeça un sombrero
que un tiempo fue de vedijas.

"Verna luego una ensalada
de cebollas albarranas,
con mucha estopa picada,
y cabeçuelas de ranas;
Vinagre buelto con hiel,
y su azeite rosado,
en un casquete lançado,
cubierto con un broquel.

"El gallo de la passion
verna luego tras aquesto,
metido en un tinajon
bien cubierto con un cesto;
E una gallina con pollos
y dos conejos tondidos,
y paxaros con sus nidos
cozidos con sus repollos.

"Y el arroz fecho con grassa
dun collar viejo sudado,
puesto por orden y tassa
para cada una un bocado.
Por açucar y canela
alcorevite por ensomo,
y delante el mayordomo
con un cabo de candela.

"Acabada ya la cena
verna una pasta real,
hecha de cal y arena,
guisada en un ospital:
Hollin y ceniza en somo
en lugar de cardenillo,
hecho un emplasto todo
y puesto en el colodrillo.

"La fiesta ya fenecida,
entrara luego una dueña,
con una hacha encendida
daquellas de partir lena:
Con dos velas sin pavilos
hechas de cera de orejas,
las pestañas y las cejas
bien cosidas con dos hilos.

"Y en el un pie dos chapmes,
y en el otro una ohinela,
en las manos escarpines,
y tañendo una vihuela.
Un tocino por tocado,
por sartales un raposo,
el un brazo descoyuntado
y el otro todo veloso.

Fin.

"E una saya de sayal
forrada en peña tajada,
y una pescada ocial
de la garganta colgada:
y un balandran ropagante
hecho de nueva manera,
las faldas todas delante,
las nalgas todas de fuera."

Cancionero Gen., ff. 181

Juan Alvarez Gato.

Desafio de Amor, que hizo a su amiga.

"Porque crecen mis tormentos
con aquexado gemir,
y mis tristes pensamientos
doloridos sentimientos
me combidan a morir;
E jamas, cedo ni tarde,
en mi mal poneys desvio,
por no ser dicho couarde
sin que mas daños aguarde
yo Señora os desafio.

"E pues en pena tan fuerte
os plaze tornar mi gloria,
quiero aventurar mi suerte
al peligro de la muerte
por cobrar nueva victoria.
Que vos al trance venida
no puedo quedar vencido,
porque si pierdo la vida
pues ya la tengo perdida,
sera perder lo perdido.

"E pues me days tal fatiga
que me ofende y me debate,
vos me soys tan enemiga
que justa razon me obliga
venir con vos a combate.
Porende escooger deveys
luego campo despoblado,
en el qual me hallareys
al tiempo que mandareys,
en esta manera armado.

"Llevare por condicion
un cavallo de firmeza,
ensillado con passion,
y coraças de aficion
guarnecidas en tristeza.
Un capacote y bavera
de fuerte metal forjados,
quees lealtad verdadera,

memoria firme y entera,
estofada con cuidado.

"De servicios ha de ser
la guarnición de mis bracas,
bordada del padecer,
que me days sin marear
en penas de mil pedacos.
Falda y gocetes serán
los desesos de serviros,
porque son de jaseran
que nunca se mudaran,
guarnecidos en sospiras.

"Los quixotes serán tales
del afán que nunca adoma,
las correas de los cuales
son dolores desiguales
con hevilas de congoxa.
Un espada llevare
en vayna de pensamiento,
de muy limpia y clara fe,
que con vos siempre tarne
no mallada del tormento.

"Tengo de llevar por lanza
una porña tan dura
que no le ponga mudanza
ninguna desesperança
que me days, ni desventura.
E por mejor defender
mi fraciencia en este trance,
adarga quiero llevar
de paciente soportar
do vuestros tiros alcamos

"Con las armas que he costado
os espero en el camino,
y por ser mejor guardado,
al querer desordenado
llevare por mi padrino.
E con denuedo amorosa,
esfuerzo porne en mi fuerza
dun amor tan poderoso
que no vaya temeroso
de vuestros golpes ni fuerza.

"Pues sabeys quantas y quales
son mis armas y denuedo.
para que estemos yguales
llevareys tantas y tales,
porque yo menos no puedo.
Mas ay que tengo temor
que dexeys la piedad,
para me herir mejor
con lanza de disfavor
y espada de crueldad.●

"Mas pienso triste hallaros
a cavallo de bondad,
del qual no pueda mudaros,
ni venceros ni forçaros
a querer mi voluntad.
E temo que si comiença
este trance peligroso,
que nunca pases ni vença

las camisas de verguença
guarnecidas en repasa.

"Otras armas ofensivas
gran tumor tengo que sean
desdenes salme esquivas,
respuestas tristes altivas,
virtudes que vos arrenan.
E acrecientan mi passion
ver en fuerza y fortaleza,
que tienen por guarnición
con saber y discrecion
gracia, baldad, gentileza.

"Mas recelo que tuneys
por padrino en esta guerra
honestad con que vençeys
quantas vençidos tuneys,
para dar conmigo en tierra.
Aunque si viere poner
contra mi las fuerzas della,
alli terne mi querer
con esfuerço y con poder
que se combatan con ella.

"Pues fuerza darme me aqueña
provar quiero sus victorias,
por no tener de mi queña,
que el que los peligros dexa
nunca gosa de las glorias.
E pues que jamas olvida
el morir a los humanos,
a mi que ya me combida
mas lo quiero que tal vida
si muriere a vuestras manos.

"Con pura premia del fuego
de mis llamas encendidas,
este desafío os ruego
que se acepte para luego,
o dad las armas rendidas.
E señalad el lugar
do vamos ambos a dos,
que si quereys dilatar
pensad que os he de buscar
para batallar con vos.

Fin.

"Porende siempre despierta,
estareys en lo mas alto.
que de mi vos hago cierta
si dormis a puerta abierta
que verne de sobresalto."

Cancionero, &c.

Joseph de Anchieta.

THE life of a poet is usually uninteresting and uneventful, but Anchieta's was the life of a Jesuit; its events fill a folio volume, and such are their importance, that one of the reverend Licensors, in his official permit, declares that the attempt to embellish his action by any beauty of style, is like giving light to the sun; and another says, while the publication is withheld, so long

are the righteous deprived of advantage, and God himself deprived of glory.

Joseph was born in the island of Teneriffe, 1533. He was an early poet, and therefore they called him at Coimbra the Canary Bird. At an early age he made a vow of virginity, and at seventeen professed in the company of Jesus, and commenced hostilities with the devil. The devil attacked his weak part, it was the os sacrum. Anchieta used to attend eight masses every day at least: the fatigue of kneeling was dreadful, and the young devotee argued badly when he imagined that what was so agreeable to his soul could not be injurious to his body, the converse of the proposition might have convinced him of his error. A contraction of the muscles followed which made him awry for life. Other accounts say the fall of a ladder which struck his sides occasioned this leaning; the biographer is not decided as to the occasion, but he is certain the devil was the cause.

War being then declared, Anchieta volunteered upon active service, and in 1553 embarked for Brazil. Praise be to the honest intrepidity of fanaticism! Brazil was inhabited by savages, fierce in war, cruel in conquest,—the missionary was astonished at his own happiness in being chosen by God to undertake the difficult and dangerous enterprise. —At midnight the sailors saw him follow his enthusiasm by gazing on the shore and the ocean, and they heard his frequent exclamation, Who am I that the Creator of these should have selected me to serve him?

Six other Jesuits were with him; on the voyage he was their servant, nor to them alone did he confine his attendance, he behaved to all the crew as if they had been brethren, and his manner and his piety so wrought on them all, that the ship appeared like a College of Penitents.

After perils by sea and by land, and a few trifling miracles, he was settled at Piratinings, in what comfort his own letter to the general of the Order, Ignatius the founder himself, well describes. It was written in August, 1554.

"A Januario usque ad presens, nonnunquam plus viginti (simul enim pueri Catechistæ degébant) in pauperulâ domo, luto et lignis contextâ, paleis cooperatâ, quatuordecim passus longâ, decem latâ mansimus. Ibi schola, ibi valetudinarium, ibi dormitorium et cœnaculum, item et coquina et penus simul sunt, nec tamen ampliarum habitationum quibus aliqui fratres nostri utuntur, nos movet desiderium; siquidem Dominus noster J. C. in arctiore loco positus est, cum in paupere præsepî, inter duo bruta animalia voluit nasci, multo vero arctissimo cum in cruce pro nobis dignatus est mori."

Here they learnt the needful trades of barber-surgeon to supply the few neighbours, and taught Latin. Joseph wrote out the necessary books for the pupils, for copies were scarce, and at the same time learnt the language of the savages so well as to make a grammar and vocabulary that has been the foundation of those who came after, and a catechism for the use of the natives.

Joseph poetized in four languages,—the coun-

II.—L

in-dialects, Spanish and Portuguese,—his Priest-Latin,—and his missionary Brazil. Of all these languages he translated into holy hymns the profane songs in use, so successfully, that along the roads the sweet songs of Joseph were sung by the travellers.

In Latin his greatest work was the life of Mem. de Sa, third governor of the province, it was in hexameters. At St. Vienti he wrote comedies to supply the place of less decorous ones that scandalized: one of them was called *Pregapam Universal*, because it was in the language of the country, and in Portuguese that all might understand it. It was first acted out of doors, sub Dio. A heavy cloud hung over the spectators,—a tremendous cloud. Joseph bade them sit still to see the comedy, and behold for three hours that the play endured, not a drop fell,—and as soon as the spectators got home, there was the terriblest storm of rain, thunder, lightning and hail, that ever was seen in that country.

As a schoolmaster, Anchieta's practice was singular. The children of the natives he taught to read, write, say the catechism, &c., and sing hymns: they were soon enabled to assist him by teaching the younger pupils. Every morning they sung when school was over as *Ladainhas dos Santos*, every evening the hymn to the Virgin. On Saturdays the boys were always to flog themselves with cords made of the wild thistle! poor boys!

In the midst of these prosperous employments, an infectious disease broke out among the natives, the Jesuits say it was owing to the devil, the heathens said it was the Jesuits' fault, a judgment for their apostasy and toleration; the nature of the disease is not mentioned, nor is this of importance, as Joseph's prescription savours more of the monk than the physician, nine processions in honour of the nine orders of angels, in which all the uninfected walked with wax lights in their hands, and all the children bearing a cross upon their sides flogged themselves till they bled beneath the stripes, but it was judged expedient to bleed for the body as well as the soul, and there were no lances; Joseph sharpened his pen knife, his scholar followed his example, they bled the Indians, the disease ceased, and the nation agreed that the devil had given them the infection and the Jesuits cured them.

But better anecdotes may be found of Anchieta and his associates. They cried out against their countrymen for enslaving the Indians,—and these precious Christians by every endeavour thwarted their attempts to convert the natives. They represented the Jesuits to them as men who had entered the church because they were cowards and skulked from war;—this was a serious obstacle. It was difficult, also, to make their converts abstain from wine, women, and human flesh. A tribe whom they had converted took a prisoner in battle, and in the bravery of conquest determined, in honour of the nation, to dress and eat him opposite the Jesuits' door. The prisoner was bound, the fire kindled, the

fathers sallied out, delivered the prisoner, extinguished the fire, and prevented effectually the crime; the Indians falling at the feet of the fathers and confessing their guilt.

In one of his letters to Portugal he speaks of his own health and manner of living; as we have no aperients here, says he, or regalos de enfermaria, it has often been necessary to eat boiled mustard leaves, and the pulse of the country, and such food as you may conceive. I instruct three different classes, and frequently when I am sleeping they disturb me with their questions. By acting thus as though I were not an invalid, I have begun to recover. As a proof, you know, I used to eat meat during Lent,—and now I fast during the whole forty days. At Piratinine I served as physician and barber to the Indians, bleeding them, and curing them, when I had no hope of their recovery. Here at St. Vicenti, I have learnt another trade, which necessity taught me, to make alpergatas—(a sort of shoe made of packthread or rushes, used by the Moors, and formerly by the poor mountain people in Spain.) I am a good workman, and have made many for the brethren, for it is impossible to travel over these mountains with leather shoes. He should not have signed this letter *Pauper et Inutilis Joseph*!

In 1556, partly by the instigation of the French adventurer, and partly irritated by the oppression of their Portuguese masters, the Tamoyos and Tupis took arms. Nobrega and Anchieta went among the Tamoyos to persuade them to peace, the savages knew them to be good men, friends to the Portuguese, but fatherly to the Indians, they received them hospitably, and listened to them; under a tree they made a chapel with palm leaves, poor indeed, but clean and decent, and here was the first mass celebrated,—the Indians attended with respect and awe. The tidings that these Jesuits were there employed soon spread among the allied Indians, and one of their chiefs, Aimbiré, immediately set out to counteract them and destroy them. Aimbiré had been attacked by the Portuguese and fettered: he had leaped over the boat in which they were carrying him captive, and escaped by swimming. To the Portuguese, therefore, he had personal hatred, and was by nature cruel; one of his twenty wives offended him, he cut her open and tortured her till she died. This man called a meeting, and immediately demanded of the fathers that three Indians who were with the Portuguese, and were the enemies of the allies, should be given up, that the allies might eat them. Joseph replied so well, addressing himself to Pindobuçú, the old chief of the tribe, that no insult was offered him, he showed the unreasonable demand, declared it could not be granted, and referred the men to the Portuguese. Anchieta took care to caution his countrymen, they refused to deliver the three Indians, and so treated the ambassador that he returned their friend. The son of Pindobuçú, deeply interested against the Portuguese, hastened home to kill these peace-makers; they saw him in his

canoe, and retired, suspecting his purpose, to the hut of their friend, his father; the old man was absent, they had no asylum, and fell on their knees and began the vespers of the holy sacrament, (for it was the communion of the Body of God), the young savage entered to kill them, he was awed by their appearance, their devotion, their courage, (perhaps this is one of the falsehoods of the biographer), he told them with what intent he came, and that now he was convinced such men could have no evil views.

The continence of the fathers was what most surprised the Indians, and they asked why they refused their daughters and sisters who were so liberally proffered, and how it was possible. Nobrega pulled out of his pocket his cord of discipline, that he said was the antidote. To conclude the peace it was necessary that one of these ambassadors should return, the Indians would not part with both; Anchieta was therefore left alone among savages and naked women. He was in the flower of his age, thirty years old, beset by snares, at war with his eyes, his ears, the flesh, the world, and the devil. In what land of Uz could a Job be more severely tried, in what Ur of the Chaldees could an Abraham have been more purified!

It is difficult to write the life of a monk and avoid indecency. By the aid of the Virgin he passed through this fire of Babylon, without feeling even its heat or its smoke. To this we owe his great Poem. He vowed to the Virgin to write her life in verse—but how should he sing the songs of Zion in a strange land? where he had neither books, nor paper, nor ink, nor pen. On the shore of the sea Anchieta composed his poem: he wrote his verses upon the sand, and then committed them to memory. The poem was concluded, and Joseph returned. His first care was to perform his vow by committing to paper his verses. It was a wonderful effort of memory. It was 4172 lines. The dedication follows—

"En tibi quæ vovi, Mater sanctissima, quædam,

Carmina, cum sævo cingerer hoste latas:
Dum mea Tamuias præsentia mitigat hostes
Traetico tranquillum pacis inermis opus.
Hic tua materno me gratia fovit amore,
Te corpus tatum, mensque regente fuit.
Sepius optavi, Domino inspirante, dolores,
Duraque cum sævo funere vincla pati.

At sunt passa tamen meritò mea vota repulsam;—

Scilicet Heroas gloria tanta decet."

In a subsequent revolt of the Indians, about the Rio de Janeiro, Nobrega and Joseph were of advice that a fort should be built there, and Joseph accompanied the Portuguese army; their success is attributed to his sanctity, and perhaps was produced by his wisdom.

In 1569 he was chosen rector of the college of S. Vicenti. Joseph was so skilful a confessor, so learned an expounder of the Scriptures,

so admirable a preacher, so acute a theologian, and so fine a poet, that it was suspected his wisdom was more than human. "What I myself think," says his biographer, "is this, that though his understanding was very strong, and his genius excellent, so that without a master he read the works of many others, yet, the readiness and the clearness and the certainty of his replies in difficult cases, and the variety of his compositions, in which he illustrates every kind of knowledge, appears more than human." It was a common belief that God inspired his speech. And Father Gaspar Sampaes, a Jesuit, swore that when Joseph was preaching on Trinity Sunday, he saw a bird, like a Canary bird, perch on his left shoulder, and though Joseph drove him away, still he returned, so that it seems probable that this was something not natural but divine.

1578 he was removed to Bahia, and chosen Provincial. In 1586 he became too infirm for the office, and resigned it; at the time of his death he was settled in the Aldea Reritigba, where he had been superior; it took place in 1597.

Joseph has been called the second Thaumaturgos, and the second Adam, deservedly, for never man worked so many miracles, and so easily; and, like Adam, he was innocent, and had the dominion over all things, over the earth and all its living creatures, the sea, the rivers and fountains and all that are therein, the rains and the winds and the fire; he could remove pain; for fevers, abscesses, sore throats, the toothache and sore eyes, he was infallible; and when he was called in in desperate cases as man-midwife, he never lost a patient. Man was subject to him, wholly and in all his parts, the head, the eyes, the teeth, the mouth, the throat, the breast, the ribs, the entrails, the hands and the feet; life and death obeyed him; he had power over the body and the soul. There is not a miracle in scripture which he did not familiarly practise, and sometimes improve; he turned water into wine, not once only, as Jesus Christ did, but many times, says the biographer; and when he wanted a shade from the sun, the cloud that covered the Israelites did not satisfy him, he called the birds to form a canopy over his head, which was certainly more elegant and in a better taste.

Diana.

As the chivalry-romances are all battles, so this new breed are all love: they are as inartificial in structure,—a multitude of stories hooked and eyed together clumsily.

In the absence of Sireno, Diana has forgotten him, and married an old flame; he returns very miserable, and associates with Sylvano, who loved Diana also; and though his love was never returned, is as miserable. A shepherdess and a nymph, who shoots admirably well with a bow, for at different times she kills three savages and two knights, joins them, also unhappy in love, and they go, invited by three nymphs of Felicia,

to Felicia for her aid: on the way they find another disconsolate shepherdess. Felicia cures by a wonderful water the love of all those whose love is hopeless. The rest are fortunate, and at the end a general marrying takes place; only Sireno is left a light-hearted batchelor, and Diana little pleased at the jealousy of her husband and the care of both her lovers. She does not appear till the latter part of the volume. A second part is promised, to contain what happened to Sireno and the result of the loves of two persons who have just made their appearance.

Segunda Parte de la Diana, por Alonso Perez.

He speaks of George of Montemayor. "Let him," he says, "undeceive himself who shall think to equal him in facility of composition, in sweetness of verse—y equivocation en los vocablos—had he but known Latin—had he not disdained to consult with men learned in that language and in poetry. But I suspect that his books went to the press before they were sent to the hands of hombres doctos, else he had left all our prose and verse authors far behind him."

Of his own work he says, "casi en toda esta obra no ay narracion ni plastica, no solo en verso, mas aun en prosa, que a pedacos de la flor de Latinos y Italianos hurtado, y imitado no sea." He would have kept his book ten years, had he not feared that another second part might come out first, because it was a thing so much desired by all.

George of Montemayor had talked over his plan for a second part with Alonso Perez. His design was to make Sireno marry Diana, when her husband was dead, but the ingenious friend observed, that this would be shutting the door upon himself and finishing the story; whereas if he made Diana sued by many lovers at the same time that Sireno renewed his love, there would then remain agreeable matter for a third part. The advice which George lived not to follow, he himself put in practice: and the whole matter connected with the former volume is—that Diana's husband dies, and Felicia gives Sireno another glass of water to set him loving again.

P. 7. Salt put for the sheep to lick.

Fr. Luiz de Souza.

The Historian of the Dominican Order.

In the world his name was Manoel de Souza Coutinho of high family, born at Santarem. At Coimbra he distinguished himself, and left the University to take the order of Malta; but on his voyage thitherwards the Moors captured him and carried him to Algiers, where he found Cervantes in slavery. Their friendship is eternized in Persilis and Sigismundo. At liberty, he returned through Catalonia, where he was stripped by banditti. He married Dona Magdalena de Vilhena, of Almada. There he was colonel of 700 foot and 100 horse, and instituted an academy of literary men in his own house. In 1599

a pestilence raged in Lisbon, and the governors removing to Almada, chose to usurp his house, he objected in vain, and irritated at being thus turned out of his own house, set fire to it and fled to Madrid; there he wrote this epigram,

"Iavide quid nostris insultas edibus? aut quid
Exilio causas nectis, alisque moras?
Molire, expone, implora, minitare, reposes,
Vindictam, laqueos, jura, pericla, necem.
Conjunctum tecum fortuna, occasio, leges,
Longe alio nobis lix derimenda foro est.
Quos flamma absumpsit redolet mihi fama
Penates,
Ponet, et æternum non moritura domum."

There he edited the Latin poems of his friend Jayme Falcão. His brother invited him to Panama to engage in lucrative commerce; he went and did not succeed. The death of his only daughter made him return to Portugal, and there he received the certain tidings that D. Joal de Portugal, his wife's first husband, who was supposed to have fallen in the battle of Alcazar—was still living in captivity. On this information he entered into religion at Bemfica—and she at the same time took the habit of the same order as Sister Magdalen of the Wounds. Here his whole ardour was directed to religious feelings—he wrote his history of the order, prayed and fasted, and admitted a beggar to share his food in the same plate.

Historia de La Nueva Mexico, del Capitan Gaspar de Villagra. 1610.

A FALSBLE and paltry imitation of the Araucana, in the verso suelto.

P. 91-2. Striking fanaticism.

120. Ceremony of taking possession.

170-2. A dreadful anecdote of the author for famine killing his dog.

176. Soldierly requisites.

These are the pearls of the dunghill.

Each canto ends with a rhyme-tag.

'Tis a hateful metre, our worst tragedies approach nearly to its monotony.

Manzinho de Quebedo.

He was poor in fortune and rich in knowledge. It seemed as if the fate of his hero Afonso V. adhered to the poet.—FR. MANOEL.

Garcilaso de la Vega.

His father was the favourite of Fernando, a man of celebrated prowess. I believe the Ballad Hero, he was born at Toledo.

"La fuente de Baños que tanto celebraron despues los Poetas, primero corrio por la frente de Garcilaso; desde donde la passo por conductos de marimola sus Jardines."

He was intimate with S. Fr. de Borga then Marques de Lombay. Garcilaso was skilful at the Harp and Vihuela, to which he would sing

his own verses. This was another tie between the friends.

Of his three sons the eldest was slain in defending Ulpiano against the French, at the age of twenty-five. The second, D. Franc. Guzman de la Vega, left the order of Calatrava for that of Domingo, and for his learning was considered as the rival of Fr. Luis de Leon. Lorenzo the younger inherited his father's talents, was banished to Oran for a satire, and died on the way. His daughter married the eldest son of the Conde de Palma.

At Tunis he was wounded in the tongue and in the right hand. Envy attacking the two instruments of his glory.

In attacking the Torre de Muey, four miles from Fregiux, in Provence, he was mortally wounded. A general cry was set when the Spaniards saw him fall. Charles V. in revenge hung the whole fifty arquebuseers who defended the town and raised it.

He survived seventeen days. Borja constantly by him, showing him the crucifix and affording the last consolations of religion.—*Cardinal Ges. Juegos. Vita de S. Fr. de Borja.*

Juan de Juregui y Aguilar.

I HAVE read the five Cantos of his Orfeo, he adds nothing to the mythological story.

Canto 4. St. 15, 16, 17, his song and music well described.

23, 26, 28, its powers and effects burlesquely imagined. It is undoubtedly the work of genius.

With Grecian mythology much may yet be done. If we have heard only the same tunes it is because the musicians have learnt no more, not because the instrument is confined in reach.

It is striking and honourable to Lucan that no other poet has had such good translators, at least men of such original powers. May, Brebeuf, Jauregui. Of Rowe the less we say the better. Marmontel I know not. But how they fail in the great passages!

Of his Orpheus, Nic. Ant. says, "quod Poematium nulli eorum cedere, que magis inter nos celebrari solent, non indocti aut inruditi homines arbitrantur."

He was a good painter. When one of his comedies was damned at Madrid one of the audience cried out that if Xauregui wished to have his comedies applauded he must paint them. NIC. ANT.

Boscan.

"BOSCAN era poco hombre para crear una Poesia nueva.

"CASI toda la Poesia del siglo 16. es una pura imitacion."—*Preface to the Romancero.*

Boscan.

"CARGAVA el crudo invierno cada dia, y cargava el dolor d'esta señora,

no alcançando remedio en su deseo
sino aquel que en poder d'el viento estava.
Si algun descanso alguna vez tealia,
era subirse a lo alto de su torre,
y à su pleser de alli mirar Abido,
y en tanta multitud de tantas torres,
luego le dava l' alma en la primera,
si sería la de Leandro aquella,
y empezava sin mas a contemplalla.
Vido una tarde desde su ventana
unas pisadas de hombre en el arena,
y luego imaginando entre si misma,
O si estas, dixo, fuesen las pisadas
que aqui dexo Leandro quando vino !
muchas noches decia, esta fue la hora
que aqui llevo mi bien, y assi empezava
por orden a pensar lo que passaron,
mas luego la memoria s'enocgia,
que no es manjar de tristes lo pasado,
quando de lo presente es tan contrario.
Otras vezes andando la mar alta,
y estando en mayor fuerza la fortuna,
se le antojava que abunava el tiempo,
y entoncos se alegrava, pero luego
tornav a la verdad y a su tristezna.
Otro dia despues le parecia
que la noche pasada, bien pudiera
aver puesto su lumbre, y que Leandro
pudiera aver venido sin peligro,
y mientras qu'este antojo le durava,
era el morir, y el fuerte congoxarse,
era el darse mil culpas, y el reñarse,
era el quedar quaxosa de si sola,
sin tener que dexir contra los vientos,
y era el determinar con grandes fuerzas
de no hazer otro tanto esa otra noche;
mas despues que la noche era venida,
viendo la tempestad toda en su fuerza,
midiendo, la presente y la pasada
via su proprio error abertamente."

Hero and Leander.

Boscan.

"ANDAVA así passando su miseria,
contemplando la mar y aquel camino,
como si en el quedara rastro alguno.
Eran sus exercicios ver el tiempo,
y entender las mudanças de la luna,
y saber de los signos y planetas
las asperas y blandas impresiones;
y esto no lo aprendio por las escuelas
de aquellos que interpretan Ptolomeo;
nunca piloto en golfo navegando
desde su popa estuvo tan atento
a escudriñar pronosticando el cielo,
como ella estava desde su ventaña,
puesta en mirar el sol si se ponía
escuro, o claro, o si al salir la luna
deva señal de viento, o de bonança."

Hero and Leander.

Jorge Manrique.

JOAN II. one night after he had got into bed,
asked Garcia de Resende if he could say the

Trovas of JORGE MANRIQUE, beginning "Re-
corde al alma dormida." Resende repeated them
to the king's great pleasure, who said it was as
necessary for a man to know those Trovas as to
know the Paternoster.

Ballads.

"Hemos dicho que estas composiciones eran
la Poesia del vulgo, y no con intencion de men-
ospreciarlas. Desnudos verdaderamente del arti-
ficio y violencia a que precisaba la imitacion,
cuidandose poco sus autores de que se pareciesen
a odas de Horacio, o canciones de Petrarca, com-
poniendose mas bien por instinto mas que por
arte, los Romanzcos no podian tener el aparato y
la elevacion de las odas de Leon, Herrera y Ri-
coja. Pero, ellos fueron propriamente nuestra poe-
sia lirica: en ellos empleaba la musica sus acen-
tos: ellos eran los que se oían en los estrados, y
por las calles en el silencio de la noche, al son
del harpa o la vihuela: ellos servian de incentivo
a los amores, y tal vez de flechas a la natira, y la
venganza: pintaban felizmente las costumbres
Moriscas o las Pastoriles; y conservaban tam-
bien la memoria del Cid y otros heroes señalados.
En fin mas flexibles que los otros generos
se plegaban a toda clase de asuntos, se adaptaban
de un language rico y natural, se pintaban
de una media tinta amable y suave, y presenta-
ban por todas partes aquella facilidad, aquella
frescura, propias solamente de un carácter ori-
ginal, sin violencia y sin estadio."—*Préface to
the Romancero.*

Successo de Segundo Cerco de Din, por Hieronymo Corte-Real.

THIS writer has used the verse scotto here and
in his Naufragio de Sopelveda. Nor is it in me-
tre only that he has imitated Trissino, tediously
minute like the Italian, he draws over needless
descriptions, even more impertinently. I never
elsewhere saw epithets strung together with such
profuse tautology.

That he wrote badly was his own want of
genius. Antonio Ferrara and Diego Bernardes
praised his poetry. These writers knew better,
and must be stigmatized for meanness of adula-
tion: they never praised Camoens. But in the
description of Don João de Castros' cruelties, of
men, women and children butchered along the
whole coast, of prisoners hauled in pieces in cool
blood (p. 220, 237, 245, 251), we discover a na-
tional barbarity worthy of all abhorrence. CORTE-
REAL wrote according to the feeling of his con-
temporaries, and he butchers whole towns as
coolly and circumstantially as he puts the Vice
Roy to sleep.

P. 224 contains a passage of incomparable
personification. Don João is in bed, and Sleep
thinks it a good opportunity to put him to sleep.
341, an odd exploit of Portuguese gallantry.
358, a story of a Moor rescuing his mistress.

He has a simile of a swarm of fire-flies, 273,
the first I have seen.

There is an appearance of the Virgin, 299, which in the hands of a man of genius might have been very striking.

143, 289, afford me a good quotation for Madoc.

The poem is a mere history of the siege, with a vision at the beginning and another at the end.

The Royal Professor Bent. Jose de Sousa Farinhé, who re-edited this, seems to have had a passion for all bad poetry. Without note or preface he contents himself with printing this trash: there is no unnecessary elegance of typography, no superfluity of paper or fineness: all is coarse and crowded; that others should read these books is very strange. I have an object sufficient. I have a piece of ground on Parnassus, and appropriate the dunghills in its vicinity for manure.

He was of high birth, and distinguished himself when Capiteo Mor of the fleet, 1571. His Quinta was near Evora, the Morgado de Palma: there, on a rock summit commanding the country, was his Parnassus where he composed his Lepanti poem, which he dedicated to Philip II. who returned an honorary letter of lying compliments—or rather courtly and inevitable equivocation, "you have displayed in it the genius and judgment and other good parts with which God has gifted you." In music and in painting he was eminent. He wrote a poem upon the fate of Sebastian, which was never printed, nor is any intimation given of the existence of the MSS.

D. Filipo de Lencastre.

BORN 1435, daughter of the great Infante D. Pedro. She fixed her abode in the Cistercian convent at Odivellas, where though she did not profess, she so educated her niece Joanna as to make her a saint. She performed the pilgrimage to Santiago on foot, all the way liberal in aims. With religious fortitude she bore the battle of Alfarrobeira. She died at the age of fifty-six. Of her works two were printed.

"Nove Estaçoens, ou Meditaçoens da Paixaõ, muy devotas para os que visitaõ as Igrejas quinta feira de Endoenças." This was printed during Sebastian's minority.

"Concelho e voto da Senhora Dona Filipa, filha do Infante D. Pedro sobre as Terceiras e Guerras de Castella. 1643." This was published by Brandom, with a biographical sketch.

Of the following MSS. there is only the title, "Practica feita ao Senado de Lisboa em tempo que receava algum tumulto."

From the Latin she translated "Tratado da vida solitaria composto por S. Lourenço Justiniano." From the French, "Evangelhos e Homilias de todo o anno." This in her own writing is preserved at the convent of Odivellas. At the end are these her verses:—

"Non vos sirvo, non vos amo,
Mas dezejovos amar,

De sempre vossa me chamo
Sem quem non ha repouzar.
O vida, lume, e luz,
Infinito Bem e inteire,
Meu Jesa Deos verdadeiro.
Por mim morto em a Cruz,
Se mim mesma nao deasano
Non vos passo ben amar.
A me ajudar vos chamo
Para saber repouzar."

El Alphonso—de Franc. Botelho de Moraes y Vasconcelos.

.The foundation of Portugal.

THE obscure and conceited poem of a man of genius,—puzzled in plan, difficult in construction, extravagant in metaphor—yet its monstrous combinations could have been the work of no common talents.

Perhaps this poem exhibits the most degrading proof of servility that the annals of literature can record. The author had written another poem—its title *El Nuevo Mundo*—its hero Osiris, and subject the Atlantis of Plato. It was told him that John V. had expressed a wish to see the two poems moulded into one;—the obsequious subject obeyed—and thus it went through four pirate editions. He found out that it had not been the king's wish, and separated the poems again.

Another proof of the loose plan is, that the two editions of Paris (a false date, for it is manifestly Italian printing) and of Salamanca differ completely in arrangement; what begins the first being in the middle of the corrected and avowed edition: but such parts may as well be last as first—they are like the ten cats—the three legs of the Mank's heraldy, quocumque jaceris stabit; his episodes are the heterogeneous materials of a squab pie, but unhappily not so good in themselves.

One incident it contains beautifully fanciful. Cydipe is with her looking-glass—Cupid steals the mirror and fixes upon it the perfect picture, book 7, st. 20 (*Salamanca Ed.*). With far less propriety is the portrait of Aquino stolen from a fountain.

The dwelling of Sleep is represented as all ice—philosophical—but the blanket-feeling of Sancho is nearer nature. Among the many execrable miracles of the poem in the last action is one supereminently ridiculous: the Moorish weapons when in the air are turned into birds, beasts and serpents that all recoil upon the infidels—and some are half and half!

Fran. Botelho de Moraes y Vasconcellos.

HIS "*El Nuevo Mundo*" was published 1701, Barcelona, in ten cantos, then incomplete, the Author of twenty-six years, and the completion promised. Its subject was Columbus; in 1716, it was printed at Madrid, also unfinished. At the end of the Italian edition of his *Alphonso*, which bears the impress of Paris, a complete

edition of the first poem is announced as forthcoming, in ten books also, but with great alterations, which, as lord and master of his own works, the poet was authorized to make. Its subject now is "The Triumph of Osiris at the court of Atlantis."

Of the Alphonso I have two editions, the Italian, and the first Salamancan. The Portuguese version was never published. At Luca, 1716, a double-columned quarto edition was published, in a mutilated state, contained sixteen cantos, and part of another.

Fr. Francisco de Santo Agostinho Macedo.

BORN in Coimbra, 1596. At eleven, he could repeat the *Eneid*, and composed verses, which not only imitated, but exceeded Virgil—to the astonishment of all, that before he knew the quantities of syllables, or the precepts of poetry, he could so perfectly compose both in his own language and in Latin. After having made the fourth vow among the Jesuits, he quitted the order to exculpate himself from some alleged crime, "in which," says BARBOSA, "credulity was more concerned than malice." He then entered the reformed Province of S. Antony, but was called by John IV. to political labours, visiting with the several ambassadors, Rome, France, and England. At Rome he was nominated *Mestre da Controversia* in the College de Propagandâ Fide. Here he forfeited the high favour of the Pope, by refusing to expunge a word in an epitaph written for one of his holiness's favourites. At Venice he disputed de omni scibili for three days. Bold of this, another Atlas, but without Herculean aid, he sustained the weight, for eight days, of the celebrated dispute (conclusões), called Leonis Sancti Marci rugitus litterarii. They commenced Sept. 26, 1667, in this order:—1. Doctrines, versions and interpretations of the Holy Scriptures, old and new. 2. Series, succession and authority of the popes and councils. 3. Ecclesiastical history, from Adam to Christ, from Christ to the then day. 4. Doctrines and history of the fathers, Greek and Latin, and more particularly Augustin. 5. Moral and speculative philosophy and theology, according to the three schools of S. Thomas Aquinas, Scotus, and Sacres of Granada. 6. Canon and civil law, and Greek, Latin, and Italian history, chiefly of Venice. 7. Rhetoric. 8. Poetry, and the modes of versification among Greeks, Latins, Italians, Spaniards, and French. To all his opponents he replied readily and without embarrassment, correcting their misquotations, and confounding their argument, and crowned the labour by reciting a thousand extempore verses, and an epigram in praise of the city of Venice, which the republic ordered to be written under his picture, and placed in S. Mark's library. This living encyclopædia could repeat the whole of S. Augustin's works, and with such accuracy, that whenever any forged passage was repeated to him, however accurate in imitation, his memory instantly detected it. He died 1681, aged 85.

He disputed upon some Grace point with Cardinal Henrique de Noris, and as they were both forbidden to publish more upon the subject, Macedo challenged him to a verbal controversy. By what unpardonable ignorance this has been construed into a challenge at arms I know not, for the cartel is thus:—

"*Libellus provocacionis ad certamen litterarium in causa Gratie et Augustini missus a P. Fr. Francisco S. Augustini Macedo Observante ad P. Fratrem Henricum Noris Eremitam Augustinianum.*

Causa Duelli.

"*STUDIVM defendendæ doctrinæ Gratiæ Christianæ, et Augustiniæ ab erroribus et calumniis, quod est antiquissimum:—Macedo.*

Occasio.

"*Dictum Noris de Macedo in Viadiæ. August. cap. 3, vers. 2, pag. 26. Pater Macedo mihi autor fuit, ut tuam Historiam Pelagianam, tum hæc vindicias evulgarem. Non potuit Macedo suaser esse operis in quo cum plurima sunt a veritate aliena, tum nonnulla adversa Gratiæ et Augustino.*

Jus.

"*Quando non licet per Superiores quidquam mandare typis, reliquum est, ut certamine decernatur.*

Materia.

"*Tredecim propositiones Noris pugnantes cum doctrina Gratiæ et Augustini. Errores tres inde pullulantes. Decem injuriæ illatæ Augustino.*

Modus.

"*Propositiones suis uti sunt in libro Noris conceptis verbis perspicue afferentur. Errores fideliter adducentur; Augustini injuriæ manifeste exponuntur; obsignatis libellis, productis testimoniis, ut negari nequeant.*

Finis.

"*Veritas et honor Augustini.*

Eventus.

"*Noris prævaricator et desertor Gratiæ et Augustini.*

"*Macedo, utriusque defensor et vindex apparebit.*

Lex.

"*Noris quibuscumque armis et sociis velit uti, licitum esto.*

"*Macedo, vel cum minimo provocat, in uno Augustino omnia sunt.*

Ero Bononius."

The Cardinal declined the challenge.

I SHALL be well excused from transcribing the titles of one hundred and six printed, and thirty-one MSS. works. Biography, and martyrology, and theology, and genealogy, deficient

sions, and orations, and disputations. A Latin version of Camoens is of the most important of his MSS., the work of nine months. Neither abortive nor misshapen, but a timely and perfect birth. Besides the printed and catalogue MS. works, he recited fifty-three panegyrics, sixty Latin orations, thirty-two funeral poems, and forty-eight epic poems; and he wrote one hundred and twenty-three elegies, one hundred and fifteen epitaphs, two hundred and twelve dedicatory epistles, seven hundred familiar epistles, two thousand six hundred heroic poems, one hundred and ten odes, three thousand epigrams, four Latin comedies, and one Spanish satire.

El Monseratte del Capitan Cristoval de Virues.
1609. 3d impression.

THIS is one of the poems which Cervantes mentions with praise. There is no want of power—but it is wretchedly directed.

The story of Garis, whom the Devil tempted to commit rape and murder, and how he became a brute beast in penitence and was miraculously pardoned. A battle with the Moors, clumsily introduced by driving the ship in which he embarks for Rome to the African coast.

I have three extracts from this poem, one a well-imagined discovery of a death in battle by the sight of the armour. One resembling my own tempest in Madoc, the other short, but the most masterly picture possible.

Elegiada of Luys Pereyra.

A POEM altogether worthless, made of materials more heterogeneous than the statue in Daniel, and yet all rubbish! No eye for painting—no ear for music—bare, bald, beggarly narrative, hobbling upon crutches. In the first book, Sebastian loses himself in a wood, and finds a hermit, who tells him the history of Portugal. In the sixth, somebody tells him of the shipwreck of Manoel de Sousa; miserable man so to die, and so to be commemorated by Pereyra and Corte-Real! The tenth is upon the actions of the Portuguese in Monomotapa. In the twelfth is a description of Africa—not quite so entertaining as that in the Geographical Grammar. The thirteenth is the history of the siege of Goa. The fifteenth, the siege of Chaul; and at the conclusion of one of these very important and pertinent episodes—Pereyra says—and now that he has finished his story, it is proper that I should go on with mine—

"Onde pois tem a estoria ja acabada.
Bem he que torne a minha comecada."

Cant. xi., p. 214.

Nor are the remaining books of the eighteen all employed in the action of the poem. The siege of Mazagan—the accession of Sebastian to the throne—a plague and a famine—and the destruction of the fleet—these close out the volume—and the devil also has some part, and Proteus, the favourite of the Portuguese.

To find one characteristic merit would be impossible; but lines like these that follow, are, I believe, rarely to be found elsewhere.

"Dás cisternas so bobia a gente,
Mas quanto mais gastava e mais bebia,
Mais se acrecenta a agua melagrosa,
Cossa (se foy assi) maravilhosa." P. 39.

"Ne qual—segundo entes se verifica." P. 42.

"Cavallo que o pae de Italia e a mãe d'Esperanza
(Como era comuna vez da gente) teve." P. 104.

"Outros a nado a terra indo saindo."

Observe his modesty—

"As vergonhasas partes encobriado." P. 118.

Sepulveda and his wife were stripped of every thing by the negroes—gold, amber, jewels.

"vestido que traxiam,
Que inda com mil cruzados valeriam." P. 137.

"outro militante
Esta não meace duro e esforçado
Que todos, que le Mendoça e João chamado." P. 297.

Nor was there braver man the host among,
Than he who was Mendoça called and John

P. 326. Number of the enemy.
Brave deeds in the battle.

"E por isso não posso tratar dalles
Por não aver tambem papel parellos." P. 389.

"Estos oytro trovas fez Alvaro de Brito Pestana
a el Rey D. Fernando nas quas meteo o seu
nome, e lense de tantas manheyras que se fazem
sessenta e quatro.

"FORTA fiel sapenhoso
fazendo foytos fannosos
florescente frutaceo
fundando fuis frutuozos
fama se fortalecendo
fannosamente floreceo
fydalguays favoreceo
francas franqueas firmada.

"Enxalçado excelente
enxayando estimando
espiritual evidente
crenyas evitando
Em Espana esmerado
espelho esclarecido

especial esoolhydo
estremado em estado.

"Rey rreal rreglorioso
rreforçando rreeceros
rreal rrey rremumeroso
rrefreando rrevoltoso.
Ryos rregnos rrecoabrando
rreycamente rresprandece
rredobrado rremerece
rrealissimo rreynando.

"Notem notoryamente
nestes notados notando
nooto nestas novemente
notem no noteficando
Notefiquê no notado
necessaryo naoydo
nobrecente nobreido
nobre nome nam negado.

"Alto alto aamentado
alta autor avondoso
alto amante amado
alto auto anymoso.
Anymo angelical
altas altezas avendo
alto altos abatendo
aalexandre aanybal.

"Merece maximo mando
manifico mayoral
maiores mandos mandando
mauso modesto moral.
Mostrase merecedor
merece mais melhorias
merecendo monarchyas
merecente mandador

"De d's dom deliberado
dominante dadivoso
de d's dino doutrinado
dominando decreytoso.
De desejo devinal
deseouparos defendendo
diabruras defaxendo
de dominus doutrinal.

Fym.

"Onores ofecyando
obsculto ofeoyal
officiaes ordenado
onrrador onyversal.
Onsado ordenador
onestando onsedias
onulhe onas onilhas
o onrrado onrrador."

There is a companion poem to Queen Isabel
in Spanish.

"De Luis d'Azevedo a morte do Ifante Dom Pedro
que morreu n'Alfarrumbeyra, e vem em
nome do Ifante.

"POLA morte de mym soo

e dalgũs vossos parentes
vos outros que sees presentes
todos deveys fylhar doo
Os que tinheis em maim noo
e folguays com minha morte
antre todos lançay sorte
qual sera mayns cedo poo.

"E do mal que me fyzestes
entam ereys la lembrados
e daquestes meus criados
que matastes e prondestes.
Empero todos perdestes
em mym hũa nobredoa
sobre todos fuy coroa
segundo todos sombestes.

"Nom foy outro no oriente
tam perleyto em saber
ja em mym foy o poder
descusar o mal presente
nunco usey em mea talento
de fazer onsa orrada
mas esta morte foy fadada
pere mym e minha jente.

"Eu cryey em gran alteza
hũa soo rrey e seu irmaõ
sempre lhe bayjey a maõ
e rreaguardey sea rrealza.
Fuy ea frol da gentileza
e na minha mocydade
usey sempre de verdade
e amey muyto franqueza.

"Quando eu ante vos era
todos massy esguardaveys
e asy me adoraveys
como se vos eu fyzera.
Aguora ja menhũ espera
rreoeber de mym merces
antes me avorreçes
como hũa besta fera.

"Nam ha rreynos õ oristaõs
que em todos nam andaseo
e que sempre nom achasse
nos rreys deles doçes maõs.
fydalgnos e cydadãos
me serviam lealmente
e agora cruelmente
me matarãõ meus irmaõs.

"Eu andey por muytas partes
e por outras boas terras
muyta paz e tã bẽ guerras
vy tratar per muytas artes.
Mas aquesta dia martes
foy infeles pera mym
o meu sangre me deu fim
e rrompeo meus estendartes.

"Naturays de Portugal
contra mym armas fylhastes
certamente muyto errastes
que vos nam merecey tal

Roubastes meu arrayal
toda minha artelharia
grande inveja e perfiya
ordenon todo este mal.

‘Mal vos lembrã as mercoes
que vos fez el rrey meu padre.
com a rraynha minha madre
du melhores despedes.
Eu nam asey que guanhares
por minha destruiçam
se o fexestes rem rrezam
desto vos nam lavareys.

“Muyto trabalho levou
meu padre por vos criar,
muyto mays por vos livrar
e leyxar como leyxou
Se vos ele acrepentou
em mentros quele viveo
nem por mym nam faleceo
quanto meu tempo durou.

“E vos fostes os culpados
causadores de meu dano
que ja passa de huñ ano
que andays a conselhados.
E oom rrostros desvayrados
me falaveys cada dia
mas de vos nam me temya
porque ereys meus criados.

“Natureza nam devera
consenturos tal cruexa
bem mostrara jentileza
alguñ que me vida dere.
Mas no ano desta era
tays pernetas ssam correntes
que amygnos e parentes
todos andam por derrera.

“A morte tenho passada
e o medo ja perdido.
pero levo gram sentido
da infante lastimada.
e da rraynha muyto amada
e meus filhos orfaõs leyxo
deste todo me aqueyxo
que da mortu nam do nada.

“Ora la vos temperay
o melhor que ja poderdes
pero sse ssayso tenerdes
asempre vos bem avysay.
Cada dia esperay
rreceber por v me distes
a que ora de mym vistes
quando vos vier tomay.

Cabo.

“Todos fostes muy ingratos
e de pouco conhecer
bem quisestes parecer
os do tempo de pylatos.”

Extraordinary Impiety of the old Poems.

THERE is one by ANTONIO DE MONTRO in praise of Isabel, Queen of Castile. It is blotted out by the Inquisitor more successfully than usual; but the burden is still legible.

“De vos el hijo de Dios
resubiera carne humana.”

There follows an answer by Alvaro de Brito. He says,

“polo qual vos onsaria
de dizer por esta vie,
co que tenho de vos visto,
credes pouco em Jhesu Christo
menos em sanota Maria.

* * *

“tentando como diabo
a rraynha tam em vaõ.

* * *

“Mas se vos disereys tal
nos rreynos de Portugal
logo foreys dom rroupeyro
tun barapõ dazeitero
hoo fogo de Sant barçal.

“Vos na ley soes omẽ velho
da cabeça até os pes
muy amyguo de mouseea,
y novo no evangelho.”

The Condell Moor says,

“Dios al buen amador
nunca demanda pecado.”

This also is scrawled out.

Do Macho rruço de Luys Freyre estando para morrer.

“Pois que vego que Deos quer
deste mundo me levar
quero bem encaminhar
a minha alma sse poder.
Em quanto eston em meu syso
a morte dando me guerra
mando alma ao parayso
de sy o corpo aa terra.

“E mando logo primeyro
em quanto vivo me sento
que deste meu testamento
seja meu testamenteyro
Meu irmão o de barrocas
que ou mays que todos amo
per sempre fugir a trocas
a servyr muy bemassen amo.

“O qual me fara levar
con muy grão solenydade
ao rrossy da trindade
hu me mando entetrar.
Pois me daly governey
gram parte de minha vyda
a carne que levarey
aly deve seer comyda.

"E vão cantando diante
a de braria e dafonso
hum tal solene rresponso
que todo mundo sse espante.
A estes ambos ajude
o macho de gomes borges
o qual leve o atande
a bytalha e os alforges.

"Rogo aos cortesãos
quanto lhe posso rroguar
que todos me vam onrrar
com seus cirios nas mãos
E poys eram espantados
de passar vyda tam forte
devem sser de mym lembrados
dandome onrra na morte.

"Item me levem doferts
dous ou tres cestos de palha
que poys custa nemygalha
nam deve daver rreferta.
Tambem me levõ hũ alqueyre
de farelos ou cevada
poys na vyda Luyz Freyre
disto nunca me den nada.

"Infyndos perdoës pedy
as pousadas e pousey
dalguydares que quebre
gamelas que rrody.
E nam me devem culpar
delhe fazer tantos danos
poys que de palha fatar
nunca me pude em 20 anos.

"Item peço as verceyras
muytos enfyndos perdoës
e tambem nos orteloës
dos danos das sealgadeyras.
Que a boo fee sse me soltava
fome tal me combatya
que qualquer oouaa cachava
todo muy bem me solya.

"E que meu amo agravos
me desse oom amarguras
deyxolhe tres ferraduras
que nã tã mays de dous cravos.
E pero dele me queyxo
de males que me tem dados
dous ou tres dentes lhe leyxo
que mam de fazer endados.

"Nam lhe posso mais leixar
quelle nunca mays me deu
rroguo Alvaro dabren
que o queyra aacompanhar.
Roguo tanto que sse doa
dele tanto meu irmão
que o ponha em lixboa
errador de ssam gyam.

Fym.

"Sobre minha seepoltura
depoy de sser enterrado

se ponha este ditado
por sse ver minha ventura.
Aqy jaz o mays leal
macho rruço que naceo
aqy jaz que nam coeoo
a sseu dono hũ soo rreal."

Del Rey D. Pedro.

"Mays dyna de ser servida
que senhora deste mundo
vos soes o meu deos segundo
vos soes meu bem desta vida.

"Vos soes aquela que amo
por vosso merecymiento
oom tanto contentamento
que por vos a my desamo.
a vos soo he mais devyda
lealdade neste mundo
pois soes o meu deos segundo
e meu prazer desta vyda.

"Honde acharaão folgurança
meus amores.
honde meus grandes temores
segurança.

"Tristeza nam daa luguar,
menos consente rrecoo
temor me faz sospirar
mudança faz que nã creoo.
Doutra parte esperança
daa favores
sem a ver em meus amores
segurança.

"Buem deseo me enbya
cometer vyda estranha
soledad me acompanha
des que supe que partia

"Sobre todo pensamiento
no se quyer partyr de mym
dizendo syempre e que fym
hazes tal apartamyento.
To pensamiento bevy
y sento yssym tristeza
yo respondo gentileza
es aquella que me guaja.

"Ho desejosa folgurança
e fazem pausa meus males
nom es em vano esperança
se me vales.

"Se me vales tornaraa
todo meu mal em prazer
a meus trabalhos daraa
gualardam meu merecer.
Mais poderaa confyança
que todos meus tristes males
morrera desesperança
se me vales."

From the MSS. Cancioneiro of P. Pedro Ribeiro, Barbosa has extracted this poem by K. Pedro I.

"And hallara holgança
 Mis amores :
 Add mis graves temores
 Segurança :
 Pues mi suerte
 De una en otra cumbre levantado
 Llegome a ver d'elado tu hermostra
 Despues la frente para frente a frente
 Vi en blando accidente amorteido :
 Passome el sentido tan adentro
 Que ha llegado al centro do amor vive :
 Mas como no recibe mai rason.
 Tu fiera condicioen entre las manos
 Desechos mis deseos
 De un sobresaltado
 El alma has arrasada ;
 Los montes echos llanos
 Dò toda mi esperança era fundada :
 Si esto das por vida, que por muerte
 Dar Señora podesa pecho tan fuerte."

This is the earliest specimen of Moorish metre, and by the way in which the beginning is printed, I suspect neither the MS. collector nor Barbosa understood it.

Trovas de Fernâ da Silveira coudel moor, a seu sobrinho Garcya de Melo de Serpa, dando lhe regra pera se saber vestyr e tratar o paço.

"Poys vos tacham de cortes
 sobrinho gentil cunhado
 sobralto alvo delgado
 nam ha mays em huâ francez
 E qua barba tenhaes pouca
 poys bem vestir vos alegria
 rreguao por esta regra
 que fundey vyndo darouca.

"A qual poys em sy ha boa
 e geralmente vem bem
 que fara se que tem
 bom corpo boa pessoa
 E poys tendes estas sambas
 tendes qante avos mester
 se o vao danar vos der
 per lugar que cubraes elhas.

"Mas eu perdendo seja
 se falar hu me nam chamam
 poys que sam dos que vos smil
 que mays vosso bem deseja.
 Cunhado nam duvideys
 que isto trago porley
 e por isso me fundey
 descrever as que lereys.

"Duas cousas que nam calo
 ha no paço de seguir
 hua he saber vestir
 a outra saber tratar
 As quaes ponho por escryto

em estylo verdadeyro
 e falo logo primeyro
 no vestir ja sobredito.

"Capatos de basyica
 postylhas so bolo mole
 as calças tyrem da fole
 rrocadas como obrea.
 Tragam sas de marear
 forradas dyrlaada parda
 ca cousee que muyta larda
 pera gram bomborrear.

"Quê trouvar porta dolâda
 camisa trazer nam oure
 menores porem ature
 porque nam pendâ as banda
 O gybam de qualquer pano
 na barriga bem folgado
 dos peytos tam agastado
 que seu dono tragou fano.

"De pelote se guarneca
 pouco menos do artelho
 seja de branco e vermelho
 que sam cores de cabeça.
 Pardylo deve mantam
 sobrele trazer cuberto
 pelas ilhargas aberto
 ventaes pola cabeça

"Deve trazer cernyholia
 nam menos de tres batalhas
 tam fyta que tomas palhas
 eomna dalvaro meola.
 O capelo ande no ombro
 feyto como do syatrão
 trageo cabo em hua mão
 e na outra huâ cegombro.

"Luzes ahua soo polegnar
 feytas de pele delontra
 galante que as enontra
 nam lhe devem desepar.
 Estas taes de meu conselho
 toda via aselas ha
 e item mays traseras
 balver que em huâ goalho.

"Traga cinta de verdugo
 pejada com espagerja
 ce tal par sabe que forja
 huâ valente patalngo.
 De grandes bugalhos traga
 ho peçoço huâ boâ ramal
 porque esouca fyrmall
 e a bolaa nam estraga.

"O que for assy aposto
 nam ho galante de borra
 nem deos queyra que se corra
 perolhe corra de rrosto.
 Calguis sam ja conhecidos
 e poder sam nomear
 que trasem por pajejar
 motejar dos bem vestidos.

"Pero quem for no serão
polo modo dyto encima
apupar alto lhe rryma
e aas damas da la mão.
o falar fagueyramente
aos outros derredor
e se ouyr nom seor
acodyr muy rrygamente.

"Na outra parte segunda
poys ja dey fym a prymeyra
sobrinho nesta maneyra
a tençam minha se funda.
Pero o paço se trautar
estas manhas se rrequerem
e nos que elas couberem
na corte sam de prezar.

"He muy bom ser alterado
e ser gram desprezador
e ho bom ser rryfador
mas melhor ser desbocado.
Outrossy he bom doufano
em todo caso tocar
mas melhor he ja gabar
e mentyr de macha mano

"He muy bom buscar punhadas
emeter nyssio parceyro
mas nam ser odianteyro
par reguardo das queyxadas.
Noos arroydos da vyla
acodyr ser muy desposto
mas salguem tyver o rosto
avelos pees ala fyla.

"Item manha de louar
he jugar bem o malham
e ho jogo do pyam
fovor selhe deve dar.
Nõ sey porque mays vos gabe
ser gram pescador de nassa
mas jugar a badalassa
em qualquer galante cabe.

"Saber bem o pego chuma
e ho cubre bem jugar
sam duas pera duedrar
galante contra fortuna.
Nem saber ya a huã fylho
escother milhor conselho
se nam que jogo fytelho
jaldeta cunco sarylho.

"Quem estas manhas tyver
que ja dise inteiramente
poda ver ao presente
quanto lhe fyzer mester.
Ca hu sele descobrir
qual sera e tam sofrada
que lhe logo nam acuda
e lhe de canto pedyr.

"Mas que diga sayba sayba
jugar despada e broquel
porque dentro no bordel

como fora dole cayba
e se lhe vyceae a mão
poder sya moleter
quem ajudasa asoster
seu andar sempre loução

"Regalo deve mostrar
que nam leva em cozo duas
e que todas couzas suas
sam muy dynas de prezar
Item mays falar em tudo
e aprefiar sem medo
e oos olhos hyr codedo
e fyngyr de muy agudo.

"Falar nos feytos da guerra
as duas partes de dia
esta manha lounarya
poys o leva assy a terra.
e tomar mays outro sy
ho caso sobre seu pyto
mas na concrusam do feyto
o fazer buscoy por hy.

"Item nam he manha fea
quem achar da moo escuro
estar quedo e muy seguro
e bradar pola candeia.
Nem he menos verdadeyra
que a outra do fytelho
mostrar ser grã dominguelho
e pegar pola primeyra.

"Eyxa aquy outra stamboa
nem menos para notar
sempre o papo yr demandar
entra bescora e nona
porque nam desaoctoe
com ombradas o pardiho
cassy fasia oñlho
daquelle que deos perdeo.

"Tambem vos quero avysar
nam vades como pataão
se ventura no serão
com damas vos forropar.
Da boca podes dyzer
mas a mão sempre queda
e tocalhe na moeda
lesse podes correger.

"E per esta meama guysa
cabo delas toda sya
que rreacado se daria
a se bem tyrar a syas
E fallalhe no ca toco
e nos outros temporaes
sa coostas couzas taes
podes escapar ho sono.

"Leyxem vossa descrevam
as que leyxo descrever
assy como quer dyzer
huytar polo tavascam.
Da sacalinho de dentro
podes tyrar se quysardes

esse dor myr nam poderdes
socorre vos ho coentro.

Fim.

"Boas sam gëtyl sobrinho
as manhas nam douydes
e vos me nomeares
se levaes este caminho.
E poys estas as melhores
sam seas podes cobrar
podem vos todos chamar
huñ rrevolveilhas damores.

"Dizia o sobre escripto destao porque hyam
cerradas em forma de cesta.

"O que vos vay na presente
sobrinho vos apresento
ouña vontade contente
porque de vos me contento.
O podre lhe lançay fora
guard ae pera vos o saão
e de sy beyjae a mão
ho senhor e a senhora."

RZSENDX. *Cancionero*, fol. 19.¹

Francisco Dias Gomes.

Was born at Lisbon in 1745, the son of a petty tradesman. His parents were good people, careful of their children's moral education. Francisco was designed for the law. He passed through the previous studies in the schools da Congregação do Oratorio. Rhetoric and Poetry he studied under the royal professor Pedro Jose da Fonseca, selecting with uncommon judgment for his age, the best-esteemed masters. He had hardly commenced his legal studies at Coimbra, when the uncle, whose name he bore, and whose opinion swayed the family, altered his destination. This man was really desirous to promote the welfare of his relations, and thought the quiet profits of trade a better establishment for young Francisco than the practice of an uncertain profession, honourable, but often profiting the fortune little, and the moral character still less.

Fructuoso Dias, the father, who was as ignorant as his brother, except in the world's common wisdom, was persuaded, and the young student was ordered immediately to quit the University. The thread of his studies was thus broken for ever. The uncle had accompanied his advice with an offer to assist his nephew in opening a shop in his father's trade, and Francisco found himself settled in a huckster's business, where his talents were to be exercised through life in the lowest branches of calculation! where, unless they possessed an unusual resisting force, a strong vital principle, they must perish, or vegetate in miserable barrenness, like the ill-planted tree which in a better soil would have been beautiful with blossoms and rich with fruit. Thus was the genius of Francisco Dias

blasted in the bud. He did not, indeed, lose ground, but he never advanced. His understanding was chained down to a common, and low, and worthless pursuit. In the unwholesomeness of this shade, the tree might, indeed, exist, but could not possibly flourish. His talents were like a hale-constitutioned child pining upon the scanty food of poverty. The young man felt his situation and struggled against it. He read assiduously; poetry was his favourite pursuit; it was his passion. He acquired taste, extensive knowledge of the subject; but he lost originality, his head was crowded with the ideas of others, and it is always easier to remember than to invent.

"I have constantly observed, in the course of my life and studies," says his biographer, "that men of much learning are rarely men of originality." Imitation is the universal talent of the human race, or rather a constant disposition with which nature has endowed us in place of the instinct which she has implanted in animals. It may, with some propriety, be called the instinct of rational beings. Accustomed as we are from the first moments of existence to obey this law of nature, and every day more habituated to obedience, now willingly, now compelled by some unskilful instructor, only strong and gifted minds can swerve from the track in which they are perpetually impelled.

This perpetual contrast between his inclination and his mode of life, prevented him from rising either in talents or in fortune. Francisco could never attain in his circumstances even to decent mediocrity. But what other fate could be expected? Trading in a mean and petty business from necessity, and writing poetry from inclination, without leisure to improve his talents, without applause to stimulate them, it was impossible that he could ever be a rich merchant or an original poet. But he was just in his dealings, and unwearied in polishing what he wrote; and has left the character of a pure and correct writer, and of an honest man.

The obscurity of his situation, and his natural modesty and reserve, hid him from the knowledge of his contemporary men of letters; some few, however, were among his friends. In all his difficulties he preserved the most complete independence, his cares and disquietudes were hidden in his own breast, so that it was difficult for his friends to discover his distresses, and still more, to prevail on him to accept their assistance in alleviation. His death may in some measure be ascribed to this excess of austerity, "which I dare not" (says Stookler) "call virtue." An epidemic fever attacked all his family in the spring of 1795. Francisco Dias would not beg assistance, and he was the nurse and the physician of his wife and children. The disease infected himself, he persisted in accepting no advice, and no attendance but that of his half-recovered family. The fever, therefore, destroyed him. On the thirtieth of September he died, dying with that resignation and constancy which he had ever manifested through a life of unceasing distress.

¹ In the MS. some portions of this are marked "taken over;"—others "blotted,"—so that it is probably incorrect. J. W. W.

The Royal Academy came forward on this occasion, to perform an act of charity to individuals and of duty to the public. The present edition of his poems is published at their expense, for the benefit of his widow and three children, to whom the produce of his labour and watchfulness rightly belongs.

Analyse e combinações filosoficas sobre a elocução, e estylo de Sá de Miranda, Ferreira, Bernardes, Caminha, e Camões. por Francisco Dias Gomes.

THE Italians first recultivated poetry and perfected the metres which the Provençals and Sicilians had invented. Dante fixed the accents of the hendecasyllable line, the most essential metre in the Italian, Spanish and Portuguese languages. Poetry entered Spain with the Moors; the long wars of the peninsula kept the languages rude and barbarous; they were both at the same time attended to and perfected. João de Barros proved by his work that the Portuguese was the nearest descendant of the Latin.¹

The Portuguese is sweet and sonorous, and ever was so, not effeminated like the Italian by too abundant vowels, not harsh and unpronounceable with clotted consonants like the northern languages; this is a predisposing cause of poetry; but the early poems, those anterior to the fifteenth century, existing in the old libraries, those of King D. Diniz in the Convent of the Order of Christ at Thomar and in the valuable Cancioneiro of Resende, these will throw most light on the history of the country poetry. The Portuguese nation till the end of D. Fernando's reign lay in ignorance, solely employed in the cultivation of their lands as much as was necessary for the internal consumption, and to keep up a mere shadow of external commerce, continually interrupted by the Moors who eternally infested their seas, living like exiles in the solitude of their fields, without police or communication; they spoke a rude and unshaped language, full of harsh sounds with which the barbarous language had infected them, of difficult diphthongs, of awkward terminations, without syntax, without order, without harmony.

The great revolution under D. João I. awakened the nation, their barbarous Latin ceased to be the language of the forum. The conquest of Ceuta gave birth to great projects, and Portugal appeared suddenly a nation of heroes, unexcelled by fore or after ages. The language grew with the power of the state. The poetry of King Diniz and the first Pedro are in a jargon difficultly understandable; in half a century the *Chronicles of Fernão Lopez* appeared, the most ancient and venerable historian of the country, written in a language so perspicuous and so different from his predecessors that it might be imagined another idiom. Still the language,

till the end of D. João II.'s reign, remained confused, and lawless, and poor.

This was its state when Sá de Miranda arose. Without models, save the example of the Italian metres, he subdued the savage language, tamed it to the infinite combinations of harmony, and fixed the pronunciation. The octonary verse was the common one; he adopted the hendecasyllable, and the seven syllable which with the former is the best lyric mixture, because of the concordant pauses.

The sonnet which had been introduced by the Infant D. Pedro de Alfarroubeira, a celebrated poet, the most enlightened prince of his time, and the greatest man of the Portuguese nation, was perfected by Sá de Miranda and brought to the state in which it has since continued. He taught his countrymen the structure of the *Canção*, of the octave and the triad stanzas.

The simple superlative, a mode so far more poetical than the compound, was the invention of this poet.

Antonio Ferreira,—the Gower of the Portuguese Chaucer,—only not inferior in genius, succeeded Sá de Miranda. He perfected the Elegy and the Horatian Epistle which his friend and predecessor had used, and introduced the Epigram, the Ode, the Epithalamium and the Tragedy. Trissino's *Sofonisba* was the first regular Tragedy. Ferreira's *Castro* the second, and it still remains the best in the language, notwithstanding its sin against the unity of place. He devoted himself to useful poetry, and is the only poet of his nation who has left no baby prettinesses.

Diogo Bernardes, less correct than Ferreira, is more harmonious. His *Bucolics* are reputed the best of the Spanish Pastorals. Lope de Vega expressly owns that from him he learnt to write *Eclogues*.

Pedro de Andrade Caminha did nothing but flatter his contemporaries and write worse than all of them. Camões perfected the poetry. His *Lusiada*¹ is the first epic which was written in the octave stanza.

Sá de Miranda writes with the simplicity characteristic of his governed and correct (moderate) genius; a richer expression appears in Ferreira. Bernardes is still more copious. Camões full and perfect. In the two elder the frequent fault occurs of ending one line with an adjective and beginning the next with its substantive, a poor and prosaic feature.

* * * * *

Gomes—2. Essay.

SÁ DE MIRANDA never kindles, never dazzles, never agitates; but he enlightens, he enlivens, he pleases, he adapts himself to the dim sight of the little knowing reader. Conciseness and perspicuity characterize his style,—he endeavours simply to express his conceptions in ready, not studied, language. The spirit of his thoughts

¹ —na qual quando imagina
Cum pouca corrupção era que Latina.

Camões and P. Vieira called the language the eldest daughter of the Latin.

¹ This must be mistaken.

embodied itself in the first shape that presented. It was indifferent to him whether he poured his wine into a golden goblet or an earthen cruse—the contents were the value, not the vessel—but the vessel was ever well sized and pure. He addressed the judgment, not the eye—willing rather to instruct the one, than to amuse the other.

Of Antonio Ferreira, Horace was the favourite author. He devoted himself to useful poetry—the same severity of taste made him concise, and he ever addressed less to harmony than to the brief expression of his meaning. His pictures are *graves* and somewhat rudely finished. Stronger rather than sweet he is animated and full of that fire which elevates the spirit and moves the heart. Except Camões Ferreira most enriched the language. His imitations of the classics are numerous—the frequent conjunction he first used,

“Suspire, e chora, e canoa, e geme, e sua,”

—more correct, more flowing, more elegant, than Sa de Miranda, he gave that *atticism* to the language to which Camões gave the last finish.

Ferreira introduced the *verso solto* into the language, a metre which only Trissino in Italy had used before him. Some of his chorusses are in sapphics, these innovations manifested taste conducted by courageous genius.

Gomes—3. Essay.

DIOGO BERNARDES is easy, natural, more harmonious, more fluent than Ferreira, whom yet he imitated and called his master—but less correct and often negligent—yet gracefully. The success of Camões led him to imitate that better style, and this he did successfully. But Diogo Bernardes not content with imitating the fashion of Camões—sometimes stole his cloaths. His language is fuller than that of his predecessors—the stream flowed freer for its copiousness. D. Francisco Manoel says he is a poet of the land of promise—all honey and butter.

Pedro de Andrade Caminha has the rust of ruder times with a few spots of polish where he had rubbed against his contemporaries; his four Eclogues are valueless in thought, and cold and feeble in style, the soul of a driveller in the body of a paralytic. His epistles are better, and contain occasional passages of strong and bold morality and manly freedom; his funeral elegies are inartificial—not quite worthless; that to Sa de M. on the death of Prince de João is not bad—to Antonio Ferreira on his wife's death is sufferable—on the death of Ferreira himself the best; but they produce no effect, so clumsy the expression, so dead the style. Caminha struck the lyre with frost-bitten fingers; his amatory elegies are dull and dry whinnings, without fancy, without feeling, their sole merit is their shortness. His odes are his best production, either because not written in triads, or because they may have been touched by his abler friends, Sa de Miranda and Ferreira. His epigrams are seldom faulty, his talents were only equal to an epigram—a

steel workman who could only point needles. Caminha was a bad scholar.¹

To the shame of these four poets be it spoken, that while they commended each other, and lavished praise upon every rhymor of rank, they never mention Camões. Noble and opulent themselves, they only praised the noble and the opulent. Camões though well born, was far superior in talents, and he was miserably poor. Talents and poverty! ever ever the object of envy and of contempt. They would not degrade their wealthiness by condescending to notice genius in misery, and genius in misery did not deign to notice them.

Sa de Miranda painted strongly with few and poor colours. Ferreira flavoured with the spice of the ancients. Bernardes was more free, more bold, more abundant in images, more fanciful, more original; but like the English *Schabper*, he produces the most monstrous extravagancies by the side of the greatest beauties.

[Poverty of Provençal Poetry.]

“LA POESIA PROVENÇAL, la Gallega, la Portuguesa, compadas siempre en amoretos, o en devociones, sin sublimidad, sin calor, envueltas entre conceptos pueriles y quæstiones impertinentes, podian prestar poco al entusiasmo de la Castellana, que en sus principios se formo de todas ellas.”—*Preface to the ROMANCEIRO.*

Metre.

THE couplet is used by certain modern writers in imitation of the French. Antonio das Neves Pereira (*Ensaio sobre a filologia Portuguesa por meio do Exame e comparação da locução e estilo dos nossos mais insignes poetas qui florescerão no seculo 16. Memorias de Litteratura Portuguesa. Tom. 5*) blames this, as a mere affectation of Frenchification, but he allows that the stanza often occasions languid and useless epithets, vain circumlocutions, and redundancies. Like Falstaff on the stage, a paunch of a certain size cannot be always naturally full.

Antonio das Neves says the ottava rima is the worst possible metre for epic narrative.

Franc. Dias approves the couplet as easier, and as not compelling the sense to stop at certain periods, so that it allows more liberty of pause and more variety. The ottava and terza rima, he says, are sand without lime, as Caligula said of Virgil.

Vicente de Espinel introduced the Decima, it was formerly called *Esparsas*, and of twelve lines, he altered it to its present state; a delightful measure, says D. Fr. Manoel, in which we have an advantage over the Italians and French.

Fernão Alvares used the tri-syllable rhyme unhappily, this was in imitation of Sannazarius; but the Portuguese² does not abound enough in these

¹ He often contracts three or four vowels, and even as many consonants. To read such lines is to set one foot in a quagmire, and hurt the other against a stumbling-stone.

² This Dactylic three-legged rhyme exists in G. Montemayor's *Diana*, p. 15.

words to make them possible in poetry, the poet has therefore been obliged to eke them out with an annexed pronoun.

The Moorish metre used by Garcilaso and Sir P. Sidney, is to be found in the old French poet Guillaume Cretin. A similar middle rhyme is in the poem of K. Pedro.

The Sylva admits rhymelin lines at the will of the writer; some writers have used more blank than rhymed verses in a stanza.

The Asonantes were not known by Garcilaso, Mendoza, and Acuña; other poets despised them, they were left for Letrillas and Romances, for popular poetry.

T. Burguillos calls the Decimas, *Espinelas*, from their Inventor.

Stephen Hawes has the Moorish metre of Garcilaso, and the Welsh with even more gingle.

The first epoch of P. Poetry said the Desembargador, is semi-Arabesque, for rhyme is of oriental family, and the constant subjects are also oriental—morals—or love fantastically metaphorized, and metaphysically refined—never dramatic, never narrative.

Rhyme came not with the Goths. They have not their language, much less its fashion; moreover, if the Scandinavian origin of Odin be true, the stirps would remain the same; but the subjects rather characterise all nations in a semi-barbarous state, than any one: yet it may be doubted whether all pieces of this dull moral and low class are not of Provençal family.

GASTAM DE FOX, Bishop of Evora, whom Aff. Henriques sent ambassador to Rome, and who was killed by robbers on the way; wrote a treatise upon God and the immortality of the soul, on the concordance between the Sibylline oracles and the prophets, on eternal happiness, purgatory and hell; it was written in Arabic, the language then most prevalent in Spain.—*Barbosa*.

Gonçalo Annes Bandarra.

THE Prophetic Shoemaker of Trancoso. He mistook the power of rhyming for the gift of prophecy. The mob who loved his coarse, rude, jingling jokes, persuaded him to this belief; but the Inquisition undeceived him, and he made his appearance in an auto da fé at Lisbon, 1541. In 1556 he died. At the Braganza revolution, the old prophecies of Bandarra rose again; that restoration of the royal family was found to be there predicted; the governor of Beyra made him a magnificent tomb with this inscription—

Aqui gaz Gonçalo Anes Bandarra, que em seu tempo profetizou a Restauração deste reyno, e D. Alvaro de Abranches lha mandou fazer sendo General da Beyra, anno de mil seiscentos e quarenta e hum.

The Marquis of Niza D. Vasco Luiz de Gama, printed them at Nantes, 1644, when he was ambassador in France, the¹ of D. João de

Castro also edited them; but the Inquisition true to its own infallibility, prohibited them 1581 and 1665.

Paciecidos, Libro 12. Authore, P. Bartholomæo Pareira, Soc. Jesu. Coimbra, 1640.

P. 25. An odd personification of Amorvitus.

It is a dull poem upon the execution of a Jesuit in Japan, with no allusion to any rite or custom of the country, save the names of the idols and the Bonzes.

The hero and the poet were related, and they were both Jesuits. There are some good parts, or rather some seeds, which had they fallen upon good ground would have produced good fruit, here they are poor plants, and the thorns choke them. I read the volume on my Algarve journey, 'twas like the food we found, welcome for want of better.

A Preciosa.

Was written by Sor Maria do Ceo, a Franciscan nun, in the Esperança convent; its false name was a lie of modesty.

She was one of twins, so alike that they were undistinguishable but by voice. Of illustrious family, she at eighteen sacrificed her liberty upon the altar of obedience; to what age she lived I know not, but her birth was 1658; in 1741 she published, and Barbosa in 1752 does not mention her death. The catalogue of her works it were useless to transcribe, only there is a life of Saint Catherine of the cat and wheel, and a second part of the Preciosa.

Hisopaida, by the Dezembargador, Antonio Diniz. MSS.

JOZE CARLOS DE LARA, Deão of the Cathedral of Elvas, to ingratiate himself with the Bishop D. Lourenço de Lencastre, used to attend him with the sprinkling hyssop whenever he went to do duty. Afterward, from some disgust, he ceased this act of supererogation, which however the bishop and his friends of the chapter commanded him to continue. He appealed to the metropolitan, but sentence was pronounced a second time against him. This is the action of the poem. The Deão's successor and nephew, after his death, tried the cause again, and obtained a reversal of the decree. This is given as a prophetic hope to the unsuccessful hero of the piece.

Eight cantos in verso suelto. Permission never could be obtained to publish this poem. Indeed it is surprising that it ever should have been asked, the general satire is so undisguised. It wants all the merit of parody. I discover no learning, no allusions that excite a smile; but of the costume of Portugal there is much.

Donna Bernarda Ferreira De Lacerda.

BORN in Porto, 1595. She had every advantage.

¹ The blank is in the MS. and I am unable to fill it up. J. W. W.

age of birth and beauty. She spoke Latin, Italian and Spanish as with native fluency. She was charitable, daily bestowing liberal and regular alms; pious, for daily she recited the service of the Virgin, weekly communicated, and every six months made a full and general confession; and her confessor affirmed that she had never sullied her soul with one mortal sin. On the Trinity she once delivered an hour-long speech before the most learned theologians, and they declared that she had enlightened their weaker comprehensions. Her fame was such, that Philip III. wished her to become the preceptress of his sons; a task which she modestly and with wisdom declined, not that Bernarda wasted the due knowledge. I have yet to mention her proficiency in the philosophy of the times, of which she penetrated the mysteries; her skill in music, and on every instrument; and her knowledge of the deepest mathematics. Her life was happy, but not extended: at the age of forty-nine she died, having survived, and suffered with due resignation, the death of a dear husband and of part of her children. Her epitaph is not inelegant.

"Fernaõ Correa de Sousa

D. Bernarda Ferreira de Lacerda.

Offerecem aqui mortos quotidiano sacrificio.

E esperaõ o dia da immortalidade.

Naceraõ com honra,

Viverão com applauso,

Morrerão com exemplo.

Felices singularmente ambos,

Elle na sorte de tão insigne mulher,

Ella nos dotes de humã alma tão sublime,

Que sem igual na idade presente venceo a fama das passadas.

Sua erudiçaõ, juizo, engenho,

E a grandeza de seu espirito,

Cantou com heroico estilo

Hespanha Libertada.

Sua piedade, devoçaõ e virtude para con Deos

Desprezo, e esquecimento do mundo

Repetem com saudosa e celestial harmonia

Os ecos das Soledades do Busaco.

Seus escritos saõ seu Retrato.

Suas cinzas nosso desengano.

Foy laureada no Paraizo de Ceo

Em o primeiro de Outubro de 1644."

Samson Nazareno, por Antonio Henriquez Gomez. Ruan, 1656.

A VERY abominable poem, eternally full of such classical allusions as a school boy can make from his History of the Heathen Gods. Gongora and Silveira have been his models. The vile and ununderstandable Machabeo he ranks with Homer and Virgil and Tasso! To read this trash requires great patience and a great mouth—*exempli gratia*—Basilinto, Dragolinto, Torbalonte, Dalibagonte, Balibagonte, Tigaronte, Philibonte, Tagarino, Palestino, Malaquino, Dragontino, a pretty nomenclature!

"De confusos y negros Aqueroses

El Sol se adorna, en tumulos de nieve,

Y en las espesas nieblas de los Bromes

Rebervando rayos sombras bevo.

Diversos noches se introduzen montes

Del Chaos formando monumento breve,

Quedando Apolo, por la linia vana

Difunto entre los brazos de Diana."

P. 134.

There needs no larger pattern of this fustian.

He calls Jonah coming out of the whale a singular Phoenix.—P. 162.

One speech of a Hebrew to the Philistines contains a line of noble pride—

"Si presumis, con ira azelerada

Devorar como barbaros Dragones

De la casa de Dios la estirpe amado

Aun viven en Juda fuertes Leones."

P. 174.

The Philistine who answers,

"despliega al viento

Un Torrente de voz."

One of his giants he calls a mountain of Babylonian members. The broken lances shivered up so high, that they never came down again. There would be no end of picking weeds here.

The author was an enormous scribbler. He says in his preface, that though he had no education, he has taken no small pains with himself, and is in no small degree indebted to nature; and he refers you to separate works to see his proficiency in poetry, the drama, politics, theology, and philosophy.

All semibarbarous people have their Samson, Hercules, The Cid, Guy of Warwick, Roland; they are all of a family.

Sor Maria Mesquita Pimental.

ESPoused herself to the Holy Lamb in a Cistercian convent at Evora, and every day recited the Psalter, for the good of the souls in Purgatory. She wrote the Infancia de Christo, ten cantos in the octave rhyme. The second and third parts, which include the life and passion, exist in MS. at Aloobaca.

[*Menasses Ben Israel.*]

BARBOSA contends that Menasses Ben Israel was a Portuguese, not a Spaniard. Thus are they proud of a man whom they would have burnt: the Jew has left some verses of a tolerant creed, somewhat free in metre as in principle.

"Cunctorum est coluisse Deum: non unius ævi

Non populi unius credimus esse pium.

Si sapiamus diversa Deo vivamus amici,

Dootaque mens pretio constat ubique suo.

Hæc fidei vox summa mea est, hæc crede Menasses,

Sic ego Christiades, sic eris Abramides."

He went to England, and, under the protection of old Oliver, printed three Hebrew Bibles in his own house.

[*Fr. Joze de Natividade.*]

Published Terremoto Destruido, ou Essaido celestial contra os Terremotos, Peste-Rayos, Trovoes e Tempestades. 1757.

La Divina Semana.

I HAVE not yet read this poem; it must inevitably be worthless. The first chapter of Genesis will not bear a paraphrase; it cannot be lengthened without exhibiting the minutiae; it cannot be particularized without becoming ridiculous.

Calderon. El Arbol del Mejor Fruto.

"Who wrote this Auto?" says one of the characters in the Loa—the prelude.

"Quien
sabe, que no es errár
errár por obedezér."

Perhaps this was designed to apologize for the absurdities of writing a mystery.

Psyche and Cupid.

OLD World has three daughters, Idolatry the eldest, married to Gentile, Emperor of the East. Synagogue the second, married to Jew the emigrant, and Faith, a virgin. She the youngest and the most beautiful, is courted by Apostacy, King of the North, but her affections are given to one whom she has never yet seen, Love, the sacramented God. Apostacy says that he has this Love God in his breast, and threatens her on her rejecting him, for Old World her father favours his suit. As he is running after her and her servant Free Will to detain them, Cupid enters with a white veil on, to protect her; Apostacy struggles with him, and roars out in the torments of an inward fire so as to alarm the family. Cupid avows himself to be God the maker of the world. Old World will not believe that Cupid made him, and advances to pull off his veil and see him, but he is stopt by some unseen power. Idolatry and Gentile say that a God made the world, but that if it was him, he must be one of their deities. They get a little further than Old World and then stop. Synagogue and Jew the emigrant say there is but one God the Creator, and they advance beyond Idolatry and Gentile, but that Cupid is him they deny—they stop. Apostacy confesses one God incarnate and precedes all—he asserts that that God cannot be in body and spirit behind the white veil—and then his power also ceases. As they cannot get at Cupid, they vent their anger upon Faith, forces her into a vessel, set sail with her upon the sea of Tribulation, and turn her on a desert shore

with only Free Will her attendant. Here comes the tale of Apuleius—a mountain opens and the palace of the New Jerusalem appears, where Faith—the Psyche of this Cupid—is hymned as mistress; but no one is seen. Faith gives Free Will a candle to search about and find somebody. Cupid blows out the candle, and promises Psyche that she shall for ever enjoy that palace and him, and that all the nations of the earth, yea Gentile and Jew and her sisters shall one day serve her, and that she shall have bread and wine for food if she will love him and never seek to see his face, for seen he will not be. May she see her fathers and sisters? Yes, Cupid will even send doctors and saints and preachers to invite them and importune them to see her. The ship is wrecked—Old World and his family escape by swimming and come to the palace. They see their sister, hear of her happiness, envy and ensnare her. It is a serpent that is her Lord and love, and Synagogue reminds her of what tricks the serpent played in Genesis. Apostacy succeeds in tempting her to the trial, and she promises him if Cupid be not God to be his. Free Will brings the candle, the fatal light of enquiry. Cupid awakes in wrath—the palace is destroyed, and Faith left to her punishment, but she repents, confesses, and Cupid reappears with the Pix and the Cup, the precious gift of his body and blood.

CALDERON has another Auto upon the same subject, the characters differently named, but with little variation of story. He says in his preface that in all his plays there is but one subject and one set of characters. The more merit, then, if he resembles Nature, who with eyes, nose and mouth, makes so many faces, and no two alike.

IN the General Indulgence is a scene between the Prince, Justice and Mercy. The prince asks his companions, though he says he has no occasion to be informed, what he ought to grant his subjects; and by what means they might be best managed. Mercy says the subjects of a government ought to be born under it. Prince. They may be reborn—I give them baptism. Justice. Birth is not enough—they must be strengthened and grow up. I give them confirmation. Mercy. But if they feel sick some remedy must be provided. I will give them the physic of Repentance. Justice. But even if they recover, something is necessary to carry away the effects of the sickness. I grant them extreme unction. Mercy. With all these, Lord, you have provided nothing to eat. They shall partake the Bread of Life in the Communion. Justice. But there must be a Tribunal to govern them—I appoint an order of Priests. But with all these favours they will die away, one by one—they should be perpetuated. I institute Matrimony—and it is so important an institution—that I have just chosen a wife myself!

The Food of Man.

FATHER of the family to his son Adam. "Get out of my house, you villain!" Adam begs in vain for himself, and his brother Emanuel begs as vainly for him,—he is stripped of his wedding-garment—drest in vile skins awkwardly put together and turned out, and Spring, Summer, Autumn and Winter, are all called in and ordered to give him nothing but what he works for. Adam thus desolate and adrift, complains bitterly—he gets upon an eminence and looks about him, and complains that he can see nobody, nor a village nor a house: as he is looking about his feet slip and he falls from a precipice. The Devil and an Angel run at once to catch him, and he falls into the arms of both, they quarrel for him, and the one calling Appetite and the other Reason to supply their places, both leave him. Adam soon quarrels with Reason and turns him off—and then he quarrels with Appetite because Appetite gives him nothing to eat, but he is much surprised that he cannot get rid of him as easily as he did of Reason. Appetite sticks to him in spite, and advises him to go a begging. He begs of Spring, and Spring gives him a spade—of Summer he gets a sickle—of Autumn a pruning-hook—of Winter a shepherd's staff,—sorry alms!—and Appetite goes to hunt the fields for food, while poor Adam soliloquizes upon his hard lot, when trees, and fish, and fowl, and beasts grow and live without care. Reason comes to explain the cause of this difference, and with such effect, that when Appetite returns with some wild herbs, Adam abuses him: they fight, and Adam gets the better and turns him off. Reason then advises Adam to go to law with his father, who, he says, is obliged to find him food. An Angel is retained for him—the Devil counsel against the plaintiff, but Adam wins his cause and the father settles upon him Oil, Bread, Wine, and Lamb. Mount Olivet is to supply the oil, Emanuel the Lamb, the bread and wine is to be Emanuel's own body and blood—a scene opens and shows the Pix and the Cup—and so ends the Mystery.

Los Amantes de Teruel. Juan Yague de Salas. Valencia, 1616.

VERSO suelto—but each paragraph ends with a couplet.

Canto 1. Four Franciscans mobbed at Genoa. Marzilla protects them. They relate the history of their Saint—somebody else the conquest of Spain by the Moors.

2. The recovery of Sobrarbe and some account of the Kings of Aragon and the families who peopled Teruel.

3. Marzilla and the Friars embark. His men relate how Marzilla and Segura loved and were separated—he going to seek his fortunes and she promising not to marry before seven years shall be expired. He went to Jerusalem with Frederic II.

4. History of the Jews and the wonders of Solomon's temple.

5. Destruction of Jerusalem. Sifandino has now got it, and Marzilla takes prisoner his son Solipino.

6. Sifandino yields up the Holy City in exchange for Soliphino, and Frederic appoints Marzilla to the command of four galleys: and so ends the man's story. 146. A scandalous picture of Fame.

7. The Devil—a council below. P. 178, some puzzling reasoning of the old angel.—What now frightens him is the Friars on board; he had a great dread of a Franciscan establishment in Spain. P. 180, possibly seen by Milton "*all is not lost!*"—Clumsy mixture, making Pluto his majesty who sends off Satan. 186, the Merlin's cave almost of Spenser.

8. A storm, of course, and the Devil appears in angel's shape and orders them, Jonah-like, to throw over the Friars—which the pilot does before Marzilla has time to prevent it. Then the Devil laughs and prophesies much misery to Marzilla, and the marriage of Segura. The shipwreck.

9. Marzilla and one companion enter a cave of banditti, when they deliver the four friars and a lady called Felicia, whose bridegroom has just been killed. He conveys her to her father and there relates what happened to him in and after the storm—which indeed was so extraordinary as to be worth relating, this gentleman meeting the very same adventures as Ulysses had done before him.

10. Felicia falls in love with him and talks to her nurse. On making the discovery she is compared to a mother fainting at the news of her son's death. It is the most comical of similes, describing in seventy-two lines the whole anatomical process of a fit—and how she recovers at hearing the news is false—how the neighbours crowd round her, and when she is well go about their own business. Marzilla goes on with his history—his improvements upon the Odyssey are all that need be noted. A hermit gives him some goat-skin bags. He comes into a sea where the vessel is becalmed among an army of sea-monsters that approach to eat the crew. Then he blows these skins full and hangs them at the prow. The great fish tug at them taking them for men, and so hawl on the vessel for four days till it is out of danger—then he cuts the bags away.

11. He tells the Cyclops that his name is I myself, and the same foolish blunder is made by the giants. Here he leaves Homer and follows Lucretius. They arrive at the Syrtis. The Poet is well informed, but never man so catalogued all his knowledge. He describes the Sand Columns, temple of Jupiter Ammon and a speech of Marzilla meant as an improvement upon Catullus. O dog-dog-impudent beast brute!

12. The serpents destroy his followers. Another wreck, which leads him to the cave and concludes the story. Felicia's love increases. The story then hops to Teruel: seven years are gone, and two months and more and Segura is urged to marry. She earnestly longs to know

what is become of Marzilla, and Axa, her maid, offers to show her.

13. All the crimes of Eriotho are heaped upon this Arabian witch. First she shows all the descendants that are to be of Marzilla's family. Nothing was ever more quaintly absurd—Captains, Hidalgos, Secretaries, Deans, Archdeans, Professors, Fiscals, Priors, Abbots, Provincials, &c., &c., Bishops, Archbishops, and one Pope. Then pass the dead comrades of Marzilla; then the three survivors and he himself sick in bed of Felicia, to whom he gives a ring. Mad with jealousy, Segura insists on being married. Acafra is her husband, and the ceremony is performed with all ill omens.

14. Marzilla dreams of Segura, and determines to depart. Felicia attempts to detain him. She says the given ring implies a promise of marriage. She prays—she imprecates upon him all the curses that have ever fallen upon man, enumerating as many as she can recollect in about 150 lines, from all authors, ancient and modern.

“que era
Felicia muy leyda en varios libros.”

She prays that all the curses in the 108th Psalm may fall upon him—that he may die in his sin—like Bertram Ferrerio, and she explains it more broadly than Mr. Shandy did—lastly, that he may be damned eternally—and so she dies: indeed the rumour of his departure had made her cataleptical, and when she saw the dust of his horse's heels, all was over.

15. At that time when—we have fifty-four lines to say at what time—Segura was preparing for her marriage. She is working the story of Ariadne—p. 405, perhaps Beaumont and Fletcher had seen this poem. Great festivals—bull fights—a mast erected with four varas of green taffety, twelve silver spoons (*cuoharas*) and covered prizes for who can climb, and a pigeon to be shot at for a cross-bow. The mast has been well greased; one of the bulls which has fire on his horns runs against it and it is burnt. The best and bravest bull Marzilla kills—and discovers himself.

16. Disguised, Marzilla goes to the wedding supper, and hides himself in the bedroom. Segura has vowed her wedding night to heaven, and Acafra goes to sleep. Marzilla speaks to her—upbraids her—all is explained—he begs a kiss, which she refuses—it is besought and denied with equal obstinacy, till he dies for grief. Acafra rises, and with her carries the corpse to his father's door, where they leave. A huge quarrel arises between his three friends for his sword—that Ovid may be imitated. They refer it to K. Jayme, then in Teruel, and he makes it the reward of which shall do best in the conquest of Valencia.

17. Segura wrapt up goes to the funeral, and gives Marzilla's corpse the kiss, in that act she dies, his life on hers, his hands in her grasp,

they are buried in one grave; the Franciscans build a monastery in Teruel, go to Valencia and preach in a mosque.

18. The Alfaquis complain to K. Zeyt Buzeyte of the missionaries, he sends for them, and they beg leave to talk to him: they give him a learned dissertation upon God, that there can be only one, and then comes the Trinity, the creation and the nature of man, all the absurd analogical whims of the day. Then they abuse the *unalphabeted* Mohammed, accusing him of idolatry among other crimes,—a character drawn with that scandalous ignorance, or more scandalous impudence of wilful falsehood, with which those writers have almost invariably treated the legislator of Arabia; the Moor hears them with much curiosity and more patience, and he sends them to prison, hearing that the enemy approach.

19. The Friars, Pedro and Juan, are brought out, and go on about the Trinity, which they prove by all absurd analogies, and the mystical way in which the declension of *Jesus* includes the word *sum*; when they have done, the king orders their heads to be cut off: Heaven opens and the angels carry them a crown a piece, and up they go to wear them.

20. K. Jayme went a hunting, and follows a boar into a cave, and finds an old Astrologer and hears a prophecy.

21. The prophecy goes on with the history of Aragon. Jayme takes several small towns in Valencia.

22. The siege of Valencia.

23. Ditto continued.

24. The city surrenders; then the three competitors for Marzilla's sword come to the king for sentence, he rewards them all, and takes the sword himself.

25. Three hundred and thirty years after the martyrdom of Friars Pedro and Juan, a Franciscan, Vicent Gomez, having been cured of a tertian by drinking well water which had wasted their relics, set about getting them canonized, for which laudable end he got an authentic account of their lives, deaths, and miracles at Valencia, and also another at Teruel, obtaining a commission from the Nuncio.

Dirigida a Pedrellas Arcediano
De aquesta Catedral, y de la Santa
Cruzada Comissario, y por el Nuncio
Digno Subcolector de la Apostolica
Camara, y gran Doctor en Theologia.
Y yo nombrado fui sin mereerlo
De aquesta justa comission notario
Por ser de la Ciudad el Secretario.

Thus fortified with document, an embassy is dispatched to Rome; on the way they find a knight in bed in a castle, very bad with a quartan, a fine patient! out come the relics, and he takes a dose of the cold bone broth, with the proper texts from the four gospels. The cure is instant; overjoyed, he asked whose are the relics, and where they came from; from Teruel—Teruel, says he—

Es acoço Teroli de quica dise
El reifran por aca Tiral Tiroli
Pen e vini cari e genti peggier ?

No, said Friar Vicent, that proverb is true of the German Tyrol; but not of Teruel. If you will give me leave I will tell you a thousand excellencies of Teruel. So he relates all about it, how many parishes, churches, charities, &c., &c.

26. And moreover what great men have been Teruelites,—a string of names; what relic riches the city possesses, this brings it round to Friars Pedro and Juan; some of their miracles are related; the Knight is greatly delighted and edified. The Friars proceed on their way to Rome, and the poem ends.

The Constable makes a favourite metaphor with this poet; winter is the alguazil of the waters; Felicia's eyes are the alguazils of love; death is God's alguazil.

Manoel Thomas.

He was *quarto neto* of the Manoel Thomas who at twenty-two months spoke Latin, and of whom Garcia de Resende speaks—

"Em Evora vi hura menino
Que a dous annos não obegava,
E entendia, e fallava.
E era ja bom Latino,
Respondia, preguntava :
Era de maravilha
Ver seu saber e fallar,
Sende de vinte e dous meses,
Monstro entre Portuguezes
Para ver para notar."

M. Thomas was born at Guimaraens—but his life was past at Madeira, where the son of a farrier killed him 1665, at the age of eighty.

O Phoenix da Lusitania, by Manoel Thomas.

BOOK 1. A description of Europe and a history of Portugal. The tale of Inez de Castro told as much at length as by Camoens, and not worse, though quite badly enough. Much mythological or classical allusion. A full and sonorous verse, but no passage that detains with approbation.

2. He, the author, Manoel Thomas, takes a walk at Madeira, and comes to a cavern, and rings a bell, and follows an old man to a garden and a palace; and he complains to the old man about Portugal, and asks him when her oppressions shall cease, and the old man makes him look in a mirror, and then he sees the Terreiro do Paço and a great mob—and the old man shews him all the heroes who are to assist in delivering Portugal. The trisyllable rhyme often occurs.

3. The Braganza revolution in Lisbon and the chief provincial towns.

4. The first six stanzas translatable. John leaves V. Vicoça, and enters Lisbon; good Ovid-

ian poetry. The revolution accepted in the remainder of the provinces, and in the colonies. There ends the old man, and M. Thomas goes home and finds it all true.

5. Manoel Thomas goes to bed and sleeps. Morpheus comes to him, and goes on with the history. The proclamation of John, and the exploits of some Madeira-Portuguese; very sleepy work.

6. M. Thomas slept so long that Morpheus wanted to leave him and go home, but before he went he brought old Tagus to go on with the story—skirmishes—attempt on towns and all so unsuccessful that down went Envy to the Devil—provokes him, and off he sends Discord to the palace of the Bues Retiro—then she wakes Philip. He makes great preparation—and John sends to defend the frontier.

The last stanza of each canto always speaks of the Phoenix—and usually it is the last line.

7. Skirmishes and battles. Old Tagus is a dull newsmonger.

8. M. Thomas is writing all that Tagus told after the old gentleman's departure—when a huge armed giant enters—so terrible to sight that he dropt the pen in fear. The apparition bade him go on, for he was Mars come from the fifth heaven to aid him and the Portuguese—he drops Manoel Thomas upon the Estralla mountain that he may see all.

9. Stanzas 5 and 7 true. Stanza 42. A Jesuit engineer.

10. The cattle of Montijo.

Dull, dull—deadly dull.

[Portuguese Language.]

THE *Latinistas* condemn superlatives, such as *bonissimo, malissimo, grandissimo, humilissimo*, and insist upon the Latin anomalies, *optimo, pessimo, maximo, humilimo*, &c. This mode carried through the language, of trying Portuguese by Latin analogy, is one cause of the corruption of the language. Says ANTONIO DAS NEVES FAXEIRA, "This people are not content that the Portuguese language, as daughter of the Latin, should have the flesh and the bones of the parent, but they would give her the skin, and the confection, and the features. A language all of grave and serious words," (says he,) "would be fit for a Carthusian convent, not for the mixed business and conversation of the world."

The Purists excommunicate certain words capriciously.

The extravagant praises lavished upon each other by Portuguese writers, produced disappointment in the reader and disgust, and ruined the flattered.

Even now it is not very difficult to procure the original editions of the best authors, scattered as they are over Europe, so little national reading is there.

As a language, the Portuguese has about a due proportion of vowels and consonants—bones enough for solidity, not all bone like the German.

This eldest daughter of the Latin has been

the servant of the Goths and the slave of the Moors.

There is a fashion of language. The choice of expressions of the best authors in Portuguese, were aped affectedly in conversation; thus they became trite and vulgar. Fellows who could not ride Pegasus, made use of his trappings, and dirtied them, and wore them to rags and shabbiness.

An affectation of French words has brought the vernacular ones often into disuse, and the puppies of the day call the legitimate words of the old authors, the "wells undrilled" of Portuguese, gothic, and rusty, and obsolete. A French dictionary is now more necessary than a Portuguese, to enable our youth to understand their native tongue. This alters the construction of the sentences. The Portuguese is an inverted syntax, not difficultly perplexed, but well varied; the French, a straight-forward phraseology: thus translations have impoverished and debased the Portuguese.

Three epochs in the language.

1. From the foundation of the monarchy to Afonso V., four hundred years.
2. ——— to Sebastian.
3. ——— to the present day.

Camões.¹

He treated the language like a man of genius, supplying its defects. To nouns only plural he gave a singular; changed the termination of proper names for the sake of euphony; lengthened, or abbreviated words, and made them from the Latin. "Sometimes," says ANTONIO DAS NEVES, "he abused this liberty, and coined words almost macaronic." He revived obsolete words also.

These are merits which escape the notice of a foreigner. We look at Camões as a dim-eyed man beholds a cathedral. He catches the general plan, and the stronger features; but the minuter parts, the numberless ornaments escape him: he sees an arch indeed, but the capital and the frieze elude his eyesight; he beholds the battlements, but he cannot see the Caryatides that form them and their varying attitudes of beauty. We build with ready materials, but Camões dug in the quarry, and hewed the stones for his edifice. Camões called Barros his Ennius, and the frequent perusal of his *Decades* kindled his imagination. By studying the same author, Vieyra acquired his power of language.

In the Hospital de Letras, Camões is complaining of four translators and two commentators. The Bishop Thome de Faria, who translated him into such Latin that *mais parece Romance Punico que Romano*. But if one Faria lessened him, another as extremely magnified him,—Manoel Severim de Faria, in his life. Macedo was the other translator, who rather travestied than translated him. Besides these was a Castelhão, and a Franchinoti, who, as they

made him lose his name, do not deserve to have their own mentioned. Of the commentators, Manoel Correa was too short, and Manoel de Faria too long. "But I," says DON FRANCIS MANOEL, "from my friendship think it short," though his trouble was not, for more than twenty years did he study this book. There are besides MSS. commentaries of João Pinto Ribeiro, and another of Ayres Correa, corrected by Frey Francisco do Monti. Besides, Camões complains of the Abbot João Soares, and the Samaritão Manoel Pires, for an Apology and a Defence, "for which God forgive them!" "Are there more Camoistas?" says LIPSIVS. *Author*. "One Rolim, and one Gallejos." *Lipsius*. "Both learned men, as I have heard." *Boccacini*. "Both, like many of our time, very learned, *que sempre sabem o que não importa*."

Besides, he complains that certain booksellers have had little conscience enough to bind him up with the Sylvia de Lizardo!

Vieyra.

"LIKE Seneca, he corrupted the oratory of his countrymen, but not the language, which he alone enriched as much as all the poets."—FR. DIAS.

Corrupted! Vieyra is the Jeremy Taylor of Portugal.

Can the Arte de Furtar be his? It wants the flow, the fulness, the flood of language, the life, warmth, the animation of spirit.

His is a rapid style; he runs, yet is never out of breath: it is a current that hurries you on. A compressed sententious language would, in a fourth part of the words, express the meaning: perhaps the reader would not gain time: he must pause and ponder as he proceeded, the galley may equal the speed of the brig, but the one sails easily along, and the other is impelled by the tug and the labour of arms.

The Cid to his Sword.

"Y QUANDO alguno te venga
del torpe fecho enojado,
fasta la Cruz en mi pecho
te escondere muy ayrado."

JUAN DE ESCOBAR'S *Collections*, ff. 4.

"TODOS cavalgan a mula,
solo Rodrigo a cavallo;
todos vieten oro y seda.
Rodrigo va bien armado;
todos espadas ceñidas
Rodrigo estoque dorado;
todos con sendas varicas,
Rodrigo lança en el mano;
todos guantes olorosos
Rodrigo guante mallado;
todos sombreros muy ricos
Rodrigo casco afinado,
y encima del casco lleva
un bonete colorado."—ff. 10.

¹ In the earlier extracts the MS. has almost invariably Camoes. J. W. W.

"JUSTICIA buena rey te pido
que aquel que non la mantiene
de rey non merece el nombre
nin omer pan a manteles,
nin que le sirvan los nobles."—ff. 12.

"Todos eran fijos dalgo
los que Rodrigo traya,
armas nuevas trayan todos,
de una color se vestian,
amigos son y parientes
todos los que le seguan."—ff. 17.

"A LA carta de Ximena
responde el rey por su mano,
despues de fazer la Cruz
oon quatro puntos y un rasgo.
aquestas palabras finca."—ff. 29.

"Si figo prometo dalle
una espada y un cavallo,
y dos mil maravedis
para ayuda de su gasto.
si fija, para su dote
prometo poner en cambio
desde el dia que naciere
de plata quarenta marcos."—ff. 31.

"PARA salir de contray
sus escuderos vistio,
que el vestido del oriado
dize quien es el señor."—ff. 31.

"Dos patenas lleva al cuello
puestas con mucho primor,
oon San Lazaro y San Pedro
Santos de su devocion."—ff. 31.

"Y Los cabellos que al oro
disminuye su color,
a las espaldas echados
de todos hecho un cordon."—ff. 31.

The Cid went to the Cortes at Toledo.

"Con trezientos cavalleros
todos fijos dalgo son,
todos vestidos de un paño,
de un paño, y de una color."—ff. 120.



The Cid's last Orders.

MANDO que no alquilen
plañideras que me lloren,
bastan las de mi Ximena
sin que otras lagrimas compren.—ff. 154.

Aquí del Rey, señores! ¿por ventura
Fui yo Cain de mi inocente hermano?

E Mate yo al Rey Don Sancho el Castellano?
¿O sin alma signe falsa escritura?
¿Pusome acaso en la tabilla el Cura?
¿No soy hidalgo y montañas Christiano?
TOME DE BURGUILLLOS, ff. 28.

[*Alphonsus ad Valentiam Abi Ahmedo parciit.*]

"ANNO denique Egriz 487, Christo 1094
quum Imperator Alphonsus maximo adducto ex
eroitu, ad urbem Valentiam castra posuisset, lau-
datus Ben Althaherus annis et virtutibus plenus
decessit. Ferunt Valentinos post toleratam per
dies aliquot obsidionem, urbem Imperatori tradi-
disse his nempe conditionibus; ut in primis pop-
uli vita et libertas una cum bonis servarentur;
deinde ut Prætor Abi Ahmedus Ben Giaphar Ben
Hagiaph Almoaphereus neque fortunis, neque
dignitate ullo pacto deturbandus esset. Annuit
tunc Imperator; sed anno vix exacto Abi Ahme-
dum tota cum familia in carcere inclusit, verbera
et mortem, ni pecuniam publicam traderet, mi-
natus. Quum autem id frustra tentasset ad flam-
mas eum cum uxore et filiis damnavit; quibus
tamen Alphonsus, unanimi Christianorum et Mo-
hametanorum deprecatione motus pepercit."—
BEN HAIAN, *apud CASTELI*, tom. 2, p. 43.

[*Etymology of the Tagus.*]

FRANCISCO DE PISA has a strange etymology
for the name of the Tagus. Dismissing the opin-
ion that it was so called from King Tagus in the
fabulous age of Spain, he says, "*mas probable es
que aya tomado el nombre de Carthago que oy es
llamado Cartagena, por caer en la provincia Car-
thaginense.*" This was a notable guess of St.
Isidorus.—*Descripcion de la Imperial Ciudad de
Toledo*, lib. 1, c. 6.

[*Voltaire and the Cid of Corneille.*]

ACCORDING to Voltaire, Chalons, a secretary
to Mary de Medicis, who had retired to Rouen
in his old age, advised Corneille to learn Spanish,
and proposed the Cid to him as the hero of a
tragedy. There were two Spanish plays upon
this subject. El honorador de su padre by Dia-
mante (?), and El Cid by Guillende Castro, the
latter the latest, and then much in fashion.

Corneille's play is full of anachronisms.

Joan IV.

"THE King," says FLECKNO, "is an honest
plain man, changing nothing of the Duke of Bra-
ganza by being King of Portugal; faring as
homely as any farmer, and going as meanly clad
as any citizen, neither did he ever make use of
any of the crown wardrobe since he came unto
the crown. His ordinary exercise is hunting and
music, never omitting the first every Monday,
nor the second every day after dinner, for any
business. But for the Queen, she has more of
the majestic in her, and if she be not king, her
ambition 'twas that made the king. She has a

goodly presence, a stately gait, and uses the Trowel in painting with better reason than any other ladies do the pencil. Having an epilepsy (erysipilis, I suppose), makes one side of her face redder than the other (like the sunny side of fruit) did not her painting make both sides alike."—*Relation of Ten Years' Travel*, p. 57.

"COPLAS porque el Viernes Santo vido a su Amiga hazer los ñudos de la passion en un cordon de seda."—*Cancionero*, ff. 80.

"Gran belleza poderosa
a do gracia no esquivo,
destreza no fallacio,
hermosa que tan hermosa
nunca en el mundo nacio.
Oy mirandos a porfia
tal passion passe por vos
que no escuche la de Dios
con la ravia de la mia.

"Los ñudos que en el cordon
distes vos alegre y leda
como ñudos de passion,
vos los distes en la seda,
yo los di en el coraçon.
Vos distes los ñudos tales
por nombrar a Dios loores,
yo para en nombre de amores;
vos para sanar de males,
yo para crecer dolores."

JUAN ALVAREZ GATO.

Toledo.

"Entre las obras que dezo hechas en nuestros dias Joan Gutierrez Tello, Corregidor, fue una el rastro nuevo donde se venden y matan los carneros, dos dias de cada semana, y algunas vezes mas. Poco mas abaxo deste sitio, es otro menor rastro donde se mata oveja para gente pobre, o para moriscos."—FRANC. DE PISA. *Desc. de Toledo*, lib. 1, cap. 22.

[Alcafer of Toledo.]

FRANCISCO DE PISA says, "that the King gave the Alcafer of Toledo in charge to the Cid, with a guard of a thousand Castilian hidalgos, and that he was the first Alcaide of Toledo after its recovery. The Cid afterwards put another knight in his place, and took for his place of abode the houses near, which in Pisa's time were called S. Juan de los Cavalleros."—*Desc. de Toledo*, lib. 1, cap. 17.

Raderic.

PLENTIFUL, or rich in counsel or advice; or liberal in yielding remedy or redress. Raderic by travelling into Spain became Rodrigo, and lighting into Latin was made Rodericus."—VERSTEGAN.

RODERICUS, Ροδερχος. Rode-rijch. Quietà pollens.

[Slaves of the Isle of Ferro.]

THE slaves in the Island of Ferro live chiefly upon milk and cheese of goat's milk, says THEVET, *France Antartique*, ff. 11. "Quelque demy philosophie, on demy medecin (honneur gardé a qui le merite) pourra demander en cest endroit, si usans de teller choses ne sont graveleux, attendu que le lait et fromage sont matiere de gravelle, ainsi que l'on voit advenir a plusieurs en nostre Europe: je repondray que le fourmage de soy peut estre bon et mauvais, graveleux et non graveleux, selon la quantite que l'on en prend, et la disposition de la personne. Vray est qu'a nous autres, qui a une mesme heure non oontens d'une espeece de viande, en prenons bien souvent de vingt cinq on trente, ainsi qu'il vient et boire de mesme, et tant qu'il en peut tenir entre le bast et les sangles, seulement pour honorer chacune d'icelles, et en bonne quantité et souvent; si le fourmage se trouve d'abondant, nature desju grevée de la multitude, en pourra mal faire son profit, joint que de soy il est assez difficile a cuire et a digerer; mais quand l'estomach est dispos, non debilité d' excessive orapule, non seulement il pourra digerer le fourmage, fust-il de Milan, ou de Bethune, mais encores chose plus dure a un besoing."

[La Hermandad vieja y nueva.]

"La Hermandad vieja de su primer principio no fue ordenada o fundada por los Reyes, sino por los mismos pueblos de los montes; aunque despues fue confirmada por los Reyes y privilegiada. Y esta solamente la ay en tres pueblos, es a saber, en esta ciudad, y en Ciudad Real, y la villa de Talavera. Fue confirmada por el Rey Don Fernando el Santo, circa de los años del Señor 1265: y para perpetuarla la dotó de cierto derecho, que es assadura mayor y menor, esto es una cabeza de cada hato que passa por los montes. El nombre de assadura por ventura fue tomado de la parte por el todo: o segun parecer de algunos, corrupto el vocablo se dize assadura, por dezir passadura, esto es, por los ganados que pasan. Fue esta santa Hermandad instituyda por escusar las muertes y robos que ciertos ladrones, llamados Golfines (que eran muchos en numero), hazian en toda esta comarca, acogiendo a los montes, donde por su espesura y grande aspereza se hazian fuertes, sin que nadie los pudiese entrar. Tiene esta Hermandad su Cabildo, y se rigen los hermanos por antiguas costumbres y fueros: reside el juzgado en la misma car cel donde ay su sala (y donde se ponen en prision los malhechores que hazen dano en los despoblados); eligen entre si Alcaldes, y un quadrillero mayor, y otros oficiales.

"Mas la Hermandad nueva es la que ordenaron los Reyes Catholicos Don Fernando y Doña Ysabel año de 1476, y en el de 1478, a imitacion de la vieja, o alomenos la acrecentaron y favorecieron, aviendo comenzado en tiempo del Rey Don

Enrique su antecesor : y se ordeno contra los salteadores y ladrones que acometen en el campo. Esta la ay en todo el reyno, y se rige por leyes y pragmáticas que vienen en la nueva recopilacion. No tiene Cabildo de por sí, sino que la ciudad en su Ayuntamiento cada año nombra dos Alcaldes, il un año a un Regidor, y un Ciudadano, otro año a un Jurado y un ciudadano alternativamente. Tienen su escrivano y quadrilleros, con todas las libertades y excelencias que le concedieron los dichos Reyes Catholicos sus instituydores.”—FRAN. DE PISA. Desc. de Toledo, l. 1, c. 23.

ALVAR FANEZ is mentioned in some rude old verses which Sandoval has inserted in his history. It is to be regretted that he did not give the whole poem, instead of only the introduction.

“Hismaelitarum gentes domuit, nec earum Oppida vel turres potuerunt stare fortes. Fortia frangebatur, sic fortis ille premebat, Tempore Roldani si tertius Alvarus esset Post Oliverum fateor sine crimine rerum, Sub juga Francorum fuerat gens Agarenorum, Nec socii chari jacuissent morte perempti. Nullaque sub oculo melior fuit hasta sereno. Ipse Rodericus nio Cid semper vocatus, De que cantatur quod ab hostibus hand superatus,

Qui domuit Mauros, Comites domuit quoque nostros,

Hunc extollebat, se laude minore forebat. Sed fateor verum quod tollet nulla dierum, Meo Cidi primus, fuit Alvarus atque secundus.”
Prefacio de Almeria. Sandoval, t. 2, p. 276.

Vargas y Ponze.

“Un fantasma de honor tu pecho embarga. Nuestro amor nada importa a los que yacen : mas alla del sepulcro de consortes no hay lazo conyugal : juntas no arden antorchas vivas que alumbró himeneos con las muñecas del feretro espantable. ¿Te juventud sin par la corda lima de amargo llanto destruirá incesante ? Ingrata a tus abuelos y á ti impia contigo acabas el mejor linage. Busca en el seno de un ilustre esposo quien repita su imagen con tu imagen en dulce prole ; quien con ella sea fuente de gustos, dique a los pesares.”

D. Josef de Vargas y Ponze.

“¡Y que amargo tozigo le preparas al gran Musa de amantes padres superior dechado ! Acaso, Abdalaziz, en este punto al inculto califa cuenta ufano tus acciones sin par de generosas ; tu el primero al dudoso desembarco, el primero en la lid del Guadalete, de Merida tenaz al rudo asalto, y de tu alfanje belicosos despojos

cadáveres sin cuento de Cristianos. Acaso asiendo la prolixa barba, perjurada jamas, tremala mano, por su vida promete al gran califa que, sus arabes fuertes tu guiando, las puras aguas del samio Tiber placidas hinchen musulmanes baños, y de solo su trono abriga Europa del Escita al Francoes reyes esclavos. Ya de Pedro el califa ve mezquita el templo ; el capitolio su palacio. Por ventura aquel padre, que en su mente vivo esta Abdalaziz qual a su lado, pisa este instante con desnuda planta ¡ o Meca ! tu tremendo santuario : y ante la tumba que feliz custodia humanos restos del Profeta santo lagrimas vierte, quema suave aroma, y ofrece dones por lograr los años . . . de un prevaricador, de un hijo iluso que marchita sus votos y sus lauros.”

“Esta es Lisboa prezada, miralda, y leixalda, si quisieredes carnero qual dieran al Andero, si quisieredes cabrito qual dieran al Arçobispo.”

FERNAN LOPEZ, p. 205.

[Unholy Comparison.]

“De que em pouco espaço lançon aquelle fidalgo o espirito, que tão cedo não ouvera de fazer fim. O nobre e valente barão, verdadeiro Portuguez, de quantos então foste praximado, dizendo que por tu sandice et aridez, que poderas bem escusar a peleja et te ver em salvo com as outras naos, te ofereceste a tão mortal perigo. Porem não foy assi, mas, como falaria o common povo dizendo, que assi como Jesu Christo morrera por salvar o mundo todo, assi Ruy Pereira por salvarem dos outros.”—Ibid., p. 239.

[Self-defence.]

“As armas defensaveis de todos erom baci netes de canal, delles com caras, delles sem ellas, et solhas, et loudeis, et ootas, et faldosens et pancoiras ; et de ferir lanças et fachas de ferro et de chumbo, et delles, machados, quem os podia aver.”—Ibid., p. 93.

FAVILA's fate is related in one of the flattest of the old bald ballads.

“Muerto era esse buen Rey, don Pelao era llamado, que gano de lo perdido por Rodrigo desdichado. Enterraron lo dentro en Cangas : su hijo heredo el reynado, don Fabila se llamava, meto del otro preciado,

dos años reyna no mas,
 porque era muy liviana.
 Amava mucho la capa,
 mas que conviene a su estado.
 Corriendo la montería
 un gran oso avia hallado :
 matalo quieren los suyos ;
 Favila les ha mandado
 que ninguno mate al oso,
 que el solo quiere matalo.
 Luego arremetio a el
 a los brazos han llegado,
 mas por la su desventura
 el oso lo avia matado."

The Conde de Saldueña prophesies this event to Pelayo in his usual grandiloquous style.

"Despues de tus entrañas dulce prenda,
 Mal divertida en venatorios daños,
 Quando de un monstruo el fin su error pretenda
 Marchitara el verdor de tiernos años."
 El Pelayo, c. 3.

Sancho, the son of Fernando II. of Leon, met with a like death, and his fate is told in a viler verse than that of Favila.

"Hic requiescit Sanccius mansuetus et agnus,
 Quem dirus Urus levit, et dira Mors oppressit."
 Prustas de la Hist. de la Casa de
 Lara, p. 621.

Miguel de Barrios.

"Salen de aquellos asperos gigantes
 Los rios Deva y Ove candalosos ;
 Ierto cristalino, Ezla erizado,
 Pisuerga noble, y Nubis regalado."
 Metros del Imperio y descripoion de
 Espana. Coro de las Musas, p. 133.

CHRISTOVAL DE MESSA,¹ in his poem upon the Restoration of Spain, represents the soul of Rodrigo in bliss as appearing to Pelayo in a dream, and exciting him to undertake the deliverance of his country.

"Bazar al punto de la excelsa cumbre
 Resplandeciente armado vee un guerrero,
 Todo cercado de celeste lumbre,
 De mas luzientes armas que de azero :
 Ageno ya de la mortal costumbre,
 No sangriento, o cruel, aspero, o fiero,
 Que le dixó, A sobrino, Goáo, amigo,
 No conoces per dicha al Rey Rodrigo ?

"Pelayo respondia, que nueva forma
 Muestras, y en tanta luz tan claro aspecto,
 Que del antiguo tuyo desconforma,
 Dime, por que razon, por qual respeto ?

Tu me aconseja agora, tu me informa,
 Pues ya gozas de estado tan perfeto,
 Y en esta santa empresa de importancia
 Da suficiente lumbre a mi ignorancia.

"Quiso abraçarlo, y estendio la mano,
 Y tres vezes huyo, qual sombra o viento,
 Y tres abraço solo el ayre vano,
 Quedando defraudado de su intento :
 No es este, como piensas, cuerpo humano,
 Replica el Rey, ni humano movimiento,
 Mas forma simple espiritu desnudo,
 Libre ya del mortal terreno nudo.

"En aquesta immortal sitio en aqueste,
 En aquesta Ciudad de gloria y canto,
 Indino cortesano soy celeste,
 Que por divina gracia alcançe tanto :
 Y Dios manda que a ti tambien se apreste
 Asiento aqui, como a guerrero santo,
 Que es el lugar de los guerreros justos,
 Monarcas y magnanimos Augustos."
 Restauracion de Espanha, l. 2, ff. 19.

St. Catharine.

"Como Dios crio de buelo
 lo soberano y profundo
 para remedio del suelo
 dos nortes puse en el cielo
 que governasen el mundo :
 Uno su madre, pues ello
 de gracia a todos abunda ;
 otro vos sacra donzella,
 que en el cielo despues della
 no teneys otra segunda."

RODRIGO DE PURELA, Can. Gen.,
 p. 199.

"QUANDO Dios determino
 que su hijo aca viniessa,
 dos virgines escogio,
 una de quien el nacio,
 y otra que su esposa fuesse :
 Para madre y por mas cosa
 tomo a la virgen preciosa,
 sobre todas la mas dina ;
 y a vos Santa Catalina
 como a reyna por esposa."

DIEGO DE PADILLA, *ibid.*

[Arms and Objects.]

"Sirva en buen hora,
 Y la frente cobarde al yugo tienda
 El debil y estragado medio dia :
 Hijos, vosotros, de estas asperezas,
 A arrostrar y vencer acostumbrados
 De la tierra y los cielos la inclemencia,
 ¿ Temblareis ? ¿ Cedereis. No. Nuestros brazos
 Alcén de los escombros que nos cercan
 Otro estado, otra patria, y otra España
 Mas grande y mas feliz que la primera."

QUINTANA.

¹ Thus the name is spelt in this volume, though in his former poem of *Las Nuevas de Tolosa*, and in his later *El Patron de España*, it is written *Mesa*.

[*Prowess of Woman.*]

"*Mal pudieran las debiles mugeres
Resister al halago lisonjero
Del Moro vencedor, quando sus armas
Domaron ya los varoniles pechos.*"

PELAYO. D. Manuel Josef Quintana.

[*"Joglares," or "Popular Poets."*]

SARMIENTO describes the only collection which he had seen as containing one hundred and two Romances in an old style and in eight-syllable verse. This is Escobar's. He delivers it as his opinion that the popular ballads of the twelve peers, Bernardo del Carpio, Ferran Gonzalez, the Cid, &c., were all composed shortly after the times of the heroes whom they celebrated, and were what the Copleros, Trouveurs, Joculars, and, in short, all the common people sung at their entertainments. That these, not being written, were subject to frequent alterations as the language of the country altered, and thus when at length they were committed to writing, the language was different but the substance remained the same. In support of this authority which he assigns to them in point of fact, he observes that the *Coronica Geral* frequently cites the *Joglares* or popular poets. Their present form he assigns to the end of the fifteenth century.—*Memorias para la Hist. de la Poesia*, § 546-8-50.

[*Gonzalo de Cordova and Martin Alfonso.*]

GONZALO DE CORDOVA passing through Bragosa was entertained at the house of Lopo de Sousa, who sent her son Martin Alfonso, then a youth, to accompany him some stages on his journey. When they parted, Gonzalo would have given him a gold chain from his neck—*Aumrico e fermoso collar de ouro e pedrena*—this Martin Alfonso would not accept; but he joyfully accepted the sword of the great Captain, and wore it upon festive days when he was Governor of India.—*Jaboctam Precent.*, § 45.

[*Girolamo Conestaggio and his History.*]

BECAUSE Girolamo Conestaggio, a gentleman of Genoa, had taken his History of Portugal out of the Delfic Library, which had been there many years before, and had in lieu thereof given in another edition of the same History, which, as he said, was corrected in some places; the overseers of the library, finding that he had rather abused than corrected that edition, which he had not reprinted, as he gave out, for the general good, but to give satisfaction to some whose reputations were deservedly taken by him, he was told that if he did not bring back the first edition into the library within eight days, the assembly would put some affront upon him. For the ruin of the Portuguese being occasioned by those who had the care of instructing King Sebastian in his youth, it was very necessary that by the unhap-

py end of so great a king; and by the miserable calamities of the Portuguese, princes should be taught to know, that the learned masters which are to have the care of breeding up their children in their youth, ought to be commanders of tried valour, and senators of known politic prudence.—BOCCALINI, Cen. 1. Adv. 55.

[*Readiness to depart, and why?*]

"*ALEGRES nos partiremos deste mundo, quando certamente soubermos que as nossas carnes se ham de gastar nos cemiterios de aquellas Igrejas, onde os dizimos dos nossos frutos et as primicias dos nossos gados demos aos Reitores, padres de nossas almas, et que sera outra cousa a terra que nos gastar, se nam carne de nossos Padres et avos, filhos et parentes?* em cuja companhia nos alevantaremos quando derradeiramente formos chamados para irmos juntamente a aquelle juizo, no qual o Filho da Virgem determinava nossas maldades como for sua meros."

—GOMEZ EANES DE AZURARA, C. 5.

[*Cortes' Followers and the Dove.*]

WHEN Cortes was first on his way to the New World, "their virtuall waxed skant and their fresh water wanted, so that they prepared themselves to die. Some cursed theyr fortune, others asked mercie at God's hands, looking for death and to be eaten of the Carives. And in this tyme of tribulation came a dove flying to the shippe, beyng on Good Friday at sunset, and satte him on the shippe toppe: whereat they were all comforted, and tooke it for a miracle and good token, and some wept with joy, some sayd that God had sent the dove to comforte them, others sayde that lande was neare, and all gave hartie thanks to God directing their course that way that the dove flew."—*Conquest of the West India*.

[*Altars.*]

ABDALAZIS. "*Que falta por cumplir ante que ofrezca
sencillo corazon a lazo eterno?*
¿Que le falta a mi fe?
Egilona. *Faltan altares.*
Abdalazis. *Ala presente, para obrar lo honesto
su ara es el mundo.*"—Vargas y Ponce.

[*The Cross of Oak.*]

"*Tienes por cierto que se le aprecio al Rey D. Pelayo en el cielo una Cruz el dia de aquella insigne victoria, y desde alli tuvo por estandarte una cruz de roble, que despues el Rey D. Alonso 3, llamado el Magno, llevo de la yglesia de Santacrus de Cangas, donde estava, y guarnecida de oro y piedras, la puso en la de Oviedo, donde agora esta.*"

—FRANC. DE PISA. Desc. de Toledo, l. 3, c. 2.

[*The Cid.*]

"QUANTOS dizen mal del Cid.

ninguno con verdad habla,
 que el Cid fue buen cavallero
 de los mejores de España.
 Gran servidor de sus reyes,
 gran defensor de su patria,
 enemigo de traydores,
 y amigo de gente honrada.
 El que en la vida, y la muerte,
 merecio digna alabanza,
 aunque malvados poetas
 se atreven, y desacatan.
 Dize uno que no es verdad
 los hechos que del se cantan,
 y que las historias nuestras
 son consejas y patrañas.
 Contra el que niega el principio
 el Filosofo nos manda
 que no arguyamos, y es justo
 porque mega de ignorancia.
 Dezir mal de las historias,
 como la verdad le falta,
 para dezir su mentira,
 arrojasse en la baraja.
 Dize que los necios ocrean
 que muerto vencio batallas,
 como si fuera imposible
 al que los Santos guardavan.
 Niega que no fue verdad,
 que sako la media espada
 contra el Judeo que quiso
 tocallo muerto a la barva.
 Este remiso poeta
 como esta fuera de Grecia,
 no entiende que Dios se acuerda
 de los suyos, y los guarda.
 Y sin que leyes del duelo
 le obligassen a esta causa,
 la ley que guardo de Dios
 muerto le libro de infamia.
 Los Condes de Carrion
 dize tambien que le enfadan.
 y que no fue caso honroso
 ponelles el Cid demanda.
 Que quieres tu, mal Poeta ?
 que los Condes se quedaran
 con semeiante traycion,
 y al padre que no hablara ?
 Que es lo que del Cid dixeras
 si con salir a la causa,
 y destruyr a los alevos
 lo murmuras, y lo ultragas ?
 Sin duda de tales fechos
 tu mal intento se paga,
 y en tu muger y tus hijas
 mas sufrieras, y callaras ;
 O por faltarte el valor,
 o porque cosas tan altas
 no son para flacos pechos,
 donde las lenguas son armas.
 Qual diablo te engaña
 poeta con pies de caña
 a tratar del noble Cid,
 de sus sucessos y casa ?
 No tenias a la mano
 otro con quien te estrellaras,
 que quanto dixeras dellos

les hiziera consonancia.
 Del otro, que en lodas ciencias,
 sin saber romance, habla,
 que come mas colacion
 que diez asnos beven aqua ;
 O del otro adulador,
 que con la faz señalada
 osa murmurar de todos
 como prenda rematada ;
 Del hijo de no se quien
 que entre hidalgos se ensancha,
 y es un libro de novelas
 la mayor verdad que trata.
 Aqui paraciera bien
 que afillaras la navaja,
 y hablaras a tus anchos
 y no del honor de España.
 De tu loco atrevimiento,
 mas sepas quien tiene saña,
 y embia una inhibitoria
 para que a su audiencia vayas.
 Descomulga tus escritos,
 tus versos repone, y tacha,
 condena tu mala lengua,
 y abomina tus palabras.
 Ruego a Dios, sobre tus obras
 en pago del mal que hablas,
 tantas camaras te den,
 que entrar no puedas en cama."

[The Cid.]

"FABLANDO estava en el claustro
 de San Pedro de Cardena,
 el buen rey Alfonso al Cid,
 despues de Missa una fiesta.
 Tratavan de las conquistas
 de las mal perdidas tierras,
 por pecados de Rodrigo,
 que amor disculpa y condena.
 Propuso el buen Rey al Cid
 el yr a ganar a Cuenca,
 y Rodrigo mesurado
 le dize desta manera.
 Nuevo soys el rey Alfonso,
 nuevo rey soys en la tierra,
 antes que a guerra vayades
 sosssegad las vuessas tierras.
 Muchos daños an venido
 por los reyes que se ausentan
 que a peras an calentado
 la corona en la cabeza.
 Y vos no estays muy seguro
 de la calunia proquesta
 de la muerte de don Sancho
 sobre Zamora la vieja.
 Que aun ay sangre de Vellido
 maguer que en fidalgas venas,
 y el que fizo aquel venablo
 si le pagan hara treynta.
 Bermudo en lugar del rey
 dize al Cid, si vos aqueixan
 el causancio de las lides,
 o el desseo de Ximena,
 Ydvos a Bivar, Rodrigo,
 y dexalde al rey la empresa,

que omes tiene tan fidalgos,
que non bolverán sin ella.
Quien vos mete, dixo el Cid
en el consejo de guerra,
frayle honrado a vos agora,
la vuesa cogulla puesta.
Subedvos a la tribuna
y rogad a Dios que venca,
que non venciéra Jossé
si Moyses non lo fixiera.
Llevad vos la capa al ooro,
yo el pendón a las fronteras,
y el rey sosiegue en su casa
antes que busque la agena.
Que non me farán cobardo
el mi amor, ni la mi queza,
que mas traygo siempre al lado
a Tizona que a Ximena.
Ome soy, dixo Bermudo,
que antes que entrara en la regla,
si non venci reyes Moros
engendrè quien los venciéra.
Y agora en vez de cogulla
quando la ocaçion se ofresca,
me calaré la celada
y pondré al cavallo espuelas.
Para fugir, dixo el Cid,
podrá ser, padre, que sea,
que mas de azeite que sangre
manchado el abito muestra.
Callede, le dixo el rey,
en mal ora, que no en buena,
acordarsevos devia
de la jura y la ballesta.
Cosa tenedes el Cid
que farán fablar las piedras
pues por qualquier niñeria
fazeys campaña la yglesia.
Passava el Conde de Oñate,
que llevaba la su dueña,
y el rey por fazer mesura
acompañola a la puerta.

The Tagus.

"Nasce de la sierra de Cuenca, de un valle
que llaman las vaguillas, passa por cerca de A-
ñón y del castillo de Zurita. Y parece que no
preciándose de entrar por dentro de los lugares
poblados, corre solitario por los campos, avista
de muchos pueblos, hasta entrar en el bosque
de Aranjuez, donde recibe en sí el río de Xara-
ma, haziendo muy fresco y deleytoso aquel sitio,
y regando su arbolada. De allí viene muy cau-
daloso a esta Ciudad (Toledo) y la hermosa y
ennoblece, y provee de abundancia de peces, que
son los mejores y mas sanos de toda España."
—FRANCISCO DE PISA, Desc. de Toledo, lib. 1,
cap. 6.

Miguel de Barrios.

"Estraga el ocio con falaz semblante
al Hispano en los riesgos diligente,
quando mas fuerte, menos vigilante,
quando mas combatido mas valiente ;

hallole ocioso el moro, que triumphante
le quito la corona de la frente ;
y encendiendo su brio en las montañas,
no pudo resistirle en las campañas."

Coro de las Musas, p. 101.

Miguel de Barrios.

"Dividese este cerro en el sublime
Principado de Asturias, y el sangriento
Reyno Leones ; Oviedo allí se imprime
Corte Obispal, del Casto Rey assiento :
aquí Leon la fuerte guerra esgrime,
rozo en campo de plata, y opulento
en mansion fuerte de leal blasona,
con grave mitra y militar Corona."

Ibid., p. 134.

[Discipline in Portuguese Ships.]

LINSCHOTEN relates a good trait of the dis-
cipline in the Portuguese ships. "The 29th a
May, being Whitsunday, the ships of an ancient
custom do use to obuse an emperor among them-
selves, and to change all the officers in the ship
and to hold a great feast, which continueth three
or four days together : which we observing chae
an emperor, and being at our banquet, by means
of certain words that passed out of some of their
mouths, there fell great strife and contention
among us, which proceeded so far that the ta-
bles were thrown down, and at the least an hun-
dred rapiers drawn, without respecting the cap-
tain, or any other, for he lay under foot, and they
trod upon him. And they had killed each other
and thereby cast the ship away, if the archbish-
op had not come out of his chamber among them,
willing them to cease, wherewith they stayed
their hands, who presently commanded every
man on pain of death, that all their rapiers, poy-
yards and other weapons should be brought into
his chamber, which was done, whereby all things
were pacified, the first and principal beginners
being punished and laid in irons, by which means
they were quiet."—Ibid., p. 6.

[Et consanguineus Leti Sopor.—VIRG. ÆN.]

"vendo os Godes
Dormindo, deste modo acorda a todos.

"O Sono, irmam da Morte, em toda a idade
He hum ladrão da vida em todo o instante ;
Da vida, por roubar della amada,
Da morte por lhe ser mui semelhante ;
Tem com a guerra eterna inimizada,
Quem nella muito dorme he ignorante ;
Conta nam tem se bem se consideram
As praças que por sono se perderam.

"Prohibe o Turco o vinho em sua Corte,
E Reyno, e o tem por grande abono,
Que como o Sono he irmam da Morte,
Irmam o Vinho he de muito sono ;
Ambos deslustram as Nações do Norte,
Antecipam da vida o breve Outono,

*Causam nul dissenpoens e enfermidades,
Fazem sonhar mentiras e verdades.*

"E os sonhos illusam do entendimento,
Tal vez os bens e os males profetizam,
Fazendo vacilar ao pensamento
Com cousas que nul vezes o agonizam:
Dormindo aborto em fabricas de vento,
Que ou regallam tal vez, ou martirizam,
Por milagre, ou prestigio claramente
O futuro ou distante vem presente.

"Por tanto Capitães mui valerosos
Nam durmais."
Destruíam de Espanha, p. 158.

Compadres.—Note to the Argument of Joam das Regras.

"GRACIAN, Archbishop of Spain as he is styled, consulted Pope Deodatus, who succeeded 672, upon this case of conscience. As baptism was only administered then on Easter Eve, it frequently happened in the crowd and confusion that fathers were god-fathers to their own children, and took them out of the baptistery, whereby they became *compadres* to their own wives. The question was could they cohabit together afterward? The Pope replied that they could not."—MORALEZ, 12, 40, 10.

The decretal which decides this point and many others relating to this religious relationship is preserved in the old book of Councils at San Millan de la Cogolla.

[*Tanto il mundo decrepito deliro!*]

"En media de lo grave
Del romance suave,
Les dixo con despejo,
Pareciendole versos a lo viejo,
Que xacara cantasen picaresca,
Y así cantaron la mas nueva y fresca,
Que para que lo heroyco y grave olviden
Hasta las gatas xacaras les piden;
¡Tanto el mundo decrepito delira
Aqui se resolvió la dulce lyra,
Y en dos lascivos ayes,
Andolas, guirigayes,
Y otras tales bazexas,
Canteron pues las barbaras proezas
Y hazañas de rufianes,
Que estos son los valientes Capitanes
Que celebran Poetas,
De aquellos que en extremas
Necesidades viven arrojados
Al vulgo como perros a leones,
Que la virtud y estudios mal premiados
Mueron por hospitales y mesones,
Verdes laureles de Virgilio y Enios
Perecer la virtud y los ingenios."

TOMÉ DE BURGUILLOS. *Gatomagmia*, p. 137.

[*Moorish Customs adopted by the Women.*]

THAT the women had adopted certain Moor-

ish methods of adorning or deforming themselves appears from the description of Venus, when she appeared on Mount Ida, to claim the golden apple.

"Pór mostrar que non eran las otras sus pareias
Aleofo los oios, tinnio las soberceias,
Cobriosse de coroles de blancas e de bermeias,
Metie en sus manos doro muchas sorteias."

Poema de Alejandro, cap. 354.

[*El Rio Minho.*]

"Notoria he a nobreza do rio Minho. He este rio de napão Galego, illustre, de casa de Solar infançona, posta na fonte Minham, a que Geografos antigos chamavam Lucas Augusti.—No principio de seu primeiro abrir de olhos, se manifesta, e sae ao mundo visivel por quatro ou cinco, ja corpulento, agigantado, et feito rio caudaloso junto de humma Aldea que chamam Familhans."—SALGADO DE ARAUJO.

Siege of Narbonne, by Wamba.

"—tantos imbres lapidum intra urbem concutiant, ut clamore vocum et stridore petrarum Civitas ipsa submergi aestimaretur."—§ 12.

"Unde ferociori quam fuerant incensione commoti, usque in horam fere diei quintam continuis prætorum ictibus, mania civitatis illidunt, imbres lapidum cum ingenti fragore dimittunt, supposito igne portus incendunt, murorum aditibus minustis irrumpunt."—S. JULIAN, Hist. Wambes. *Espana Sagrada*, tom. 6, § 18.

[*Spanish Opinion of the French.*]

"YA hemos visto el porte, talante y conducta de las tropas y generales que habia enviado para sujetarnos el fementido Napoleon. Son peores que los barbaros de nacimiento, porque tienen todos los vicios y malicia de nacion civilizada, y no la sencillez de la salvaje. Atilla detuva su furor a las puertas de Rome al ver al Papa S. Leon, que vestido de pontifical salio a su encuentro con la cruz y los ciriales; y el fiero ladrón Dupont hubiera echado ojo a ver si eran de oro, y si en la tiara brillaba algun gran topacio para el puño de su sable. Por menos temibles y odiosos tendria yo a los Agarenos; porque estos no disimulan lo que son, ni fingen lo que no son. Creen en Dios, y en pena y gloria eterna, y se puede esperar de ellos alguna virtud moral. Ellos levantarían sus mezquitas, y nos dexarian nuestros templos y nuestros officios: nos quitarían nuestras campanas, no por odicio, sino por religion: pagaríamos nuestros tributos, y no nos impedirían orar al Señor, ni nos darian el impio exemplo de la incredulidad. Vuelvo a decir, que mas quiero ser conquistado de Moros qui de Franceses, porque es mas sensible sufrir el desprecio que el odio. Quando desembarcaron los Africanos en España, entraron como enemigos, como conquistadores como propagadores del Alcoran: no nos engañaron con pretextos ni titulos de amistad y proteccion: no quebrantaron

ningun pacto ni alianza, pues no la habia: no faltou a su palabra, pues no la habian ofrecido. Nos cogieron desprevenidos, mas no engañados.”
—CENTINELA *contra Franceses*, p. 27.

[*Catholic Advice.*]

“El que fizo el mal lo deviera pagar, y no los tus naturales parientes y amigos, y la tierra donde fuese criado, y de quien avias los bienes que tenias; y si el diablo te tenia encantado que escusar no le pudieses de vengar tu mal coraçon, assaz de gentes tenias, y muchos amigos christianos que te ayudaran. En aquellos deviera poner la sojuzgada España, y no en los enemigos de Dios; y de la su fe: y desta guisa vengaras tu mal coraçon, y España no fuera destruyda, ni la asçñorearan los canes pudientes. Y todos le devendar por el mas traydor, y malo que nunca hombre fue; ca a ti mesmo despreciaste; y dexaste perder la honra deste mundo, y condenaste tu alma para siempre ser perdida: ca el diablo que tal mal te ayudo a fazer, este te terna ligado la hora de tu muerte, que no aya arrepentimiento de tus pecados. Y pues perdiste todo esto, qual es el que bien ninguno puede dezir de te.”—CHR. DEL K. D. RODRIGO, p. 1, c. 179.

[*Preaching of the Holy Gospel.*]

“Por breve et solazosa comparação . . . assi como o Filho de Deos depois da morte, que tomou por salvar a humanal linhagem, mandou pelo mundo seus Apostolos pregar o Evangelho a toda a criatura, pela qual rezam sam postos em começo da ladainha, nomeando primeiro São Pedro; assi o Mestre se poz a morrer, se comprira por salvação da terra, que seus avos ganharão: Enviou Nuno Alvarez et seus companheiros a pregar pelo Reyno o Evangelho Portuguez, o qual era, que todos oressen e tivessem firme o Papa Urbano ser verdadeiro Pastor da Igreja, fora de cuja obediencia nenhum salvar se podia: et com isso ter aquella crença que seus Padres sempre tiverão, e gastar os bens et quanto haviam por defender o Reyno de seus imigos, et como por manter esta fe espargirão seu sangue, ata a morte. A qual pregação Nuno Alvarez et os seus fizerão por palavras et obras tam compidamente que alguns delles forão mortos por a defender.”—FERNAM LOPEZ, 1, c. 159.

[*Power of the Keys.*]

“E outros honrados discipulos se chegarão depois a Nuno Alvarez pera lhe ajudar a pregar este Evangelho Portuguez . . . podemos muy bem dizer et apropiar que, assi como nosso Senhor Jesu Christo sobre Pedro fundou a sua Igreja, dandolhe poderio, que aquelle que ligasse et absolvesse na terra, seria ligado et absolto nos Ceos, assi o Mestre, que sobre a vontade et esforço de Nuno Alvarez fundou a defensam daquella Comarca, lhe deu livre et izento poder que elle podesse poer Alcaýdes et tomar et quitar menagens, et dar bens moveis, et de raiz, et pertenças,

et todolas otras cousas, assi que perfectamente, como o Mestre et dellas uzar poderia.”—Ibid., 1, c. 159.

CRISTOVAL DE VIRUES has well broken the commonplace description of a tempest, by leaving the particular scene and addressing himself to that general feeling which the thought of a storm at sea excites.

“¿ Quien el rumor del alto mar furioso
Podra explicar? i el fuego i el ruido
Del encendido rayo pressuroso,
I de su ronco trueno despedido?
Quien podra retratar el riguroso
Soplar del raudo viento embravecido?
I quien entre terror i assombro tanto
Del ardiente relampago el espanto?”

“I quien dira la grima i sobresalto
Que en los umanos animos infunde,
Ver all flaco vaxel subir tan alto
Que entre las negras nubes se confunde:
I que de alli con tan orrendo salto
En el profundo piélago se hundê.
O coraçon de piedra, o duro asero,
Tu que sulcaste el fiero mar primero!”

“Que te fiaste con un fragil pino
De tentar el furor del viento airado,
I de enfrenar el impetu marino
Cuando està mas de rabia i furia armado;
O duro coraçon diamantina
Que temeras, si con la muerte al lado,
Entre el fiero temor de tantas cosas
Te fiaste a las aguas tempestuosas?”

El Monserrate del Capitan Cristoval Virues. Madrid, 1609.

Sisebut.

“Postquam vero apicem fastigii regalis ascendit, urbes residuas, quas in Hispanis Romana manus agebat, praelio concerto obtinuit, auctamque triumphi gloriam praeter ceteris regibus felicitate mirabili reportavit. Totius Hispaniae infra Oceanum fretum monarchia regni primus idem potitus, quod nulli retro Principum est collatum.”—Str. *Ibid.* Hist. Goth. España Sagrada, vol. 6, p. 503.

[*Cidade de Lisboa, famosa, &c.*]

“ELLA como Cidade viuva de Rey, tendo entam o Mestre por su defensor e esposo, podemos fazer pergunta dizendo, O Cidade de Lisboa, famosa ante as Cidades fortes, et esteo et columa que sostem toda Portugal, que jando he o teu esposo, e quaes foram os valerosos que te acompanharam em tua perseguição et doreo cerquo? Ella respondendo pode dizer, se me perguntaes de que parte decende, del Rey D. Afonso o quarto he neto, a altura de seu corpo de boa e rezoada grandeza, e a composiçam dos membros em bem ordenada igualdade, com graciosa et honrada presença, de grão coraçam e ingenhosos

feitos que a minha defensão pertencem, e todo meu bem he posto em elle. Os valerosos, que o acompanharam foram duas maneiras, hums vendo a boa entença e justa querela que eu tinha em defender o Reyno de seus mortaes inimigos, publicamente forão convertidos, et recebendo tal querença em seus corações, chegando a mim por dell'es ajudada segundo de praxe nos-travão, mas depois a breves dias indozidos de todo por espirito de Satanes, e mau conselho dos falsos Portugueses, poucos et poucos leixaram seu bom proposito, tornando a fazer seus sacrificios et adorar os Idolos em que ante criam. E de alguns dell'es esto fazerem sem dando tal fruto quaes folhas mostravam suas palavras, sam tanto de culpár, porque eram ja enxertos tortos nados e de azambujeiro bravo, assi como o Conde D. Anrique Manoel, etc., e e outros taes, mas aquellas vergonteas direitas, cuja nacença trouxe seu antigo começo de boa et mansa oliveira Portugueses, esforçando-se de coração e arvore que os orion, mudando seu doce fruto em amargoso licor, isto he da doer et chorar, assi como o Almirante Micer Lançarote," &c.—Ibid., 1, c. 160.

[*Christian Blood shed like Water.*]

'*Escrivio con el sus cartas en este proposito, en que despues de saludar al Rey, pretende inclinarle a concierto, y a tener compassion de la sangre inocente de los Christianos, derramada en tanta abundancia, que los campos de España, como con lluvias, estaban della cubiertos y empantanados.*'—MARIANA, lib. 6, cap. 2.

[*Deluge of Blood.*]

"*Y alli seria la destruycion tan grande que en España sera hecho fin de sangre, assi como por el mundo fue ya fin de aguas del diluvio.*"—CHR. DEL R. D. RODRIGO, ff. 12.

[*Conde Don Julian.*]

"*Y antes digo que si el Conde Don Julian vivo fuesse que el seria el primero que escudo echasse al cuello para defender la destruycion de Espana.*"—Ibid., p. 2, c. 105.

[*Cartagena.*]

"*Porque se conolaya y cierre vuestra empresa començada, Dios querra sin que se yerre que remateys vos la K en el nombre de Granada; Viendo ser causa por quien llevan fin los fechos tales, no estares contenta bien hasta quen Hierusalem pinten las annas reales.*"

Cancionero Gen. Sevilla, 1540, ff. 61.

[*Cartagena.*]

—"*la y denota imperio*
II.—N

la s señorear
toda la tierra y la mar,
y la a alto mysterio
que no se dexa tocar.

"Y la b. e. l. dizen
lo natural no compuesto,
que en vuestra alteza esta puesto,
ellas no se contradizen
lo que declaran es esto:
Pronuncian vuestra belleza,
ques sin nombre en cantidad,
mas es de tanta graveza
quen mirar a vuestra alteza
da perpetna honestidad."

Ibid., ff. 61.

[*Abdalasis.*]

"*Yace Rodrigo; yo su regio manto,
manchado estoque, tragica corona,
y hasta el caballo que en su mal regia,
mudos testigos que su fin pregonan,
sobre el sangriento campo de batalla
tuve en mis manos.*"

VARGAS Y PONZE.

[*G. Eanes d'Azurara.*]

"*Naõ sei, disse o Autor, se fale aqui como Gentio, mas per certo eu penso que os ossos dos finados desejavam ser vestidos em carne onde estavam gastados em suas sepulturas para serem companheiros de seus filhos et parentes no ajuntamento daquelle feito; et dereitamente podemos dizer, que se os vivos tinham ledice, que as almas daquelles, que por resplendor divinal sabiam a verdade desto, se alegravam muito mais.*"—G. EANES D'AZURARA, cap. 34, p. 112.

[*G. Eanes d'Azurara.*]

"*TIRARÃO todos os arceos que tinhaõ as gales et navios de guisa, que nom parecia a frota outra cousa senom arvores de alguma mata a que a força do fogo prisa das folhas et fruto.*"—Ibid., p. 146.

AND again when it was refitted—"Em verdade era fermosa cousa de ver huã frota, que pola manhã parecia alguma mata que perdiera as folhas et fruto, serem tam breve tempo tornada a parecer hum fermoso pomar, acompanhado de muitas folhas verdes et flores de diversas cores, ca assi eram as bandeiras et estandartes de desvaírades guisas, et que cantavaõ em elle muytas aves de graciosos sãs, ca os instrumentos nam eram ponecos, porque em cada navio avia instrumentos de desvaírades guisas, os quaes todo aquelle dia a huma voz nunca fizeram fim de tanger."—Ibid., p. 152.

[*Mors sola fatetur*

Quantula sunt hominum corpusculo !]

"*Dizen que el Rey con un pastor al fuego*

*Passo la noche, y sin hazerle salva
Cenó su pan, y que le dio sosiego
Cama de campo de tomillo y malva :
Y que de sangre, polvo, y llanto ciego
Al primero crepusculo del alva
Tomó una senda, y a morir sujeto
Corrido de su fin, murio en secreto.*

"Horrible caso, prodigiosa guerra !
Que a quien sobrava tanto mundo vivo,
Muerto no hallasse siete pies de tierra
En que dexar el cuerpo fugitivo :
Quanto el juyzio de los hombres yerra,
Y quanto puede el hado executivo,
Quien ay que ignore adonde fue su Oriente,
Mas quien sabrá su fin y su Occidente ?

"Porque llorava Códoro que faltava
A Pompeyo, no mas de un noble en Roma,
El fuego consular, y que bolava
Su cuerpo en humo, sin preciosa aroma
Pues ya presente a sus exequias dava
Funebre pompa, y de su incendio toma
Siquiera un carbon negro, conque escrive,
Aqui muerto Pompeyo, Cesar vive.

"Pues que le falta à un Rey tan poderoso,
Y que de estirpe tan heroyca nace
Quien de carbon siquiera, en un lustroso
Marmol pusiera, Aqui Rodrigo yaze."
Jerusalem Conquistada, lib. 6, ff. 137.

Jeronimo Corte Real.

"O JUSTISSIMO DEOS, o Senhor nosso,
Daime agora favor, que desfalesce
O meu sprito vital, e esta alma minha
Toda sinto torvada, toda triste,
E toda com razam cheia de angustia.
Que duro coraçam, que secos olhos.
Que perversas entranhas podem verse,
Sem mostrar sentimento, sem dor grande
Do que aqui succedeo ? que Christãos almas
Avera sem gemidos, vendo a imagem
De Jesu Christo feita em pedaços.

"Estava ali o Custodio na revolta
Tendo nas mãos alçado hum Crucifixo,
Para que com tal vista se esforçassem
Aqueelles que por elle pelejavam.
E como as pedras fossem tam continuas,
Offendendo os soldados, vem direita
Huma dellas com força polos ares,
De mau dura, infernal arremessada.
Acerta o Crucifixo, e leva hum braço
Daquella piadosa e sacra ephigie.
Vendo tam grande mal o bom Prelado
Com grandes brados diz ; O Cavaleiros
O soldados Christãos, vedes que offensa
Se fez, a quem por vos com tantas dores
Na Cruz quis padecer ? Vingay soldados
A injuria feita a Deos, pelejay todos
Com mayor esperança dalcancardes
Victoria destas maos perversos homêns.
Ouvindo estas palavras os soldados
Todos cheos de furia, tiram forças

Removadas de novo, e arremetem
Com tal impeto aos Mourros, que nam basta
Numero desigual da armada gente ;
Nem bastam quantas forças tinham juntas
Para que pelejar possam seguros :
Mas nam podendo ja resistir tantos
E tam pesados golpes, dam as costas.
Procurando salvar as tristes vidas."

Seg. Cerco de Dia, canto 18.

[An Offering for the Brave.]

"a dar-me asilo las montañas
Bastaran de Cantabria, cuyos senos
Ofrecen a la sed del Africano
En vez de oro y placer, virtud y fierro."

QUINTANA.

Cavado.

JOAM SALGADO DE ARAUJO calls this river
"natural monterinho de serra do Geréz,"—a nat-
ive mountaineer.

Lima.

"Em quanto he Galego he mui humilde, per-
que se passa a pl. Os Galegos em Portugal pur-
gam logo suas faltas. Assim o faz o Lima, per-
que entrando em Portugal recebe agoas vertentes
da grande Serra do Geréz arrogantes, precipita-
das, com as quais ganham nobreza, e se colocam na
fama heroica, que tanto engrandace o Poeta Diogo
Bernardes."—SALGADO DE CERANGO, Succes-
sos Militares, ff. 2.

[Praise of Cordova.]

"A su Reyno de nombre deleytable
Cordova, honor del Bethis que la baña,
si de los Griegos fabrica admirable
en tiempo de Romanos flor de España ;
con Mitra Episcopal crece agradable,
el mayor timbre su menor hazaña,
parayso de Flora, de Isis corte
monte de Apolo, y campo de mavoris."
BARRIOS, Corte de las Musas, p. 140.

[Una cosa curiosa del Infante Don Pelayo.]

"En quanto toca a la oriança deste Principe
en su niñez, se cuenta en la historia de Sevilla
una cosa curiosa, de cuya verdad juzgara el lec-
tor conforme a los fundamentos que hallare. Di-
zen que en la noble villa de Alcantara, que es
cabeça del Maestrango de la orden y cavalleria
deste mismo titulo, del tiempo immemorial se
guarda una caxa en el santo convento de S. Be-
nito, que es de freyles Cistercienses de la misma
orden : la qual se ve en un encaixe de pared de
una capilla mayor, ricamente guarnecida y adorna-
da, y tenida en mucha estimacion. La caxa
desto, segun se tiene por tradicion antiquissima
de padres a hijos es, que viniendo aquella caxa
muy bien breada por la corriente del rio Tajo,
que despues de passar por Toledo, passa tambien

por aquella villa, fue allí tomada por la gente del pueblo; y abriendola hallaron dentro un niño de pocos dias nacido, con gran tesoro dentro de joyas y preseas de oro, con un escrito que declarava el nombre del Infante Don Pelayo, encargando grandemente su crianza, con prometimiento de señaladas mercedes a quien le guardase.

“El Infante se crio en aquella noble villa de Alcantara con el regalo posible. Lo qual sabido en esta ciudad (Toledo) donde el nacio, y adonde fue de aquella manera echado por la corriente del rio Tajo, a su tiempo le bolvieron a la misma Toledo, adonde se acabo de criar ennoblemente y con todo recato; y llegado a edad de discrecion se ausentó de esta ciudad, ya fuesse por fuerza o de grado, en lo qual ay opiniones. Lo que en ello escribe el Arceobispo Don Rodrigo es, que no osando D. Pelayo parecer delante del Rey Witiza, o por temor de su enemistad, que pretendia sacarle los ojos, o por otras razones, se ausentó a Cantabria. Pues de aqui se puede bien conjeturar la ocasion que pudo aver para echarle luego de recien nacido en el rio. Ni haze poco argumento la desastrada muerte que el mismo Rey Witiza dio al Duque Favila padre de Don Pelayo; o la ocasion que dize alli D. Rodrigo que tuvo para matarle: que assi por estas razonables conjeturas, como por la tradicion y caxa de Alcantara, se puede dar a esto credito, y a la misma villa renombre del excelencia, pues (una esta cuenta) en ella se dio la vida al que la dio a toda España: comoquiera que desde su nacimiento le guardava Dios para semejante importancia. Todo este discurso y historia de como el Infante D. Pelayo fue metido en la cofre que desde Toledo vino por la corriente de Tajo a la villa de Alcantara, adonde fue guardado y criado, la escribe en breves palabras el muy docto Fray Diego Ximenez Arias, de la Orden de S. Domingo, en el Vocabulario Ecclesiastico, en la exposicion de la palabra, Norba Casarea, que es Alcantara, propria patria deste autor, villa de Estremadura, o Lusitania.

“Y a las dificultades que algunos hallan en esto, se puede dar buena salida; una dellas es ser pocos los autores que dello hazen mencion: a la qual se responde, que no es maravilla que ninguno lo escribiese en aquel tiempo, por ser el caso secreto, y que de industria se encubrio: y los modernos que aora lo escriben lo aprendieron de la tradicion antigua; y en caso que entonces se escribiese, no es maravilla que los originales se perdiessen en tiempos de tantas mudanças, sin aver quedado mas que la tradicion que desmora, y la caxa que se guarda. Y si se pone por inconveniente, como pudo aver quedado esta caxa de madera entera y sana sin pudrirse, desde el tiempo deste serenissimo Infante, hasta el de D. Alonso el noveno, que gano esta villa de poder de Moros, pues pasaron de uno a otro mas de quimientos y veynte y tantos años; a esto se puede responder lo que de otras muchas piezas de imagines y reliquias que se conservaron y permanecieron otro tanto y mas tiempo, en otras villas y lugares; (que tambien estuvieron algunas dellas en poder de Moros) como el altar que en

Roma se muestra de madera, adonde S. Pedro acostumbrava a celebrar, y otras cosas semejantes. Mayor dificultad hallo yo en parecer no ser verisimil, que siendo una criatura tan noble de linage, y que tanto se estimava, sus padres y otras personas la flassen de las aguas del rio, donde podian suceder grandes peligros irreparables, y no venir a manos de gente de confianza que le criasse, y guardasse con el secreto y regalo que convenia. Y aunque queramos desir, aver sido semejante en alguna manera este caso del candillo de España con el de Moyses, candillo del otro pueblo de Dios; el qual, como dize la divina Escritura, fue echado en el rio del Egypto, metido en una cestilla de junco; no es la misma rason; porque Moyses recien nacido de pocos meses, fue echado no para que le criassen, sino para no verle mas, apretando el mandato del iniquo Pharaon; y si fue guardado, en esse intervino la especial providencia de Dios; mas aver arrojado sus padres a Pelayo a tantas aventuras, apenas se puede creer. Concedamos averse criado el niño en aquella noble villa, y aver sido llevado a ella occultamente, y con mucho recato, aunque no echado por el rio, llevando en el arca las joyas que se cuentan; y desta suerte satisfaremos (quanto da lugar la rason) a la tradicion, y a la verdad de la caxa, y a la honra de la villa de Alcantara.”—FRANC. DE PISA, *Desc. de Toledo*, l. 3, c. 1.

WITIZA, *Sapiens in metu. IZEN, metueret.*

“Witiza, que en vicios desatado
las campañas cubrio del Domicilio
lon las purpuras ondas del pecado.”

Coro de las Musas, p. 99.

Abdaxiz y Egilona.

“¡Ese corage quanto mas valiera
a su lado! Fué tiempo de lucirlo
alli quando la colera fogosa,
holland los armados berberiscos,
se ostentara virtud; hoy vanas voces
que debio ser publican, y no ha sido.”

D. JOSEF DE VARGAS Y PONZE.

[*Muy rico e antygo livro, &c.*]

“E ao outro dia foy sa Vylla, que na Estoria antiga dissem se chamava Agoosa Guarda, onde agora esta huma grande e devota Abadia de Sam Bento, cujo Abade mostron a El Rey hum muy rico e antygo livro da Estoria de Lancarote e Tristam, por ventura mais verdadeira do que ca se magina.”—*Chro. d' El R. D' Aff.* 5, cap. 194.

[*Cuadel Moley Cayde.*]

“ALLI virom como jasia tendido naquelle campo aquelle nobre Caudel Moley Cayde, caa posto que elle fosse infinel, nom leixaremos de louvar sua virtude se quer por seu galardão deste mundo, pois no outro por seus peccados sua gloria he perdida, elle avia o corpo de boa grandura,

com membros correspondentes a sua grandeza, e avia a cara grande e alva, e os cabellos louros e amarracados, e bem parecia elle jazeendo, Capitulo daquelle gente."—*Chronica de C. D. PEDRO*, 473.

[*Lord Tyrawley and the Friars at Lisbon.*]

LORD TYRAWLEY, British Envoy at Lisbon, was a singular man, of great talents, and who carried things with a high hand against the clergy. Being once informed that the Friars had forced their way into the sick-room of an English woman, and taken possession of her as a convert, he drove to the house, and entering the room said to them—*ou por a porta, ou por a janella*. It may easily be imagined which they preferred, and away they went to complain at court. He drove off instantly, got before them, made his complaint first, and they received a reprimand in consequence.

He was lame, and used to say the constable must be a very slow fellow, for he, lame as he was, had outrun him all his life.

He spoke Portuguese excellently well. When he left Lisbon, which he did upon bad terms with Pombal, he bade the pilot go to the marquis and tell him that he had spit out his Portuguese.

Mrs. May told me all this at John's table, 1806.

[*Spanish Corruptions of Language.*]

ZARAGOZA is a curious corruption of Caesar Augusta. The Spaniards, as if determined to extend the corruption, call Syracuse Zaragoza de Sicilia.—MORALES, 8, 54, 3.

URRACA, according to MORALES, is corrupted from a Latin name, *Aragosta*.—*Ibid.*, 14, 34, 3.

MORALES (15, 6, 1) says WALABONSO is the same as Ilefonso, Ildefonso, Alfonso, Affonso, Alonso.

[*Infantas, who?*]

TIRANTE EL BRANCO advises the Emperor of Constantinople to call his daughter Carmesina Princess, instead of Infanta. Infanta being a title proper only for the younger daughters of a sovereign, not for the heiress of the monarchy.—P. 1, c. 42, ff. 197.

[*Pope's temporal Supremacy over Spain denied by the Spanish Clergy.*]

THESE claims had some effect. In 1091 Count Berenguel von Tarragona from the Moors and actually gave it to the pope, receiving it from him to hold as a tributary vassal.—SANDOVAL, p. 133.

Baronius, from this example and the grant to C. Ebulu, would fain prove the Pope's temporal

supremacy over Spain; but even the Spanish clergy will not allow this. The absurdity is exposed by Sandoval. The kings of Portugal had political motives for submitting.

[*Matamores at Valencia.*]

SOME matamores, there called *sichas* or *silhos*, are still used in Valencia for their original purpose. They are from twenty-five to thirty-five feet deep, in the form of prodigious jars lined with free stone.—BOURGOING, *Modern State of Spain*, &c., vol. 3, p. 270.

[*Derivation of Lusitania.*]

HERVAS derives Lusitania from the Celtic *lus* an herb, and the termination *tan*, or country, which is found in all the names of the Spanish provinces Turdesdan, Oretan, Carpetan, &c. *Lus* is still on herb in Irish, and *luisia* a little herb. *Llysian* (Owen's Dict.) is the Welsh word for herbs, a plural aggregate.¹

[*A Curse on that Son which has brought on Sorrow.*]

"As mulheres, e moços pequenos buscavam maneira pera se esconder, mas todo lhes prestava pouco; ally se poderiam ouvir dorosos gritos, e gemidos mortaes, cada hum segundo a parte da paixão que sentia. E qual podia ser o coração, que non ouvesse piedade daquellas creaturas, em quanto lhe lembrasse, que eram racionais! Maldito seja o pecado de Caym, que primeiramente gerou imizade entre os homens, que tal discórdia pôz entre as creaturas humanas; e des y, a maldita seita do abominavel Mafamede, que tantas almas apartou da nossa Santa Ley; com melhor fora, que as almas daquelles viram os eternos prazeres, e os corpos inda que trabalhados fossem, ora em guerras, como são muitos Christãos hums com os outros, ora por outros muitos padecimentos, que a infirmitade da natureza tras, ao menos não fora tanto."—*Chronica do CONDE DON PEDRO*, 294.

[*Ceita.*]

"O CIDADÊ da Ceita, diz o Doutor, ante todas as de Afrio® mais exalpada, muito favoravel te forão os Planetas, & os signos muito sogeitos a tua constellação, em que primeiro foi teu fundamento, pois tam longamente guardaste tua virginidade, em desprezo de tantos & tam ricos barões de quaes sempre foste tam desejada, por te dares inteira & sã a hum tão alto & glorioso Rey, o qual te depois tanto amou & tão valente mente defendeo. Dina sera a tua fançanha de perpetua remembrança; eras tu primeiramente de nação barbara, mais baixa de todas nações, & agora acompanhada & guardada por força de linhage dos Reys de Hespan-

¹ John May, Southey's old and true friend, to whom he dedicated the "Pilgrimage to Waterloo."—J. W. W.

¹ Pliny says, "Lusum enim Liberi, patris, aut Lysaum cum eo bacchantium nomen dedisset Lusitania."—*Nat. Hist.*, lib. iii, c. 1. J. W. W.

ha & da Casa da Inglaterra. Partidas sam de ti as enquntadas cerimoniaes do abominavel Mafamede, & as suas mezquitas sagradas com elle sam todas tornadas em templos do não mortal Deos, & nelles tratado o misterio do divinal sacrificio. Qual Cidade he hoje no mundo mais temida & prezada que ti? por certo grande gloria te sera quando pensares quanto nobre sangue he espargido por teu defendimento, alegre & com grado deveras tu receber tal senhor.”—GOMEZ EANES DE AZURARA, c. i.

[*Tbiedo.*]

THE advantages of Toledo were celebrated in a popular rhyme—

“Toledo la Realeza
Alcazar de Emperadores,
Donde grandes y menores
Todos viven en franquezas.”

GABIRAY, p. 620.

[*Auful Signs in the Heavens, &c., A.D. 1199.*]

“On the third of the nones of June, the same day on which Christ suffered, that is on a Friday, and at the same hour in which there was darkness over the whole world at the suffering of the Lord, that is from the sixth to the ninth hour, in the era 1237 (A.D. 1199), there were signs such as never had been seen since the suffering of the Lord to that time; for between the sixth and eighth hour it was truly night, and the sun was made blacker than pitch, and the moon and stars appeared in heaven; then that night departing, the darkness followed, which being withdrawn and the sun having recovered the strength of his brightness, a great multitude of men and women, secular as well as religious, were collected in the church of the Holy Cross at Coimbra, all of whom in their exceeding fear, expecting nothing but instant death, oried out and howled, and implored the Divine aid; some of the brethren with the greatest difficulty singing the Te Deum and the Litany, and praying for the Divine mercy, while all the rest remained as if half-alive, and stupified.”—LIVRO DA NOA, p. 378, Provas, tom. 1.

[*Question as to Tubal's landing!*]

OLD BRUTHER, l. 1, c. 6, says, “it is clear that Tubal, sailing with an intention of settling in Spain, would have landed near the Pyrenees, and not gone coasting on as far as Portugal.” And in opposition to the etymological argument from Setubal, he supports a villanous reading of Celtubalia for Celtiberia, upon the authority of Berosus and other ancient doctors.

[*Mistake of Thevenot relative to Calicut.*]

THEVENOT says that the city of Calicut has no walls, because there is no ground for laying a foundation upon, water appearing as soon as

they begin to dig. This seems to be a mistake of the traveller. The Portuguese built a strong fortress close by the city; so that the springs did not prevent them from fortifying themselves. But walls were not the ordinary mode of defence: palisades were found quite as effectual before the Europeans entered the country.

D. Dinis.

THE tomb of this Infante is shown at Escalona, in the church of S. Vicente. It has the Quinas and Eight Castles in the arms, and therefore certainly belongs to some one of the royal house of Portugal.—*Viages del R. Florez*, p. 262.

[*Joam III.'s Character.*]

LUCENA throws a strong light upon the character of Joam III. . . . que lhe era hum continuo escrupulo e quasi tormento aquella obrigacão, que dissemos, e sabia, que tinha pelas bullas apostolicas a promulgaçao do Evangelho, serviço e conservaçao do culto divino nas partes da conquista. Donde procedia nam negar nunca cousa, que lhe pedissem para bem da christianidade, sem nenhum respeito a gastos e despesas, e acudir com ordens, mandados, cartas, e provisões reais a tudo o que lhe representavam em favor da fe a beneficio dos Christãos.”—174.

[*Padre M. Francisco de Roma.*]

“No anno de 1540 sahio o Padre M. Francisco de Roma sem outra ropa, que aquella mesma pobre e singela que trazia sobre si; sem mais alforge nem livros que o Breviario per que rezava, e em fim tam levemente, como se fora dizer missa a sam Pedro, e nam a humas jornadas, em que avia de passar boa parte da Europa, rodear quasi a Africa, e discurrer sem termo algum per toda a Asia.”—LUCENA, vol. 1, p. 58.

[*Ætas parentum pejor avis.*—HOR., Od.]

“PRIMO, mal pecado, los tiempos de agora mucho al contrario son de los passados, segun el poco amor y menos verdad, que en las gentes contra sus reyes se halla; y esto deve causar la costelacion del mundo ser mas envegecida, que perdida la mayor parte de la virtud no puede llevar el fruto que devia; assi como la cansada tierra, que ni el mucho labrar, ni la escogido simiente pueden defender los cardos y las espinas con las otras yervas de poca provecho que en ella nacen.”—GARCERDONNEZ DE MONTALVO, *Amadis*, l. 4, ff. 294.

Pedro II.'s first-born Son.

S. FRANCISCO XAVIER had the whole credit of this birth.—“Foy o Zacharias,” says VIEIRA, “a cuja oração & intercessão confessor sempre Sua Magestade que devia aquelle filho. Assim o tive en por duas cartas, em que de boca de seu Confessor, reconhecendo-se ja Mãe Sua Majes-

tade, promettia que o filho (que nam duvidava ser filho) avia de por por sobrenome Xavier, porque S. Francisco Xavier lho dirá. E para que provemos com effeito, lancemos as contas, que eu dizia. Pelos dias do parto e do nascimento se inferem naturalmente os da concepção; e quando nascero o nosso Principe? Aos trinta de Agosto: Logo bem se infere, que foy concebido, ou na vespera, ou no dia de S. Francisco Xavier, que sam o primeiro e segundo de Dezembro. Contemos agora, Dezembro, Janeiro, Fevereiro, Março, Abril, Mayo, Junho, Julho, Agosto — eis— aqui pontualmente os nove mezes.”—Palavra de Deos Desempenhada, p. 94.

Q. Maria Francisca.

“A mayor fleixa que fez por nós aquella incomparavel espirito, par desengano & remedio do reyno, foy descerre da majestade a alteza, & humanarse ao segundo lugar de Princesa, a que no throno & na coroa era Rainha. Porem Deos, que ainda nesta vida quiz premiar condignamente huma acção tam heroica, ordenou que a morte d’el Rey se anticipasse a sua; para que reposta no solio da primitiva Majestade, assim como tinha entrado em Portugal Rainha, sahisse do mundo Rainha.”—VIEYRA, Palavra de Deos, &c., p. 50.

[Difficulty of holding many to the Faith.]

“AORA avia venido del Norte y de Alemania mucha gente Española inficionada de la heregia; porque las omnias de la Fè no se pudieron conservar mucho tiempo calientes sin gran dificultad entre los yelos del Septentrion; y vino tambien alguna Noblesza teñida del color de una libertad enganosa, que en materias de Religion quisiere parecer sabiduria, y es argumento de que la Fè no solo esta difunta, sino tan fria que esta expuesta como cadaver a la corrupcion, y a la total ruyna.”—CARDINAL CIEN-FUEGOS. Vida del S. Fran. de Borja, p. 245.

[Due Consideration previous to a Rupture.]

“JA seja que antre muitas gentes se passão muitas embaixadas e recados, antes que os feitos venham a rompimento. Dando lugar ao tempo, que passe sem espargimento de sangue, o que antre a nação dos Portuguezes, e aquella barbara gente he pelo contrario, porque alli não ha Arautos, nem Passavantes, nem outras officinas d’Armas, nem Mestres Theologos, nem outras Santos Doutores, que possam per consciencia, ou per Direito Divino, ou Humano, abrangar as iniuzades, que sasy per hum milheiro d’annos d’amballas partes jazem reigadas, e soamente o vencimento de cada huma das partes he o principal azo de se as pelepas partirem.”—Chronica do Conde Don Pedro, p. 218.

[Muy leal et fiel servidora Cidada de Lisboa.]

“EL REY de Portugal nom era casado, nem tinha parenta nem irmã tal, que por elle fizesse

oração, nem de seus feitos tivesse sentido, salvo a sua muy leal et fiel servidora Cidade de Lisboa, que por sua saude e estado do Reyno era muy sollicita et cuidosa, et assi como a madre ha dô do filho, e a ama, que o cria, sente mor pena, que outro nenhum, assi ella, que era madre e criadora destes feitos, sentia o carreggo de tam gram negocio, mais que outro lugar que no Reyno ouvesse.”—FERNAM LOPES, II. 101.

[El Rey de Castilla.]

“OH que fermosa cousa era de vir em tão alto et poderoso seahor, como era El Rey de Castilla, com tanta multidão de gentes assi por mar, como por terra, postos em tam grande e boa ordenança ter cercada tão nobre Cidade, et ella assi guarnecida de gentes et d’armas, com taes avizamentos por sua guarda et defensam, em tanto, que dizem os que o viraõ, que tam fermosa cerco de Cidade nam era em memoria de homens que fosse visto de muy longos annos até aquelle tempo.”—Ibid., 205.

[Pater-nosters and Ave-Mary's in Portuguese.]

—“Os seus Padre-nossos e Ave-Marias seram mais bem ouvidos de Deos na Lingoa Portugueza que todo o Officio Ecclesiastico na Latina.—Vemos in Portugal tantas casas illustres sem herdeiros; e se se correr a folha às que pudéram ser mãys, nam sey se se acháram calpadas contra o Rosario. O certo he que nam tendo herdeiro a Rainha de França Dona Branca. S. Domingos lhe aconselhou que rezasse o Rosario, e logo tref hum tal filho como S. Luis.”—VIEYRA, Sermon, tom. 6, p. 220, 221.

[Cape de Verd Islands wrongly named.]

COLUMBUS said the Cape de Verds had been falsely named, for whenever he had seen them they were dry and sterile.—HERRERA, 1, 3, 9.

[The Cid.]

GONZALO DE BEROZO (Vida de S. Dom. 591) calls a poor man Cid, su nomne era tal.

VALENCIA DEL Cid is still the popular name of the city—or was so in Ocampo's time.

[Carrion River.]

CARRION is the name of a river which rises in the Sierra de Pernia, and falls into the Pisuerga.—OCAMPO, 1, 2, 33.

“Arlança, Pisuerga, y aun Carrion Gozan de nombres de rios, empero Despues de juntados llamamos los Duero.”
JUAN DE MENA. Copla, p. 162.

They all pass near Valladolid, and fall into the Douro.

[*Messino and the Comet of 1580.*]

In 1580, the year of Cardinal Henrique's death, there appeared a comet, which was supposed to be the same that had been seen two years before, when Sebastian perished. An astrologer whom Vieyra calls Meslino, wrote a tract about it, in which he said that the comet pointed to the year 1604, when a new star would appear in that same part of the heavens where the comet had disappeared. Mathematicians laughed at the prediction: four-and-twenty years however elapsed, and the new star appeared. Meslino lived to behold the fulfilment of his prediction, and to triumph in it. Rogo, he wrote, *autem legas quæ in tractatu meo meteor-astrologico-physico de cometa anni millesimi quingentesimi et octogesimi, scripserim, invenies (mirabile dictu!) Cometam dicti anni digitum intendisse in hanc novam stellam; disparuit enim in hoc loco, quo nunc stella fulget.* Hepler (doubtless this is a printer's blunder, and Kepler is meant), wrote upon this new star, maintaining that Meslino could not possibly have foretold its appearance by any rules of art, but that it must have been by inspiration. He added that all the astrologers of Germany, astonished at the prodigy, exclaimed as if with one voice, *Stella nova, Rex novus!* confidently presaging the appearance of a new king; and so strong was this persuasion, that in many cities measures were taken by the magistrates to suppress the people if they should attempt to revolt and choose a king in consequence of it. This is a singular fact in human history, and it was well suited to the weakness of Vieyra's mind. German astrology, says he, was right in the name and dignity of king,—in every thing else it erred,—for the star itself said and showed that Spain was to be the province, Portugal the kingdom, and King Joam IV. the person. Spain the province, because the star appeared in Sagittarius, the constellation which governs Spain: Portugal the kingdom, because it appeared in Serpentario.

Portugal being the kingdom which has the Serpent for its crest; King Joam IV. the person, because he was born in 1604, the very year of the star; and as the star was born in the place when the comet disappeared, so was he born to succeed in the place when Henrique died.—VIEYRA. *Palavra de Deus Desempenhada*, p. 75-77.

Q. Mar. Francisca.

"O gemer nas dores nam he imperfeç çammas he mayor perfeççam nam gemer.—E huma consciencia tam delicada; que disto fazia escrupulo, et se confessava logo; hum Espirito tam puro et tam purificado com seis mezes de Purgatorio, vede se voaria direyto ao Cee!—VIEYRA, *Serm. nao Exequias*, p. 53.

Affonso VI.

"Era manco de hum frê, era aleyjado de hum braço, et naquella parte da cabeça padecia o mesmo defeyto; porque a força do mal, de que

escapou quasi milagrosamente, como diziam os medicos, o partio pelo meyo; mas assim partido pelo meyo, o vimos sempre vitorioso; que parece quicã mostrar Deos a todas as naçoens, que bastava a metade de hum Rey de Portugal, para resistir e vencer a mayor monarchia do mundo."—VIEYRA. *Palavra de Deus Desempenhada*, p. 82.

G. Rodriguez in Leyria.

"Assi que se ao Mestre albaarão todos os dentas, como a Rainha disse em Castella, bom abalon este et apodreceo, até que cahio de todo, como fizerão os outros."—F. LOPEZ, p. 360.

[*Enric, King of the Visigoths.*]

"Iste (Euricus fratrioida) quodam die, congregatis in colloquio Gothis, tela, que omnes habebant in manibus, a parte ferri vel acie, alia viridi, alia roseo, alia croceo, alia nigro colore, naturalem ferri speciem vidit aliquandiu habuisse mutata."—S. ISIDOR. *Hist. Goth. Espana Sagrada*, 6, 494.

[*The Palaces of Geliana.*]

"En este Alcazar y Palacios, y en las vistas y mirador dellos se dize vulgarmente aver trabajado amores el Rey Don Rodrigo ultimo de los Godos con Florinda, que assi se llamava la hija del Conde Don Julian (a la qual los Arabes por nombre infame llamaron la Cava, que quiere dezir, mala muger); y se cuenta que la vido estar en su jardín que llegava a Santa Leocadia, porque en estos tiempos entre la casa real y la basilica de Santa Leocadia no avia calle ni camino en medio."—FRANCISCO DE PISA, *Desc. de Toledo*, l. 1, c. 7.

These palaces of Geliana are equally famous in history and in romance. There it was that Alfonso VI. held his Cortes to decide the cause between the Cid Ruy Diaz and the Infantes de Carrera.

[*Jeronimo Corte Real.*]

"ESTANDO nestes termos e revoltio Perigoso combate, eis vem correndo Hum Sacro Sacerdote, e traz erguido Nas maõs hum Crucifixo, que em tal hora Ao forte da furor, forças ao fraco. Dos outros baluartes, vem correndo Tambem alguns soldados, que mostravam Querer morrer por elle, e ganhar honra. Envolvemse cos Mouros, e o Vigairo Chegando, con clamores altos disse, O fleis cavalleiros vede e Christo Que aqui crucificado esta presente: Olhay as sanctas chagas, que derramão O sangue divinal, que das entranhas Daquella pura Virgem foy tomado.

¹ See Gibbon's *Decline and Fall*, c. xxxvi., vol. 6, p. 196. Milman.—J. W. W.

Vede o divino lado todo aberto,
E o coraçam partido: vede os braços
Estendidos na cruz, com mil tormentos,
Com mil deshonras morto, por nos outros.
Morrey por tam bom Deos, o Portugueses.
Morrey neste lugar, e a Fe Sagrada
Defendei fortemente, que esperando
Este Senhor esta por vossas almas.
Nam vejais maltratar sua sancta Imagem,
Baste o que padecoo por nossas culpas."

*Successo do Segundo Cerco de
Dia, canto 11.*

[Grenada.]

SWINBURNE mentions an etymology of Grenada from Nats, the assumed name of Count Julian's daughter, and Gar, a cave to which she retired after the battle of Xeres. I do not remember to have seen either the name or the legend.

[The Zinganes.]

"THESE Zinganes have a pretty odd way of taking prizes; they keep with their barks upon the bar of the *Sindy*, and when they see any merchant bark coming, they get to the windward of him, and being come up pretty near before they lay him on board, they throw into the bark a great many pots full of lime reduced into a small powder; the wind driving this dust against the men that are on board, blinds them, and renders them unable to make defence. In the mean time they board and leap into the bark, putting every soul to sword (for they have no other arms but swords and arrows): and if any have a mind to save their lives, there is no other way for it, but to jump into the sea, and so avoid their fury until they be wholly masters of the vessel; for till then they give no quarter: but when they find themselves sure of their prize they shed no more blood, and make prisoners of all that remain alive; to hinder whose escaping, they cut the tendon that is above the heel in each leg, which renders them forever unable to run away; and indeed, it is not possible for a man who has these nerves cut, to go. Then they carry them to their habitations, and set them to keep their flocks, without any hopes whilst they live of being delivered from that bondage, which is worse than death itself."—THEVENOT.

[The Just Cause.]

"¿Por que, si soy escandalo a los mios,
Si tan injustos me condenan ellos;
Por qué a la seduccion, a los halagos
Del Moro vencedor no me escondieron?
Quando el furor y la venganza ardian,
Quando ya el hambre y el violento fuego
Prestos a devorarnos amagaban;
Era justo, era honroso en aquel tiempo
Que yo a los pies del Arabe irritado,
Fuese á ablandar su corazon de acero.
Y voy, y mis plegarias el camino

Hallan de la piedad, y alza contento
Este pueblo su frente, y sacudida
De el la muerte espantosa huye rugiendo.
Todos, Señor, entonces me aclamaban;
Todos; y en tanto que al enorme peso
De sus cadenas agoviada España
Mira asolados sin piedad sus templos.
Hollados con furor sus moradores,
Violadas sus mugeres, en el seno
De la paz mas feliz Gixon desconsueña."

QUINTANA.

Pelayo.

"YA en el cielo ante Dios dichosos aristas
Gozando el premio a tu valor debido,
Ya proscripto en la tierra, y triste aun gimas,
Oye la voz de tu angustiada hermana,
Perdonala. Tu esfuerzo y osadia
A defender la patria no bastaron,
Sufrir que yo la alivie en su desdicha,
Que yo la madre y protectora, sea
De los vencidos que en su amor confían."

QUINTANA.

[Wholesale Destruction.]

ALONSO EL CATOLICO, as he could not keep the cities he won, depopulated and destroyed them, putting all the Moors to the sword, and removing the Christians.—MORALES, 13, 14, 1.

The Marquis d' Astorga says to his Mistress

"ANTE ti el seso mio
Siente tantos alborotos
de turbado,
Como quando va el Judio
por el monte de torcos
Al mereado."

Cancionero, ff. 83.

THE Comendador Roman, in some verses addressed to his mistress, because she told him *que fuese para feo*,—to be gone for an ugly fellow,—calls himself—

"—— un rustico feo
un grosero puro loro,
un Turco, Judio, Guineo,
desdonado sin arreo,
una figura de Moro.
* *

"nacido de Luzbel
Moro siempre por refran
con mi cara de burial,
salido por mongibel
o ei quiere de vulcan.

Cancionero, ff. 82.

A PORTUGUESE Hymn, to the tune of God save the King, was performed in London on the first birth-day of the Prince after the emigration.

"Deos guarde o nosso Rey,
Sua vontade he ley
Ah! viva El Rey," &c.

"No Luzo coraçam
Perfeita submissem
Ao nosso Rey."

This was its political feeling.

[Escobar's Collection.]

THE fifth ballad in Escobar's collection is apparently by the same hand as the four preceding ones, and is also not to be found in Sepulveda's. It is in the same hectoring and vulgar spirit.

[Sepulveda's Collection.]

SEPULVEDA'S Collection seems to have been arranged by some Flemish editor quite ignorant of Spanish history—the chronology is so completely confused. Ballads about all the Sanchos, jumbled together in sequence, as if they appertained to one and the same.

32. 2. Banishment of the Cid.
35. Victory at Alcocer.
36. Inf. of Carrion.
43. 2. Martin Pelaez.
46. Present to Alfonso, after the capture of Valencia.
47. 2. K. Bucar.
48. Cowardice of the Carrions.
49. Quarrel with them before the King.
50. Apparition of St. Peter.
51. 2. Release of K. Sancho.
53. Death of Sancho.
54. 2. Almofalas at Rueda.
55. 2. } Inf. of Carrion.
56. 2. }
58. Quarrel with Sancho at Zamora.
61. Tribute won from Seville.
62. 2. Offers Babreçã to Alfonso, after the judgement against the Infantes.
63. The five Kings.
64. 2. Appeal of Ximena.
66. Lazarus.
67. 2. Salvadores taken and rescued.
69. His rescue.
70. The Ivory Chair.
72. Oath administered to Alfonso.
73. 2. Defeat of the Moors at Atrenga. Not in Escobar.
74. Why called the Cid.
75. K. of Aragon's Ambush.
75. 2. Combat with the Inf. of Carrion.
79. His return afterwards.
79. 2. His last illness.
80. 2. His last orders.
82. His death.
83. Victory after death.
85. 2. Interment.
87. The Cid and the Jew.
88. 2. Battle for Calahorra. Not in Escobar.
110. Battle between Sancho and Alfonso.
113. Banner of Cardena.

122. 2. Death of Sancho.
167. 2. Death of Garcoia in prison.
169. Capture of Coimbra.

[Opinion of Admiral Stavorinus.]

"I PLACE the first germination of those seeds of destruction in the period, when the conquest of countries and the increase of territory were more the object of the Company's attention, than the prosecution, increase, or improvement of their commerce and navigation; and this period is, in my opinion, to be defined, as having chiefly existed from the year 1660 to 1670, during which time it was that the Company made themselves masters of the Portuguese establishments on the Malabar coast, and of the Island of Celebes, both which acquisitions cost them a great expense of blood and incalculable treasures, and have never been of any other than an imaginary advantage to their interests."—STAVORINUS, vol. 3, p. 424.

Don Antonio, Rex Portugallicæ.

"INTER te regnumque tuum divortia nuper,
At sine consensu facta fuere tuo.
Dicere de regno potes ipse tuo, quod et olim
Christus de regno dixerat! ipse suo."

OWEN

Las 400 respuestas.

"No falta su Señoría
de un truhan una jota
quando en la de Aljubarota
loando su rey dexia;
mato moytos Castejaos
moyto boos de chibao,
y ajuda de Judeos,
y non por graça de Deos
mas boa força de maos"

[Ostentatious Prayers.]

THE host of Simam Rodrigues at Ferrara made the same experiment to discover his real character, which Bernardo de Quintaval had tried upon St. Francesco. He watched him by night. Simam got up, struck fire, lighted a candle, and past the greater part of the night in prayer. If the Jesuit had prayed in the dark, or if either of them had prayed silently, their hosts would not have been satisfied—but it is not the characteristics of saints to hide their candles under a bushel.—B. TELLEZ, *Chron. de Comp.*, l. 1, c. 6, § 4.

[Transubstantiation.]

"Et Verbum Caro factum est, e alguns simpres e ignorantes, que esto nom entendiam, perguntavam que queria dizer aquillo? E outros por sabor respondiam, que queria dizer, muito

caro feito he este ; verdade he, dñiam elles, mas prazera a Deos que o tornara hoje de bona mercado.”—FERNAM LOPES, p. 105.

[*Distinction between the Manchua and the Almadia.*]

PETRO DELLA VALLE describes the *Manchua* as having twenty or twenty-four oars, differing from the *Almadia*, inasmuch as it is larger, and has a spacious poop covered with an awning.

[*Mean Conduct of the Court of Portugal.*]

HARRIS in a letter to Dr. Warton relates the following anecdote, 1763.

"The conduct of the court of Portugal to our countrymen who saved them has been scandalously mean. An English officer, who maintained a post with a small force against the whole Spanish army, and thereby preserved one of the richest provinces in Portugal, had sent him for a present from the government five-and-twenty moidores, with a lame excuse that the necessities of the government would not permit them to send any more. The officer, with a becoming magnanimity, returned the money, adding that he was sorry for the necessities of the state, and that, if they pleased, there was the like sum of money of his at their service in the hands of his agent."—WOOLL's *Memoirs of Joseph Warton*.

[*Unfeigned Devotion.*]

"MANY pilgrims resorted annually to the Cathedral before the revolution of 1820; but their numbers decreased in consequence of the provincial disturbances which followed that event: yet I saw many persons kneeling around the shrine, absorbed in prayer, and fully impressed with the belief that the mortal remains of the saint rested beneath their feet, and that his guardian spirit was hovering around them. I observed one man particularly who was bending forward in the attitude of prayer; his eyes were fixed upon the shrine, his hands clasped, and he had such an expression of intense devotion on his pallid features that I believe scarcely any external sound or sight could have distracted his attention."—LORD CAERNARVON, *Portugal and Galicia*, vol. 1, p. 129.

[*Reply of Don Carlos.*]

"WHEN Ferdinand consented to resign the crown of his ancestors, and abandon the people who were nobly struggling to defend that crown, D. Carlos refused to give up his birthright, or to forfeit his eventual title by any voluntary act, saying that he was born a prince of Spain, and would maintain his just rights to the last hour of his life."—*Portugal and Galicia*, vol. 2, p. 265.

[*Don Pedro stern in Death.*]

"LORD CAERNARVON, who was at Alcobaci in

1827, says that when the bodies were dragged from the vault, D. Pedro, stern even in death, is said to have retained the severe expression which never forsook his countenance after the perpetration of that dreadful deed which rendered him homeless! Lñes, he adds, was still lovely; her hair retained its asburn colour. After the departure of the French, the much calumniated but far more civilized monks carefully collected the scattered hair, and still religiously preserve it."—*Ibid.*, vol. 1, p. 37.

[*Dreadful Retribution.*]

"In one instance the Gallician peasants excited a large party into their cottages, set before them their best provisions and their best wines, and when they saw them so far intoxicated as to be stupified, they secured the doors, barred up the windows, set fire to their own dwellings, and getting upon a neighbouring eminence, beheld with stern delight the progress of the flames. The destruction of their houses, and all their goods was seen without a murmur by the women and the very children. Not a word was spoken till the last roof had fallen in, when knowing that not one of their enemies could possibly have escaped, they gave vent to their suppressed passion in a fierce shout of exultation."

"There was more eloquence," says the author from whose singularly-interesting book I derive this anecdote,—“there was more deep disinterestedness, there was more genuine patriotism in that wild burst of natural feeling, than in all the studied declamations of the Cortes.”—*Ibid.*, vol. 1, p. 138.

[*Ferocity of the French Character.*]

"*Nampoco hay que esperar, segun lo acredita la experiencia en todos tiempos, que el Frances se canse de las fatigas y peligros de las campañas; si le sacan llorando de la casa paterna, vuelve a ella cantando, u echando bravatas. Ni hay que esperar que afloxe por la justicia de nuestra causa: la guerra parece que es su elemento, y prescinde del fin por que pelea; ya muere por coronar reyes, ya por destronarlos; hoy por la libertad, mañana por el despotismo. Va a la guerra como el caballo; el clarín le alienta, y corre con el ginete Christiano contra el Moro; cae el ginete de una lanzada, montalo el Moro, y parte con el nuevo dueño contra el Christiano. En los Xefes ya es otra la causa; ayer comian con cuchara de palo, y hoy hacen ascos a la bagilla de plata con que los sirve su patron; ayer de baxos no se veian entre el polvo, y mañana se ven subidos en hombros de la fortuna hasta la altura de los honores, y del fausto oriental de las riquezas, fruto de las rapinas y concusiones que piden al cielo venganzas.*"—CENTINELA contra Franceses, p. 30.

As little is it to be expected, as experience has shown in all times, that the Frenchman will be tired of the fatigues and dangers of campaigning;—if they take him weeping from his father's

house he returns to it singing or uttering bravados. Nor is it to be hoped that the justice of our cause will move him; war seems to be his element, and he cares not for what he fights: now he dies for the sake of crowning kings, now for the sake of dethroning them; to-day for liberty, to-morrow for despotism. He goes to war like the horse,—the trumpet inspires him, and he runs with the Christian lancier against the Moor; the lancier falls, the Moor mounts him, and off he sets with the new master against the Christian. In the leaders the cause is different. Yesterday they ate with a wooden spoon, and to-day they turn up their noses at the silver in which their host serves them. Yesterday they were so low that they could not be seen in the dust; and to-morrow they are mounted up upon the shoulders of fortune to the height of honours and oriental pomp of riches,—fruits of the rapines and convulsions which call to Heaven for vengeance.

REMEDIES, or rather applications for the gout in his days.

"Oracion nin jejunio no li valie nada,
Nin escantos, nin menges, nin cirio, ni oblada."
GONZALO DE BERCEO, *S. Dom.*, 403.

[*El noble Rey Don Fernando.*]

"CAMINANDO
El noble Rey Don Fernando
Con esa Reyna Germana.
De Toledo, no sé quando
Por Cordoba la llana,
De pasada
Vi la Corte aposentada
Toda, y sus caballerizas,
En una aldea cuitada
De siete casas pajizas;
Y llovía,
Que el cielo se deshacia
Sobre la Reyna y las Damas,
Y por otra parte ardía
Todo el campo en vivas llamas.
Unos daban
Voces, porque se quemaban
Como si fueran hereges;
Y por otra parte andaban
Nadando los almofreces;
Y veían
No pocos, que no tenían
Mejor posada que el buey,
Y por fuerza se metían
En la camara del Rey
En manada,
La ropa toda mojada
Dentra y fuera del lugar,
Que aun al fin de la jornada
Tuvimos bien que enxugar
Y escurrir."

CASTILLEJO, tom. 2, p. 142.

[*Los amantes des Truel.*]

"TOMAMOS el camino sin camino

Por unos arenales donde el Noto
Mas rezio que en el mar sobervia sopla,
Y causa mayor daño.—
—va junto al suelo, y la mas parte
De la tierra levante, y hechos dexa
Hoyos y fosas que descubre grandes,
Y de la arena que de aquellas saca
Forma unas sierras, y unos montes forma.

* * * * *
Tan rezio y tan sobervio estava entonces
Que heria con mas furia y mas violencia;
De suerte que ninguno, y yo con ellos
Podiamos tener el pie tan firme
Que pisada la arena seca y rezia
Debaxo de los pies no deslizase.
Que si fuera la tierra de la Libia
Un poco mas pesada, dura y fuerte
Que tuviera unas cuevas cavernosas
Donde este viento y otro se encerraran,
Al mundo lo sacaron de sus quicios:
Mas no hallando en la arena resistencia
Estable permanece eternamente,
O sea ya menguante, o ya creciente.

"Viendo pues la braveza deste viento
En el suelo tendidos nos echavamos,
En el cuerpo apretando los vestidos,
Abraçando la arena como suelen
El agna los que nadan peligrosos.
Estavamos assi seguros deste
Daño presente; pero vino tiempo
Que el Boreas proceloso trastornava
Grandissima monton de seca arena,
Que del suelo forçava a levantarnos,
Y a vezes nos cercava en torno a todos,
Teniendonos en prensa y apretados,
Que parece que estavamos tapiados.

"Sucedionos milvezes por el ayre
Ver columnas venir, y venir piedras
Sobervias de edificios, y bolando
Caer a nuestros pies no se de donde.

* * * * *

"Vaxel, jara, serpiente, salamandra,
Sulcando el mar de España a vela y rema,
Bolando por el ayre a dar el blanco,
Trepando por un marmol o una peña,
Passando por las llamas abrasantes,
Mes señal y camino dexan hecho
Que equel que en arena parecia.
Y estavamos dudosos a que mano
Pudiesemos echar, o azia que parte."

JUAN YAGUE DE SALAS, canto 11, p. 302.

[*Los 400 Respuestas.*]

"QUIEN es el que fue nascido
dos vezes, y condenado
innocente sin peccado,
y por dineros vendido;
despojaronle primero
sur vestidos y colores,
y estava como cordero
levantado en el madero
por nosotros peccado.es ?

Respuesta.

"Señor no soy obligado
a saber vuestra intencion,
mas segun tengo pensado
de algun ansaron asado
queisotes hazer mencion.
En el huevo fue nascido,
y del huevo fue sacado,
muerto, pelado y vendido
después en palo espetado."

[Noble Instinct in the Canine race.]

"Como es costumbre ser muy favoritos
Los dueños de los perros Baleares,
Teniendo tan agudos los sentidos
Que los guardan por asperos lugares,
Ellos velan, y siendo acometidos,
Aunque sean de muchos centenares,
Defienden a su dueño hasta la muerte,
Con el valor mostrando su alta suerte."

NIC. ESPINOSA. 2 part. de *Orlando Furioso*, canto 11, p. 55.

On the wall of the staircase of the Town House of Toledo these verses are inscribed:

"Nobles discretos varones
Que gobernais a Toledo,
En aquestos escalones
Deseched las aficiones,
Codicias, amor, y miedo:
Por los comunes provechos
Dexad los particularés:
Pues vos fixo Dios pilares
De tan altissimos techos
Estad firmes y derechos."

PEYRON.

[Influence of Woman.]

"¿Qué peso puede hacer en la balanza
Que los reynos levanta o los inclina,
De una flaca muger la resistencia?"

QUINTANA.

[Supremacy of Virtue.]

"El Todosabio nunca en desconsuelo,
nacion alguna tiene abandonada,
de la amable virtud sin los exemplos."

VARGAS Y PONZE.

[Señores Españoles?]

"SEÑORES Españoles? que la bioistes
Al Bocalino o boca del infierno,
Que con la espada y militar gobierno
Tanta ocasion de murmurar le distes?
El alba con que siempre amanecistes
Noche quiere volver de oscuro invierno,
Y aquel Gonzalo y su laurel eterno
Con quien a Italia y Grecia escurecistes.
Esta frialdad de Apolo y la estafeta

No se que tenga tanta valentia,
Por mas que el decir mal se la prometa;
Pero se que un vecino que tenia
De cierta enfermedad sano secreta,
Poniendose un raguallo cada dia."

TOMÉ DE BURGUILLAS, p. 63.

[Safeguard of Innocence.]

"En esta misma forma, cosa es verdadera,
Acometio a Eva de Adam compannara.
Quando mordieroa ambos la devorada para:
Sentimoola los mortos aún esa dentera."

GONZALO DE BERCEO. *S. Dom.*, p. 330.

THE following characteristic account of a Portuguese sacred drama, as represented at Lisbon in the year 1780, is given by MICULX in a letter first printed in the Literary Panorama for March, 1809.

"When the curtain drew up, the first scene presented a view of the clouds, where a figure, like a Chinese Mandarin, seated in a chair, was like an arbiter or judge, placed between St. Michael and Satan. Satan accuses Michael, and Michael scolds like an oyster whench, and at last kicks Satan on the head, and tumbles him down out of sight, telling him to go to hell for his impudence. The Chinese-like figure then walks about the stage, and repeating the words of the Latin Bible, creates the world. When he orders the sun to govern the day, a lanthorn, with a round glass in it, circles over the stage, which is darkened; in like manner the moon and stars appear; the waters next appear, with fishes' heads jumping through them; but when land animals are to be made, real sheep and dogs are produced through the trap-doors, one of which atter entertained the audience by barking at the sheep, and was like to have been rude to his supposed maker, had not a leg projected from behind the scene given him a kick, which sent him off howling. Adam is next made, he rises through the stage, walks about a while, lies down to sleep, and the Chinese figure pulls Eve out of his side, and gives them their charges: these two are quite naked, but much smaller, and no way to be compared in excellence to the puppets of Opera. The next scene presents an orange-grove, a serpent climbs a tree, talks to Eve, and gives her an orange of his teeth, which she takes and tempts Adam. The next scene presents the Mandarin figure calling upon Adam, who appears with his spouse in their fig-leaves; they are condemned, and the serpent, who till now walked erect, falls flat on his belly: Adam and Eve are now presented in sheep-skins, he with a spade, and she with a distaff; Adam laments dolefully, but Eve comforts him, and puts him in mind that they were to beget children. Cain and Abel next appear, offer sacrifices, and Cain kills his brother, and kicks him sadly; the Mandarin figure condemns Cain, and ascends the clouds; the mouth of hell then appears, like the jaws of a great dragon, amid smoke and light-

ning vomits up three devils, one of them with a wooden leg; these take a dance round Cain and are jocular; one of them invites him to hell to drink a dish of brimstone coffee, another asks him to make up a party at whist; Cain snarls, and they tumble him and themselves together headlong into the squib-vomiting mouth. The next scene presents the Mandarin figure ordering Noah to build an ark; Noah sends his servant to engage a carpenter, but where do you think? why to Lisbon, to Antonio de

somewhat, the King of Portugal's head ship-carpenter (and the name of the present gentleman of that office is always introduced). The scene now represents the streets and night-humours of modern Lisbon. The messenger, who is in no hurry, stops at different taverns (things like our London chandler-shops, where the *caraille* drink; for except one French and one English house or two, there is not anything like a decent tavern in all Lisbon,) and everywhere he attempts to be the buffoon: ergo, he meets a dog, the dog barks at him, and he lectures the dog on the vices of his master, whose ill-manners, he says, he is imitating; then he meets an Irish woman, with a squalling child in her arms; he asks his way to the carpenter's, and she asks him to tell her her way home again; both complain of the child's bawling, and he gives her a bit of sweetmeat he had just picked up in a corner to put in its mouth; but this joke ends dirtily. After meeting and talking with the variety of street-walkers, he arrives at the carpenter's house, which discovers a scene like the inside of an English village wheel-wright's shop and kitchen; the carpenter bargains hard, and is willing to take Noah's note of hand, but his wife wants ready money, and insists upon paying her debts before she is drowned. 'And how much do you owe?' says Noah's messenger; 'I have got a trifle about me at your service.' 'So much—no more?' 'Yes, so much more!' 'Joseph—Maria—Jesus—no more! Yes, ten thousand moidores will do.' 'Ha, ha, then go and get them, for I have not ten half farthings for you!' and never was a low joke better relished in the days of Gammar Gurton's needle, than I was witness to the reception of this, from a crowded audience that would have done no disgrace to the pits of either Drury-Lane or Covent-Garden. After this comes the story of Holofernes, the birth of Christ, and the massacre of the children of Bethlehem; with which the piece closes. Besides the few I have mentioned, innumerable are the low allusions of this performance. Before the massacre of Bethlehem, Herod is represented in the dress of a Turkish Moor, the old enemy of Portugal, walking about in great agitation; lies down on a couch to sleep; the dragon jaws of hell again appear, vomiting devils, and flashes of fire; the devils make a merry dance to music round the sleeping tyrant, and often whisper him; they vanish, he awakes, and gives his order, &c., and with a curious puppet representation of grim-whiskered soldiers tearing children from their mothers and killing them, and the mothers scratching the

soldiers, the admirable piece was at last brought to a conclusion."

[Dispensations.]

In a General Chapter of the Dominicans held at Salamanca in 1551. The Friars in the Indies were dispensed from the obligation of wearing woollen next the skin, and were allowed to substitute under garments of *Melinge*?—*Cañamazo*?—or *Leno basto*?

"*Oy pasan en cantidad*," says Fr. JUAN DE MELENDEZ, "*Anascotes, Lanillas, y Estameñas, y Estameñas de que se pueden hazer: pero si es lo mismo no averlas, que valer caras, y si esto basta para que aya penuria, y subsista el motivo de aquella dispensacion, otros lo juzguen, que yo no me atrevo a dar parecer en materia de tanto escrupulo*."—TESOROS VERDADEROS DE LAS YUDIAS, vol. 1, p. 137.

They were likewise allowed to eat meat instead of fish, because in all the interior of Peru fish was extremely dear, and also *por la debilidad de la tierra, y poca virtud en general de todos los alimentos*.—Ibid.

[Barbarous Cruelty of K. Jayme.]

K. JAYME el Conquistador, was a good deal molested by a suit which D. Teresa Vidaure preferred against him at Rome, affirming that he was married to her. The Bishop of Girona, who had formerly been the King's confessor, was called upon to give his testimony, which he did in secret, and it proved the assertion to be true. Jayme sent for him, he was seized as soon as he entered the palace, and carried into a remote apartment, where his tongue was out out.—MIEDES, l. 14, c. 19.

Because Jayme was advised not to prosecute the siege of Valencia, Miedes, his historian, takes occasion to introduce the following rascally remarks.

"It is full lamentable to see kings and princes, in weighty affairs of government, refer to the opinion of others, without saying or doing anything themselves: it so being, that kings with the sceptre which they receive from the hand of God, have something divine communicated wherewith to govern well, and being kings, may therefore discourse better than other, and almost prophecy that which to come. For it was not in vain that Solomon said, speaking upon this subject, 'the heart of kings is in the hand of the Lord;' by whose favour every kingdom hath its particular guardian angel appointed to be it watch; and it is certain that this angel accompanies a king, and directs his proceedings to good end. And so a king ought, having heard the opinion of others, to state his own, and follow it though it be against the advice of many."—L. 11, c. 3.

This passage has never been condemned in the Inquisition. The Romish Church cares not

what blasphemy it sanctions against God, nor what treason against the best interests of man, so long as its own power is not in question.

[*Golden-disease.*]

"I AND my fellows," said CORTES to the first Mexican ambassadors, "have a certain disease of the heart, and gold helpeth us."—*Conquest of the West India*, p. 57.

[*Los 400 Respuestas.*]

"DE rabo de puerco
dix que nunca buen virote."
T. 1, ff. 142.

This, I suppose, is equivalent to our proverb, that there is no making a silk purse of a sow's ear.

[*Education.*]

"DIERONLE SUS cartiellas a ley de monaciello,
Assentose en tierra, tollése el capiello,
Con la mano derecha priso su estaquiello,
Priso fastal titol en poco de ratiello."

D. GONZALO DE BERCEO, *V. de S. Domingo de Silos*, p. 36.

"Los monges que madurgan a los gallos primeros
Trasayunar non pueden como otros obreros."
Ibid., p. 458.

[*Noble Ladies' Lamentation.*]

"Ay mezquinas y que sera de nosotras, que ora
por fuerça, ora por grado, auremos de entrar en
religion, y ser de orden,"—is the lamentation of
the noble ladies during the civil wars at the
commencement of the fabulous Chronicle of D.
Rodrigo.

[*George de Montemayor.*]

"No muy levas deste valle, haxia la parte
donde el sol se pone, esta una aldea en medio de
una floresta, cerca de dos rios que con sus aguas
riegã los arboles amenos, cuya espessura es tan-
ta, que desde una casa a la otra no se parezca.
Cada una dellas tiene su termino redondo, adonde
los jardines en verano se visten de olorosas flores,
de mas de la abundancia de la ortaliza, que alli
la naturaleza produce, ayudada de la industria de
los que en la gran España llamen Libres, por el
antigüedad de sus casas y linages."—*Diana*,
p. 75.

[*History of the Cid.*]

"ALPHONSUS PEREZ, Granatensis, scripisse
dicitur eleganter Latinâ linguâ, *Historiam Ro-
dicituri Didaci de Bivar cognomento Cid*, de quo
auctorem laudo Franciscum de Pedraza, in *His-
toriâ Urbis Granatensis*."

[*Marvellous Armour.*]

"A LA real galera donde estava
Con Armeno Garin, llegó un soldado.
Trayendo de la Mora linda i brava
El vestido de estrellas adornado,
El alfanje del ombro le colgava
De los braços las ropas, i el tocado
(Que a la curiosidad misma eodida)
De las manos, i alegre assi dezia.

"Bien puede aver ganado plata i oro
Otro en esta jornada peligrosa,
O cautivado algun valiente Moro
O avido alguna joya mui preciosa,
Mas cosa que, sin serlo, en un tesoro
Es digna de estimarse por hermosa,
Yo la e ganado, i si esto no es creído
Miresse este bellissimo vestido.

"Diziendo assi, delante del cuitado
I triste Armeno, en manos de otros pose
La Almalafa, la Aljuba, i el Tocado
Que con diversos lazos se dispone.
Quien de Marlota i Capellar ornado
Piensa, mientras se mira i se compone
El azul estrellado terciopelo
Que esta vestido de un sereno Cielo.

"Quien el alfanje saca, i la fineza
Haziendo alguna prueba en el, admira,
Quien la lavor alaba, la riqueza
Quien solamente con cudicia mira,
Quien quisiera compararle, i la pobreza
Con elado despecho le retira,
I assi al fin todos todo lo alabavan
I al dueño engrandecian i embidavan.

"Tambien Armeno en yelo convertido
Atomito, confuso, envelesado,
Esta mirandô el tragico vestido
Cual si estuviera en piedra transformado."
El Monserrate, Christoval de Vives

It was the armour of Lixorea, his wife.

[*Women's Toilette.*]

"Las galas manda a las damas
y toda la vizarría,
guantes, ambar, y poveltes,¹
capoletas² y pastillas."³

D. LUISA DE CARVAJAL.

*Christoval de Mesa. La Restauracion de Es-
paña. 1607.*

His hopes of an universal monarchy.

"Si una ley, si un pastor, si un oetro solo,
Tiene el mundo en tu tiempo en todas partes
Del nuestro al contrapuesto ultimo Polo,
Derribando rebeldes estandartes;

¹ A perfume—long, like a clove.

² Perfume boxes.

³ Musk-balls.

Las Musas reynaran, y el sacro Apolo,
Reynaran los estudios y las artes,
Y alabando un piadoso, un sabio, un fuerte,
Triunfaran del olvido, tiempo, y muerte."

Pelayo has been sent by Munuza to Cordova, who wanted him removed that he might carry off his sister. On his return he goes at night to the Archbishop Urbano and complains, and consults with him how to deliver his country. In the morning he goes to Munuza to demand his sister: the Moor unwillingly restores her, professing his love, and then sends to Tarif, accuses Pelayo of exciting rebellion, and advises his death. Tarif sends a troop with orders not to return till they have taken or slain Pelayo, for he had heard prophecies from Gabino, his magician, how as from a cave came the ruin of the Goths, so from a cave should their Restorer, and a dream terrifies him.

2. The Spirit of Rodrigo comes in a dream to encourage Pelayo. Ali wakes him, that he may make his escape, which he effects, hardly crossing a river. Spain stood on its farther banks—in chains—in mourning—calling on her son for deliverance. He proceeds, and meets Celidon, a hermit, who had once prevented him from forcing a criminal from the cave Covadonga. Celidon encourages him with prophecy, and receives him into his cell.

3. Pelayo, leaving the hermit, meets a messenger from Urbano. They lose themselves, and come to some shepherd huts among the mountains. About twenty stanzas follow, not descriptive, but soothing, from the calm of the subject. He joins Count Teobaldo and the Archbishop.

Alcaman is sent with a great party to crush this rebellion: but Oppas, the renegade archbishop, is first to attempt persuasion: The African force described. Alonso joins Pelayo. Ali, now called Estacio, as having become a Christian, and Antonio are sent to watch the enemy. This latter had been the messenger between Munuza and Usendama, and repeats some of the Moors poetry on the way. They come to four Roman monuments, having inscriptions which are not very Roman: then they see the enemy, and return with the news. Pelayo retreats to a cave in the rock.

4. Pelayo makes a speech, and is acclaimed king. The Devil sends fiends to terrify him; the Virgin drives them away, and tells him of the victories which his successors are to gain,—and also of Chr. de Messa's two poems. Oppas is lodged in a tent, round which the history of Spain is represented.

["*Et tuba terribili sonitu taratantara dixit.*"]

ENNIUS.]

"Ya en las trompetas tortuosas suena
Taratantara-tanta, dos mil vezes;
Las caxas huecas de Mayorte fiero
Tapatatapatan-tatan responden."

Los Amantes de Teruel, p. 157.

S. Domingo de la Calzada.

His church in Garibay's time was much resorted to on account of his body and of his cock and hen.—L. 3, c. 10.

Canção de Gonçalo Hermigues.

"TINHERABOS, nom tinherabos,
Tal a tal ca monta ?
Tinheradesme, non tinherades me
De la vinherades, de ca filherades,
Ca amabia tudo em soma.

"Por mil goivos trebelhando
Oy oy vos lombrego
Algozem se cada folgança
Asmei eu: por que terrenho
Non ha hi tal percheço.

"Ouroana, Ouroana, oy tem por certo
Queinha bida do biber
Se olvidrou per teu alvidrou per que em cabo
O que eu ei de la chebone sem referta
Mas nom ha per que se ver."

["*Sufficient unto the day is the evil thereof.*"]

"*Per ço quascú se deu guardar de mal à de treball, tot aytant com pot, car de mal à de poch n' a hom assau.*"—Cost. Mar. de Barcelona, cap. 52.

[*To-day's Sorrow, and to-morrow's.*]

"SOSPIROS penas estranas
mil ansias y deasear
han poblado mis entrañas
do plazer no puede estar.
Y estos tristes pobladores
el triste sitio muraron
de piedras de mil dolores,
y alegría desterraron.
y han tenido tales mañas
al tiempo de su poblar,
que poblaron mis entrañas
do plazer no puede estar."

PERALTA, *Cancionero*, ff. 95.

[*Invective against Count Julian.*]

ELIASTRAS, one of the imaginary writers of the fabulous Chronicle, concludes a chapter of lamentations with this invective against Count Julian:—Y este que es diablo baptizado y de mortal no cessa de levar su brava saña a fin. O que maldito fue el dia que tal persona fue nascida en el mundo; malaventurada fue la hora que tal crueldad se engendro, oviera piedad de los que della ovieron; ya que no podrias sufrir que en tu poderio quedassen los mataste a los que te dieron la vida, guardaras a ellos lo que ellos guardaron a ti, ovieras los por tuyos y no por tus enemigos. E yo no creo que tu no passes por esse juyzio que as dado, y agora no me terne mas contigo, ca destruydor eres, incommendo te al diablo, ca su vassallo y servidor eres"—P. 2, c. 132.

MIDDLE AGES, ETC.

[Puritan and Brownist.]

THE word PURITAN seems to be quasht, and all that heretofore were counted such are now BROWNISTS.—MILTON, *Reason of Church Government urged against Prelaty*, vol. 1, p. 6.

[Begging like a Cripple at a Cross.]

"THE poor solicited alms at the Crosses, as the saying is to this day, for Christ's sake; and when a person is urgent and vehement, we say he begged like a cripple at a cross. At those crosses the corpse in carrying to the church was set down, that all the people attending might pray for the soul of the departed."—NICOLSON and BURN'S *Cumberland*.

[Povele's Middle Aisle.]

"It was the fashion of those times, and did so continue till these (wherein not only the mother but her daughters are ruined), for the principal gentry, lords, courtiers, and men of all professions, not merely mechanic, to meet in Paul's Church by eleven, and walk in the middle ile till twelve, and after dinner from three to six, during which time some discourse of business, others of news. Now in regard of the universal commerce, there happened little that did not first or last arrive here."—OSBORNE'S *Tradition-al Memorials*.

[Postal Directions.]

THE LORD PROTECTOR in 1549 directs thus—"To our very good friend the LORD Dacre, Warden of the West Marches for anempst Scotland, in haste, haste, post haste, for thy life, for thy life, for thy life."

The dispatches back, for it seems all went by the ordinary post, are directed with equal care.—"To the right honourable my Lord Protector's grace, in haste, haste, post haste, for thy life, for thy life, haste, haste!" Again, "In haste,—haste—post haste, with all diligence possible."—NICOLSON and BURN'S *Westmoreland and Cumberland*, vol. 1, p. 73, &c.

I remember to have seen Post-haste written upon letters some twenty years ago.—R. S.¹

¹ When this was written I can hardly make out by the MS., but as late as 1814, I have seen "*With speed*" written on a letter. But this direction, I suspect, had reference, not to Postal arrangements, but to the person to whom letters were consigned in Provincial towns.—J. W. W.

[Inflammability of Chestnut Wood.]

"THE wood of the chestnut-tree is so long in taking fire as to be entirely unfit for the manufacture of gunpowder. In Asturias, where it is sometimes used for fuel, when a brand is taken from the fire it becomes extinguished in the open air as rapidly as if it were plunged in carbonic acid gas, in fact so quickly that a pipe of tobacco cannot be lighted from it. Floors, therefore, of this wood are safe. And it is preferred for forges, because as soon as the bellows cease, the fire begins to go out."—*Panorama*, vol. 11, p. 301.

[Warrior's Girdle.]

"SOME men of war use to have about their loins an apron or girdle of mail, girt fast for the safeguard of the nether part of their body."—LATIMER'S *Sermon on the Epistle read on the 21st Sunday after Trinity. The first Sermon*.

[Weapons of War.]

"WHEN a man shall go to battle, commonly he hath a great girdle with an apron of mail going upon his knees; then he hath a breast-plate; then for the nether part he hath high shoes, and then he must have a buckler to keep off his enemies' strokes; then he must have a sallet where-with his head may be saved, and finally, he must have a sword to fight withal and to hurt his enemy. These be the weapons that commonly men use when they go to war."—LATIMER'S *Sermon on the Epistle for the 21st Sunday after Trinity. The third Sermon*.

[Poor-Suitors.]

"THE Prophet Esay saith, *Woe unto you that rise early in the morning and go to drinking until night that ye might swim in wine.* This is the Scripture against banquetting and drunkenness. But now they banquet all night, and lie abed in the day time till noon, and the Scripture speaketh nothing of that. But what then? The Devil hath his purpose this way as well as the other; he hath his purpose as well by revelling and keeping ill rule all night, as by rising early in the morning and banquetting all day. So the devil hath his purpose both ways. Ye noblemen, ye great men, I wot not what rule ye keep: for God's sake hear the complaints and suits of the poor. Many complain against you that ye lie abed till eight, or nine, or ten of the clock. I

cannot tell what revel ye have over night, whether in banquetting, or dicing, or carding, or how it is; but in the morning when the poor suitors come to your houses, ye cannot be spoken withal; they are kept sometimes without your gates, or if they be let into the hall, or some outer chamber, out cometh one or other, 'Sir ye cannot speak with my Lord yet, my Lord is asleep,' or, 'he hath business of the King's all night,' &c. And thus poor suitors are driven off from day to day, that they cannot speak with you in three or four days, yea a whole month. What shall I say more? a whole year sometimes ere they can come to your speech to be heard of you."—*LATIMER's last Sermon before King Edward the Sixth.*

[*Latimer's Father.*]

"MY Father was a yeoman, and had no lands of his own; only he had a farm of three or four pound by year at the uttermost, and hereupon he tilled so much as kept half-a-dozen men. He had walk for an hundred sheep, and my mother milked thirty kine. He was able and did find the king a harness, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his harness when he went to Blackheath field. He kept me to school, or else I had not been able to have preached before the King's Majesty now. He married my sisters with five pound or twenty nobles a-piece, so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours; and some alms he gave to the poor, and all this he did of the said farm. Where he that now hath it payeth sixteen pound by the year, or more, and is not able to do anything for his prince, for himself, nor for his children, or give a cup of drink to the poor."—*LATIMER's First Sermon preached before King Edward the Sixth.*

[*Latimer looks to the Example of Edward VI. when he should come of age.*]

"SURELY, surely, but that two things do comfort me, I would despair of the redress in these matters. One is that the King's Majesty, when he cometh to age, will see a redress of these things, so out of frame, giving example by letting down his own lands first, and then enjoin his subjects to follow him. The second hope I have is, I believe that the general accounting day is at hand; the dreadful Day of Judgement I mean, which shall make an end of all these calamities and miseries."—*Ibid.*

[*Corruption in High Places.*]

"THE saying is now that money is heard everywhere; if he be rich he shall soon have an end of his matter; other are fain to go home with weeping tears, for any help they can attain at any judge's hand. Hear men's suits yourself, I require you in God's behalf, and put
II.—6

it not to the hearing of these Velvet Coats, these Upskips. Now a man can scarce know them from an ancient Knight of the country."—*LATIMER's Second Sermon before King Edward the Sixth.*

[*Latimer's Story of the Shilling.*]

"WE have now a pretty little shilling, indeed a very pretty one. I have but one I think in my purse, and the last day I had put it away almost for an old groat, and so I trust some will take them. The fineness of the silver I cannot see, but therein is printed a fine sentence, that is, TIMOR DOMINI FONS VITAE VEL SAPIENTIAE, The fear of the Lord is the fountain of life or wisdom. I would God the sentence were always printed in the heart of the King in chusing his wife, and in all his officers."—*LATIMER's First Sermon before King Edward the Sixth.*

"THERE is a certain man that being asked if he had been at the sermon that day, answered yea: 'I pray you,' said he, 'how liked you him?' 'Marry,' said he, 'even as I liked him always,—a seditious fellow.' Oh Lord, he pinched me there indeed. Nay, he had rather a full bit at me—and wot ye what? I chanced in my last sermon to speak a merry word of the new shilling (to refresh my auditory), how I was like to put away my new shilling for an old groat. It was herein noted to speak seditiously."—*LATIMER's Third Sermon preached before King Edward the Sixth.*

[*Unmercifulness and lack of Charity in London.*]

"LONDON was never so ill as it is now. In times past men were full of pity and compassion, but now there is no pity: for in London their brother shall die in the streets for cold; he shall lie sick at the door between stock and stock, I cannot tell what to call it, and perish there for hunger. Was there ever a more unmercifulness in Nebo? I think not."—*LATIMER's Sermon of the Plough.*

[*True Christian Apparel, or The Wedding Garment.*]

"NOW when we keep this promise, and leave wickedness and do that which Christ our Saviour requireth of us, then we have the wedding garment, and though we be very poor, and have but a russet coat, yet we are well when we are decked with him. There be a great many which go very gay in velvet and sattin, but for all that I fear they have not Christ upon them, for all their gorgeous apparel."—*LATIMER's Sermon on the Epistle for the First Sunday in Advent.*

[*Unpreaching Prelates the cause that the Blood of Hales so long deceived the people.*]

"WE have nothing in our pastime but God's blood! God's wounds!—We continually blas-

please his passion in hawking, hunting, dicing and carding.—What became of his blood that fell down, trow ye? was the blood of Hales of it, was worth it! What ado was it to bring this out of the King's head! This great abomination of the blood of Hales could not be taken a great while out of his mind.—You that be of the court, and especially ye sworn chaplains, beware of a lesson that a great man taught me, at my first coming to the court; he told me for good-will, he thought it well. He said to me, 'You must beware howsoever ye do that ye contrary not the King; let him have his sayings, follow him, go with him.' Marry, out with this counsel! shall I say as he saith? Say according to your conscience, or else what a worm shall ye feel gnawing! what a remorse of conscience shall ye have when ye remember how ye have slacked your duty. It is a good, wise verse,

'Gutta cavat lapidem, non vi, sed sæpe cadendo.'

The drop of water maketh a hole in the stone, not by violence, but by oft falling. Likewise a prince must be turned, not violently, but he must be won by a little and a little. He must have his duty told him, but it must be done with humbleness, with request of pardon, or else it were a dangerous thing. Unpreaching prelates have been the cause that the blood of Hales did so long blind the King. Woe worth that such an abominable thing should be in a Christian realm! but thanks to God it was partly redressed in the King's days that dead is, and much more now. God grant good will and power to go forward, if there be any such abomination behind, that it may utterly be rooted up."—LATIMER's *Seventh Sermon preached before King Edward the Sixth.*

[*Proximity of the World's End—the idea common at the time of the Reformation.*]

"How can we be so foolish to set so much by this world, knowing that it shall endure but a little while? For we know by Scripture, and all learned men affirm the same, that the world was made to endure six thousand years. Now of these six thousand be past already five thousand six hundred and odd, and yet this time which is left shall be shortened for the elects' sake, as Christ himself witnesseth."—LATIMER's *Third Sermon on the Lord's Prayer.*

[*Love of a Pudding—a favourite Dish of our forefathers, as now in Sussex.*]

"All good fellow on a time bade another of his friends to a breakfast, and said, 'If you will come ye shall be welcome, but I tell you beforehand ye shall have but slender fare, one dish, and that is all.' 'What is that?' said he. 'A pudding, and nothing else.' 'Marry,' said he,

'you cannot please me better; of all meats this is for my own tooth; you may draw me round about the town with a pudding.'"—LATIMER's *Third Sermon before King Edward the Sixth.*

[*Shovelling of Feet, and walking up and down at Sermon time.*]

"I REMEMBER now a saying of S. Chrysostome, and peradventure it might come hereafter in better place, but yet I will take it while it cometh to mind. 'They heard him,' said he, 'in silence, not interrupting the order of his preaching.' He means they heard him quietly, without any shovelling of feet, or walking up and down. Truly it is an ill disorder that folk shall be walking up and down in the sermon time, as I have seen in this place this Lent, and there shall be such buzzing and huzzing in the preacher's ear, that it maketh him oftentimes to forget his matter."—LATIMER's *Sixth Sermon before King Edward the Sixth.*

[*Robin Hood's Day.*]

"I CAME once myself to a place, riding on a journey homeward from London, and I sent word over night into the town that I would preach there in the morning, because it was holiday, and methought it was an holiday's work. The church stood in my way, and I took my horse and my company and went thither; I thought I should have found a great company in the church, and when I came there the church door was fast locked. I tarried there half an hour and more; at last the key was found, and one of the parish comes to me and said, 'Sir, this a busy day with us; we cannot hear you, it is Robin Hood's day. The parish are gone abroad to gather for Robin Hood. I pray you let them not.' I was fain there to give place to Robin Hood. I thought my Rochet should have been regarded though I were not; but it would not serve, it was fain to give place to Robin Hood's men.'"—LATIMER's *Sixth Sermon before King Edward the Sixth.*

[*English Amusements.*]

"MEN of England in times past, when they would exercise themselves (for we must needs have some recreation, our bodies cannot endure without some exercise), they were wont to go abroad into the fields a shooting; but now it is turned into gulling, drinking and whoring within the house. The game of shooting hath been in times past much esteemed in this realm; it is a gift that God hath given us to excel all other nations withall; it hath been God's instrument whereby he hath given us many victories against our enemies; but now we have taken up whoring in towns, instead of shooting in fields. A wondrous thing that so excellent a gift of God should be so little esteemed. I desire you, my Lords, even as you love the honour and glory of God, and intend to remove his indignation, let

¹ This is a condensed extract, and not taken verbatim. —If at least, it be taken from the Sermon referred to. Probably "six hundred" is a slip of the pen for "five hundred." W. W.

there be sent forth some proclamation, some sharp proclamation to the Justices of peace that they may do their duty: for Justices now be no Justices. There be many good acts made for this matter already. Charge them upon their allegiance that this singular benefit of God may be better practised, and that it be not turned into bowling, drinking, and whoring within the towns, for they be negligent in executing these laws of shooting. Marsilius Ficinus in his book *De triplici vita* (it is a great while since I read him now), but I remember he commendeth this kind of exercise, and saith that it wrestleth against many kinds of diseases. In the reverence of God let it be continued; let a proclamation go forth, charging the Justices of the peace that they see such Acts and Statutes kept as were made for this purpose."—LATIMER'S *Sixth Sermon before King Edward VI.*

[*Latimer taught by his Father to draw the Bow.*]

"IN my time my poor father was as diligent to teach me to shoot, as to learn me any other thing, and so I think other men did their children. He taught me how to draw, how to lay my body in my bow, and not to draw with strength of arms, as divers other nations do, but with strength of the body. I had my bows bought me according to my age and strength; as I increased in them, so my bows were made bigger and bigger, for men shall never shoot well, except they be brought up in it. It is a worthy game, a wholesome kind of exercise, and much commended in physio."—LATIMER'S *Sixth Sermon before K. Edward VI.*

[*Bribery and Unjust Judgment.*]

"HE that took the silver bason and ewer for a bribe, thinketh that it will never come out; but he may now know that I knew it, and I know it not alone, there be more beside me that know it. Oh, briber and bribery! he was never a good man that will so take bribes. Nor can I never believe that he that is a briber shall be a good justice. It will never be merry in England till we have the skins of such."—LATIMER'S *Second Sermon on Luke xii., 15.*

"CAMBYSES was a great king, such another as our Master is: he had many lord deputies, lord presidents, and lieutenants under him. It is a great while ago since I read the history. It chanced he had under him in one of his dominions a briber, a gift taker, a gratifier of rich men; he followed gifts as fast as he that followed the pudding; a hand-maker in his office to make his son a great man: as the old saying is, 'Happy is the child whose father goeth to the devil.' The cry of the poor widow came to the Emperor's ear, and caused him to slay the judge quick, and lay his skin in the chair of judgement, that all judges who should give judgement afterward should sit in the same skin. Surely it was a goodly sign, a goodly

monument, the sign of the judge's skin! I pray God we may once see the sign of the skin in England."—LATIMER'S *Third Sermon before K. Edward VI.*

[*Decentful Practices.*]

"BUT now I will play St. Paul, and translate the thing on myself. I will become the King's officer for awhile. I have to lay out for the King two thousand pounds, or a great sum, whatsoever it be: well, when I have laid it out, and to bring in mine account, I must give three hundred marks to have my bills warrant-ed! If I have done truly and uprightly, what should need me to give a penny to have my bills warranted? If I have done my office truly, and do bring in a true account, wherefore should one groat be given? yea, one groat for warranting my bills? Smell ye nothing in this? what needeth any bribes giving, except the bills be false? No man giveth bribes for warranting his bills, except they be false bills."—LATIMER'S *Sermon on Luke xii., 15, preached in the Afternoon before K. Edward VI.*

[*Our Lady likened to a Saffron-bag.*]

"IT hath been said of me, 'Oh, Latimer! nay as for him, I will never believe him while I live, nor never trust him, for he likened our blessed Lady to a saffron bag!' where, indeed, I never used that similitude. But in case I had used this similitude, it had not been to be reproved, but might have been without reproach. For I might have said thus; as the saffron bag that hath been full of saffron, or hath had saffron in it, doth ever after savour and smell of the sweet saffron that it contained, so our blessed Lady, which conceived and bare Christ in her womb, did ever after resemble the manners and virtues of that precious babe that she bare. And what had our blessed Lady been the worse for this? or what dishonour was this to our blessed Lady?"—LATIMER'S *Sermon of the Plough.*

[*Increase of Luxury.*]

"THE Diet they are grown unto of late, Exceeds the Feasts that men of high estate Had in times past;—for there's both flesh and fish,
With many a dainty new devised dish.
For bread they can compare with Lord and Knight,
They have both ravel'd, manchets, brown and white
Of finest wheat: their drinks are good and stale,
Of perry, cider, mead, moetheglin, ale,
Of beer they have abundantly, but then
This must not serve the richer sort of men,
They with all sorts of foreign wines are sped,
Their cellars are oft fraught with white and red,

Be it French, Italian, Spanish, if they crave it,
Nay Grecian or Canarian they may have it.
Cats, Pument, Verrage, if they do desire,
Or Romney, Bastard, Capricke, Osey, Tire,
Muscadell, Malmsey, Clarey,—what they will
Both head and belly each may have their fill.
Then if their stomachs do disdain to eat
Beef, mutton, lamb, or such like butchers' meat,

If that they cannot feed of capon, swan,
Duck, goose, or common household poultry;
then

Their store-house will not very often fail
To yield them partridge, pheasant, plover,
quail,

Or any dainty fowl that may delight
Their gluttonous and beastly appetite.
So they are pampered while the poor man
starves,

Yet there's not all; for custards, tarts, con-
serves,

Must follow too; and yet they are no let
For suckets, march-panes, nor for marmaleet,
Fruit, Florentines, sweet sugar-meats and
spices,

With many other idle, fond devices
Such as I cannot name, nor care to know.
And then besides the taste, this made for
show.

For they must have it coloured, gilded, printed
With shapes of beasts and fowls; cut, pincht,
indented,

So idly, that in my conceit 'tis plain
They are both foolish and exceeding vain,
And howe'er they of religion boast,
Their belly is the God they honour most."

WITHER'S *Satires*. *Vanity*.

[*Despotism of Fashion.*]

—"Tis strange to know how many fashions
We borrow now-a-days from other nations.
Some we have seen Irish in trouzes go,
And they must make it with a ood-piece too;
Some, as the fashion they best like, have chose
The spruce diminutive near Frenchman's hose.
Another lik't it once, but now he chops
That fashion for the drunken Switzers slops.
And 'cause sometimes the fashions we disdain
Of Italy, France, Netherland and Spain,
We'll fetch them farther off;—for, by your leaves
We have Morisco gowns, Barbarian sleeves,
Polonian shoes, with divers far-fetcht trifles,
Such as the wandering English gallant rifles
Strange countries for." Ibid.

[*The Lover of Pleasure.*]

—"Some are vain in pleasures, like to him
Who for because he in delights would swim,
In these our days, to please his bestial senses,
Made twenty hundred crowns one night's ex-
pences.

I only do forbear to tell his name,
Lest he should hap to vaunt upon the same."

Ibid.

[*Men-Milliners.*]

—"Our Taylors know

How best to set apparel out to show;
It either shall be gathered, stitcho, or laced,
Else plaited, printed, jag'd, or cut and raced,
Or any way according to your will." Ibid.

[*Drinking and Washing.*]

"PRETHER let me intreat thee now to drink
Before thou wash: Our fathers that were wise,
Were wont to say, 'twas wholesome for the
eyes.

—Well, if he drink, a draught shall be the
most,

That must be spiced with a nut-brown toast." Ibid.

[*Potato-Pie.*]

"I HAVE a dish prepared for the nones,
A rich Potatoe Pie and Marrow bones." Ibid.

[*English Drinking—a good Carouse.*]

"COME prithee rise, quoth he, and let's be
gone;—

Yes, yes, quoth the other, I will come anon.
Then *Chamberlain*! one calls aloud, do'st
hear?

Come bring us up a double jug of beer—
So either having drank a good carouse,
Down come the gallants to discharge the
house." Ibid.

[*A Draught of Muscadine.*]

"TRULY, quoth she, I used to drink no wine,
Yet your best morning's draught is Muscadine.
With that the Drawer's call'd to fill a quart—
Oh! 'tis a wholesome liquor next the heart." Ibid.

[*Cloaks and Swords.*]

"THEN, like good husbands, without any words,
Again they buckled on their cloaks and
swords." Ibid.

[*Superstitions.*]

"If that their noses bleed some certain drops,
And then again upon the sudden stops;
Or if the babbling fowl we call a jay,
A squirrel, or a hare, but cross the way;
Or if the salt fall towards them at table,
Or any such like superstitious bable,
Their mirth is spoil'd." Ibid.

[*Disuse of English Cloths.*]

"Our home-made cloth is now too coarse a
ware,
For China and for Indian stuffs we are,

For Turkey Grow-graines, Chamblets, silken
Rash,
And such like new devised foreign trash." *Ibid.*

[*Dominion of Taylors.*]

"**THEN** for the faults behind he looks in glass,
Strait raves again, and calls his Taylor, ass,
Villain, and all the court-like names he can.
Why I'll be judged, says he, here by my man,
If my left shoulder seem yet, in his sight,
For all this bumbast, half so big as the right." *Ibid.*

[*A Christmas Carol.*]

- "So now is come our joyfullest feast,
Let every man be jolly;
Each room with ivy leaves is drest,
And every post with holly.
Tho' some Churls at our mirth repine,
Round your foreheads garlands twine,
Drown sorrow in a cup of wine,
And let us all be merry.
- "Now all our neighbours' chimneys smoke,
And Christmas blocks are burning,
Their ovens they with baked meats choke,
And all their spits are turning.
Without the door let sorrow lie,
And if for cold it hap to die,
We'll bury it in a Christmas pye,
And evermore be merry.
- "Now every lad is wondrous trim,
And no man minds his labour,
Our lasses have provided them
A bagpipe and a tabor.
Young men and Maids, and Girls and Boys,
Give life to one another's joys,
And you anon shall by their noise,
Perceive that they are merry.
- "Rank Misers now do sparing shun;
Their hall of musick soundeth,
And dogs thence with whole shoulders run,
So all things there aboundeth.
The country-folk themselves advance,
For Crowdy-Mutton's come out of France,
And Jack shall pipe and Gill shall dance,
And all the town be merry.
- "Ned Swash hath fetcht his bands from pawn,
And all his best apparel,
Brisk Nell hath bought a ruff of lawn
With dropping of the barrel.
And those that hardly all the year
Had bread to eat or rags to wear,
Will have both clothes and dainty fare
And all the day be merry.
- "Now poor men to the Justices
With capons make their arrants.
And if they hap to fail of these
They plague them with their warrants.

But now they feed them with good cheer,
And what they want they take in beer,
For Christmas comes but once a-year,
And then they shall be merry.

"Good farmers in the country nurse
The poor, that else were undone;
Some Landlords spend their money worse
On lust and pride at London.
There the Roysters they do play,
Drab and dice their lands away,
Which may be ours another day,
And therefore let's be merry.

"The Client now his suit forbears.
The Prisoner's heart is eased.
The Debtor drinks away his cares
And for the time is pleased.
Tho' others' purses be more fat,
Why should we pine or grieve at that?
Hang sorrow, Care will kill a cat,—
And therefore let's be merry.

"Hark how the wags abroad do call
Each other forth to rambling.
Anon you'll see them in the hall,
For nuts and apples scrambling.
Hark how the roofs with laughter sound!
Anon they'll think the house goes round,
For they the Cellar's depth have found,
And there they will be merry.

"The wenches with their Wassel bowls
About the streets are singing.
The boys are come to catch the Owls.
The Wild-Mare in is bringing.
Our kitchen-boy hath broke his box,
And to the dealing of the Oxe
Our honest neighbours come by flocks,
And here they will be merry.

"Now Kings and Queens poor sheep-coats have,
And mate with everybody,
The honest men now play the knave,
And wise men play at Noddy.
Some youths will now a mumming go,
Some others play at Rowland-hoe.
And twenty other gameboys moe,
Because they will be merry.

"Then wherefore in these merry days
Should we I pray be duller?
No, let us sing some roundelays
To make our mirth the fuller.
And whilst thus inspired we sing,
Let all the streets with echoes ring,
Woods and hills and every thing
Bear witness we are merry." *Ibid.*

[*Maple-root Cups.*]

"**THERE'S** prepared for their mood
That in running make most speed,
Or the cunning measure foot,
Cups of turned Maple-root." *Ibid., Shepherds Hunting.*

["*Ancient Venetie.*"]

"WITH him I hunt the Martin and the Cat."
Ibid.

[*The Willow-branch and the Yellow-hose.*]

"AND yet I do not fear,
Tho' she my meanness knows,
The willow branch to wear,
No nor the yellow hose."
Ibid., *Myet. of Phil.*

[*Dainty-Dames graced by their Tyres.*]

"MANY a dainty-seeming Dame
Is in native beauties lame;
Some are graced by their Tyres,
As their Quots, their Hats, their Wyres,
One a Ruff doth best become,
Falling-Bands manch altereth some.
And their favours oft we see
Changed as their dressings be." Ibid.

[*Grace before Apparel.*]

"IF you chance to be in place
When her mantle she doth grace,
You would presently protest
Irish dressings were the best.
If again she lay it down,
While you view her in a gown
And how those her dainty limbs
That close bodied garment trims,
You would swear and swear again
She appeared loveliest then." Ibid.

["*Unadorned adorn'd the most.*"]—THOMSON.]

"To woo a courtly beauty I have neither
Rings, bracelets, jewels, nor a scarf and
feather,—
I use no double dyed cloth to wear." Ibid.

[*Court-Hermaphrodite.*]

"NEVER took her heart delight
In your court-hermaphrodite,
Or such frothy gallants as
For the time heroes pass:
Such who, still in love, do all
Fair and Sweet and Lady call;
And where'er they hap to stray
Either prate the rest away,
Or, of all discourse to seek,
Shuffle in at *Cant* or *Gleek*." Ibid.

[*Quails.*]

"HE that feeds on so worse meat than quails,
And with choice dainties pleaseth appetite,
Will never have great lust to gnaw his nails,
Or in a coarse thin diet take delight."
Ibid., *Epigram to his Majesty.*

[*Chamber-Combatants armed in Hat of Beaver
and Mail of Cambrick.*]

"CHAMBER-COMBATANTS who NEVER
Wear other helmet than a hat of beaver;
Or ne'er board pinnace but in silken sail;
And in the stead of boisterous shirts of mail
Go armed in cambrick." Ibid., *Epithalamia.*

[*Deception of Recondite Allusions, or, Authors
more simple than Commentators.*]

"YOU are deceived if the Bohemian state
You think I touch, or the Palatinate,
Or that this ought of Eighty-eight contains,
The Powder-plot, or any thing of Spain's,
That their ambassador need question me
Or bring me justly for it on my knee."
Ibid., *Motto.*

[*Wither's Detestation of Hispaniolized English
men.*]

"I HAVE no nation on the earth abhor'd,
But with a Jew or Spaniard can accord
As well as with my brother, if I find
He bear a virtuous and heroic mind.
Yet, I confess, of all men I most hate
Such as their manners do adulterate.
Those linsy-woolsy people, who are neither
French, English, Scotch nor Dutch, but alto-
gether;
Those I affect not; rather wish I could
That they were fish or flesh, or hot or cold,—
But none among them all worse brook I than
Our meer Hispaniolized Englishmen,
And if we scape their treacheries at home
I'll fear no mischief wheresoe'er I come."
Ibid.

[*Merry Maid Marian the Harbinger of Trouble.*]

"OH! but our chuffs think these delights but
coarse,
If we compare them to their hobby-horse.
And they believe not any pleasure can
Make them so merry as Maid Marian.
Nor is the lawyer prouder of his fee,
Than these will of a cuckoo lordship be,
Though their sweet ladies make them father
that
Some other at their Whitsun-ales begat.
But he whose carriage is of so good note
To be thought worthy of their lord's fools cost
That's a great credit.
—let earth content these moles,
And their highest pleasure be their summer
poles,
Round which I leave their masterships to
dance." Ibid., *Inconstancy.*

["*In pace, ut sapiens, aptarat idonea bello.*"]
HORACE.]

"THROUGH the great blessing of these quiet
years,

We are so fearless, careless and secure
In this our happy peace, and so cock-sure,
As if we did suppose, or heard it said,
Old Mars were strangled, or the Devil dead.
Else can I not believe we would so lightly
Esteem our safety, and let pass so slightly
Our former care of martial discipline,
For exercises merely feminine.
We would not see our arms so soiled in dust,
Nor our bright blades eat up with cankered
rust,

As now they be; our bowes they lie and rot,
Both musket and caliver is forgot,
And we lie open to all foreign dangers
For want of discipline; 'tis known to stran-
gers,
Though we'll not see it. Alas, will not our
pleasures

Let us be once in seven years at leisure
To take a muster, and to give instruction?
No, rather pleasure will be our destruction,
For that first caused the law, that now pre-
vents

And bars the use of powder-instruments,
To be enacted: Why? for to preserve
An idle game, the which I wish might starve
Amids our plenty, so that with their course
The land and people might be nothing worse;
Cause for that trifle, to the realm's abuse,
The hand-gun hath been so much out of use,
Scarce one in forty, if to proof it came,
Dares, or knows well how to discharge the
same." Ibid., *Presumption*.

[*Further Advice as to Weapons of War.*]

—"LET'S trim our rusty arms, and scour
Those long unused well-steel'd blades of our;
We shall not do the spiders any wrong,
For they have rent-free held their house-room
long

In morains, helmets, gauntlets, bandileeres;
Displace them thence, they have had all their
years;

And give them such a lustre that the light
May dim the moonshine in a winter's night.
Away with idle citherns, lutes and tabers,
Let knocks requite the fiddlers for their labours;
Bring in the warlike drum, 'twill musick make ye
That from your drowsy pleasures will awake ye;
Or else that heartening trumpet that, from far,
May sound unto you all the points of war,
Let dances turn to marches; you ere long
May know what doth to ranks and files belong;
And let your thundering shot so smoke and roar,
Strangers may tremble to behold the shore,
And know you sleep not." Ibid.

[*Honest shews without Religion.*]

—"ONCE a year
They can afford the poor some slender cheer.
Observe their country feasts, or common doles,
And entertain their Christmas wasail bowls.
— — — For the church's good
They in defence of hocktide custom stood,

A Whitsun-ale, or some such goodly motion,
The better to procure young men's devotion.
— — — They can moan,
And say that Love and Charity is gone,
As old folks do, because their banquetings,
Their ancient drunken summer-revellings
Are out of date." Ibid.

[*The Counterfeit Elect Puritans.*]

—"THEY know how to discommend
A May-game, or a summer-pole defy,
Or shake the head, or else turn up the eye.
This I say of them—
Though in a zealous habit they do wander,
Yet they are God's foes and the church's slan-
der." Ibid.

[*The Lover's Devotion to his Mistress.*]

"ONCE for some certain months or weeks or days
Wears in his hat a branch of withered bays;
Or sweareth to employ his utmost power
But to preserve some stale, neglected flower,
He wears such colours as for lovers be,
Drinks vowed healths upon his bared knee,
Sues mainly for a shoe-string, and doth crave
her
To grant him but a bunk-point for a favour."
Ibid., *On the Passion of Love*.

[*A Word to Duellers.*]

"BUT now methinks I hear our *Hackers* tell me,
With thundering words, as if their breath
would tell me,
I am a coward if I will not fight.
True, *Cavalieros*, you have spoken right:
And if upon good terms you urge me to it,
I have both strength and heart enough to do it,
Which you should find." Ibid., *Revenge*.

[*Street Combatants.*]

"OZ, I have seen, and laugh'd at heart to see't,
Some of our hot-spurs drawing in the street,
As though they could not passion's rage with-
stand,
But must betake them to it out of hand.
But why i' the street?—Oh! company doth
heart them,
And men see their valourous acts and part
them." Ibid.

[*Friend or Foe—all one.*]

"THEY—are so quickly up in a *bravado*
They are for nothing but the *imbrocado*."
Ibid.

[*Arms of Ale-house Knights.*]

"FROM such brawls do sudden stabs arise,
And sometimes in revenge the quart-pot flies,
Joy's d-stools and glases make a rustling ru-
mour." Ibid.

[*The Mourning Yough.*]

—“WHY mourn I not to open view
In sable robes, according to the rites?
Why is my hat without a branch of yough?”
Ibid., *P. Henry's Obsequies.*

[*Honest Home-spun.*]

“Wx that clad in home-spun gray,
On our own sweet meadows play.”
WITHER.

[*Wither's Horror of Coxcombry.*]

“If I should hang'd have been, I knew not how
To teach my body how to oringe or bow,
Or to embrace a fellow's hinder quarters,
As if I meant to steal away his garters;
When any stoopt to me with *cox's* trim,
All I could do was—stand and laugh at him:
Bless me, thought I, what will this coxoomb
do?
When I perceived one reaching at my shoe.”
Ibid.

[*The Bottle and the Bag.*]

“WHEN nimble time, that all things overruns,
Made me forsake my tops and eldren guns,
Reaching those years in which the schoolboys
brag
In leaving off the bottle and the bag.”
Ibid.

[*Race-Horses.*]

“NOW have I one of these to make me poor,
Hounds, humours, *running horses*, hawks, or
whore.”
WITHER'S *Motto.*

[*The Spendthrift's Medley.*]

“—he—bath with those four thousand pounds,
A gaming vein, a deep-mouth'd cry of hounds,
Three cast of hawks, of whores as many brace,
Six hunting nags, and five more for the race;
Perhaps a numerous brood of fighting cocks,
Physicians, barbers, surgeons, for the pox;
And twenty other humours to maintain,
Besides the yearly charges of his train,
With this revenue.”
Ibid.

[*Early Mention of Curtains.*]

“THE chamber was all full of light,
The curteins were of sandall thyn.”
GOWER, ff. 17.

[*Courteousness of a gentle Knight.*]

“AND if hir list to rideen oute
On pilgrimage, or other stede,
I come, though I be not bede,
And take hir in myn arme alofte,
And set hir in hir saddle softe,

And so forth lede hir by the bridell,
For that I wolde not ben ydell.
And if hir list to ride in chare,
And that I maie therof be ware,
Anone I shape me for to ride,
Right even by the chare's side,
And as I maie, I speke among,
And other while I syng a song
Which Ovide in his booke made.”
Ibid., ff. 69.

[*“And everichone ride on side.”*]

“AND as she caste hir eie aboute
She sigh clad in one sute a route
Of ladies, where thei comen ride
Alonge under the woodde side,
On sayre ambulende hors thei set,
That were all white, sayre and great,
And everichone ride on side.
The sadels were of such a pride,
With perles and golde so well begone,
So riche sigh she never none;
In kirtels and in coopes riche
They were clothed all aliche,
Departed even of white and blewe,
With all lustes that she knewe
Their were embroudred over all
Her bodies weren longe and small,
The beautes of her sayre face
There maie none erthly thyng deface.”
Ibid., ff. 70.

[*Knight Combat on foot.*]

“THEI settin daie, thei chosen felde,
The knyghtes covered under shelde
Togyder come at tyme sette,
And eche one is with other mette.
It fell thei foughten bothe on foote.
There was no stone, there was no routa,
Whiche might letten hem the weie,
But all was voide and take aweie.”
Ibid., ff. 74.

[*Early Instance of laying the Money on the Book at Marriage.*]

“A to what paine she is dight,
That in hir youth hath so be set
The bonde, whiche maie not ben unknet!
I wote the time is ofte cursed,
That ever was the golde unpursed,
The whiche was layd upon the boke,
What that all other she forsoke,
For love of hym, but all to late
She plaineth.”
Ibid., ff. 86.

[*Early Beguines.*]

“AND for thei shulde hem uncloth,
There come a maiden in hir wise
She did hem both full servise,
Till that thei were in bed naked.”
Ibid., ff. 102.

Dame Pallas to the Queen of Fame.

"To your request we be well condescended;
Call forth; let see where is your clarionar
To blow a blast with his long breath extended;
Eolus, your trumpet, that knowen is so far,
That bararag bloweth in every martial war:
Let him blow now, that we may take a view
What poets we have at our retynewe.

"To see if Skelton will put himself in prease
Among the thickest of all the whole route,
Make noise enough, for clatterars love no
peace,
Let see, my sister, now speed you,—go
about,
Anone, I say, this trumpet were founde,
And for no man hardely let him spare,
To blow bararag till beth his eyen stare."

SKELTON'S *Garlande of Laurell*.

[*The Countes of Surrey deviseth a Cronell of
Laurell for Skelton, her Clerke.*]

"Thus talking we went forth in at a postern
gate,
Turning on the right hand, by a wynding
stayre,
She brought me to a goodly chambre of astate,
Where the noble Countes of Surrey in a chaire
Sate honorably, to whom dyd repayre
Of ladies a bevy, with all dewe reverence,
Syt downe sayre ladyes and do your diligence.

Come forth, gentylwomen, I pray you, she said,
I have contrived for you a goodly warke,
And who can worke best now shal be assayd;
A cronell of laurell with verdurès light and
darke,

I have devised for Skelton my clerke,
For to his service I have such regarde,
That of our bountie we wyll hym reward.

"For of all ladyes he hath the library,
Their names recountyng in the court of Fame;
Of all gentylwomen he hath the scrutiny,
In Fame's court reportyng the same;
For yet of women he never sayd shame,
But if they were countrefettes that women
them call,
That list of their lewdnesse with him for to
brall.

"With that the tapettès and carpettès were
layde,
Whereon these ladyes softly myght rest,
The saumpler to sowe on, the laces to em-
brayde,
To weave in the stole some were full preste,
With slaies, with tavel, with *hedellars*¹ well
drest;
The frame was brought forth with his weav-
ing pin,
God give them good spede their warke to begin.

"Some to embrowder put them in prease,
Wel gyding their glotton to kepe streight
their silk,
Some pyrling of gold their work to increase.
With fingers smale, and handes as white as
mylk,
With—'Rech me that skayne of *tewly* silk;
And, Wynde me that botoume of such an
hewe,
Grene, red, tawney, whyte, purple and blewe.'

"Of broken warkis wrought many a goodly
thing,
In castyng, in turayng, in florishing of flowres.
With burres rough and buttons surfylling,
In nedyll warke raysyng byrdes in bowres,
With vertue *embesed* all tymes and howres,
And truly of their bountie thus were they
bent,
To worke me this chaplet by good advise-
ment."

SKELTON'S *Garlande of Laurell*.

[*Lordly Apparel of Prelates.*]

"AND in thair habitis, thay tak sic delyte
They have renunoit russet and *raplock*¹
quhyte:
*Cleikand*² to thame skarlott and cramosye
With menever, martrik, grya, and ryche ar-
myne;
Thair lawe hartis exaltit ar sa hye,
To se thair papall pomp it is ane pyne,
Mair riche array is now with *frienzi*³ fyne
Upon the barding of ane bischopis mule,
Nor ever had Paule or Peter agan Yule."

LYNDSAY.

[*Unspiritual Priests.*]

"*ESAYAS* into his work
Callis thaim lyke doggis, that can nocht bark,
That callit ar preistis, and can nocht preche,
Nor Christis law to the pepill teche:
Gif for to preche bene thair professioun,
Quhy suld thay mell with court or seassoun?
Except it war in spirituall thingis
Referring unto Lordis and Kingis,
Temporall causis to be deoydit,
Gif thay thair spirituall office gydit,
Ilk man might say thay did thair partis,
But gif thay can play at the cartis,
*And mollet moylie*⁴ on ane mule,
Thoocht they had never sene the seule,
Yit at this day, als weill as than,
Will be maid sic ane spirituall mān." Ibid.

Parson.

"THOOCHT I preich nocht, I can play at the
caiche,⁵
I wat thare is nocht ane amang yow all,

¹ Coarse woollen cloth of home manufacture, made from the wool in its natural state.

² Snatched—the word is still used in Cumberland.

³ Fringe.

⁴ Ride softly.

⁵ Catch. Mr. Chalmers says the game may have been

¹ The reader will find all these terms explained in Mr. Dyce's edition of Skelton, vol. 2, p. 318, 319.—J. W. W.

Mair ferylie can play at the fute-ball;
 And for the cartis, the tabilis and the dyse,
 Above all persons I may beir the pryse.
 Our round bonats, we mak thame now four
neikit,¹
 Of richt fyne stuff, gif yow list, oom and
 luikit." Ibid.

Spiritualitie.

"I LET yow wit, my lord, I am na fule,
 For quhy, I ryde upon ane aslaned manle." Ibid.

Merchand.

"We mervell of yow, paintis sepulchris,
 That was sa bauld for till accept sic ours.
 With glorious habit, rydand upon your muillis,
 Now men may se ye ar bot verie fuillis." Ibid.

[Canons—Powder—Stone-balls.]

"ALL her canounis sehe leit crak at anis,
 Down schuke the streamis from the top
 castell;
 Thay spairit nocht the poulder, nor the
 stanis." Ibid.

[Cloke, Hude, and Mittanis.]

"WITH cloke and hude I dressit me belyve
 With dowbill schome, and mittanis on my
 handis." Ibid.

"So with my hude my heid I happit warm,
 And in my cloke I faultit baith my feit;
 I thoctt my corps with could suld tak na
 harme,
 My mittanis held my handis weill in heit." Ibid.

[Scotch Revells and Games.]

"Irx man efter their qualitie
 Thay did solist his majestie;
 Sum gart him *vasell*² at the racket,
 Sum harlit him to the *hurlly-hakket*,³
 And sum to schaw their courtly coorse,
 Wald ryid to Leith and ryn their horsis.
 And *wichitly wallap*⁴ over the sandis;
 Thay nouthir spairit sparris nor wandis.
*Castand galmoundis*⁵ with bendis and beekis
 For wantones sum brak their neekis." Ibid.

[The Swallow a Blood-stauncher.]

"THE swift swallow, in practik maist prudent,
 I wat scho wald my bleiding stem belyve,

blind-man's buff, but he adds that the MS. Glossary says
hurling or houlting.

¹ Hooked—i. e., cornered.

² Revel.

³ A school-boy sport, which consists in sliding down a
 precipice.

⁴ Stoutly gallop.

⁵ Cutting capers.

With hir most vertuous stane restringingtyre."
 Ibid. *Complaynt of the Papinge*.

[Scrip and Pike-staff.]

"WITH scrip on hip, and pykestaff in his hand,
 As he had purposit so pas fra hame." LYNDSEY.

Lyndsay has written a Supplication against

—"SYDE tailis

Quhilk throw the dust and dubbis traillis,
 Thre quarteris lang behynd their heillis,
 Expres agane all commonn veillis,
 Thocht bischoppis, in their potissocallis,
 Have men for to beir up their tailis,
 For dignitie of their office;
 Richt so ane quene, or ane emprise;
 Howbeit thay use sic gravitie
 Conformand to thair majestie,
 Thocht thair rob royallis be upborne,
 I think it is ane verray soorne,
 That every lady of the land
 Suld have hir tail so syde trailland;
 Howbeit thay bene of hie estait,
 The quene thay suld nocht counterfait;
 Quhare ever thay go it may be sene
 How kirk and calasey thay soup cleane." &c., &c.

[Fine Shift—a notable Article of Dress.]

"Hiz kirtill was of scarlot reid,
 Of gold ane garland of hir heid,
 Decorit with enamelyne;
 Belt and brocheis of silver fyne;
 Of yellow tafaite was hir eark,
 Begaryit all with browderit wark,
 Richt craftelie with gold and silk." Ibid. *Squyre Meldrum*.

This fine shift was taken from the Irish lady
 by the Scotch soldiers, from whom Squyre Mel-
 drum recovers it.

[The Knight's Velvet Cap and Coif of Gold—when unarmed.]

"Hiz tuk his leif and went to rest;
 Syne airlie in the morne him drest
 Wantonie in his weirlyke weid,
 All weill enarmit saif the heid:
 He lap upon his ousour wioht,
 And straucht him in his stiropis richt,
 His speir and scheild and helme was borne
 With squyeris that raid him beforne;
 Ane velvet cap on heid he beir,
 Ane quaif of gold to bald his hair."—Ibid.

[The Effects of Bull-Beef and Beer.]

"AND thus my lord your honour may discern
 Our perils past, and how in our annoy
 God saved me (your lordship's bound for ever),
 Who else should not be able now to tell

The state wherein this country doth persever,
Ne how they seem in careless minds to dwell;
So did they erst, and so they will do ever.
And to my lord for to bewray my mind
Methinks they be a race of bull-beef born,
Whose hearts their butter mollifieth by kind,
And so the force of beef is clean outworn;
And eke their brains with double beer are lined,
So that they march bumbast with buttered beer,
Like sops of brovesse¹ puffed up with froth;
Where inwardly they be but hollow geer,
As weak as wind which with one puff up goeth.
And yet they brag and think they have no peer,
Because Harlem hath hitherto held out;
Although in deed, as they have suffered Spain,
The end thereof even now doth rest in doubt.”

GASCOIGNE's *Voyage into Holland*, 1572.

[*Bumbard.*]

“THAY have ane bumbard, braisit up in bandis,
To keip thair port, in middis of thair olois.”

LYNDSAY.

[*Agricultural Losses.*]

“WHEN Court had cast me off I toyled at the
plow,
My fancy stood in strange conceits to thrive I
wet not how,
By mills, by making malt, by sheep and eke by
swine,
By duck and drake, by pig and goose, by calves
and keeping kine;
By feeding bullocks fat, when price at market
fell,
But since my swains eat up my gains, Fancy,
quoth he, farewell.”

GEORGE GASCOIGNE.

[*New-fangledness of Women's Dresses.*]

“BEHOLD—what monsters muster here
With angels' face, and harmful hellish hearts,
With smiling looks and deep deceitful thoughts,
With tender skins, and stony cruel minds,
With stealing steps, yet forward feet to fraud.
Behold, behold, they never stand content
With God, with kinde, with any help of art,
But curl their locks with bodkins and with braids,
But dye their hair with sundry subtle slights,
But paint and slick till fairest face be foul,
But bumbast, bolster, frisle and perfume:
They mar with mask the balm which nature
made,
And dig for death in delicate dishes.
The younger sort come piping on apace,
In whistles made of fine enticing wood,
Till they have caught the birds for whom they
bred—
The elder sort go stately stalking on,
And on their backs they bear both land and fee,
Castles and towers, revenues and receipts,
Lordships and manors, fines, yea farms and all.

What should these be?—

They be not men; for why? they have no beards,
They be no boys which wear such side-long
gowns.

They be no Gods, for all their gallants gloss.
They be no devils, I trow, which seem so saintish.
What be they? women? masking in men's
weeds?

With dutchkin dublets, and with jerkins jagged?
With Spanish spangs, and ruffs fet out of France?
With high copt hats, and feathers flaunt a flaunt?
They be so sure, even Wo to men in deed.”

Ibid. *Steel Glass.*

[*Every Wight will have a Looking-Glass.*]

“I see and sigh, bycause it makes me sad,
That peevish pride doth all the world possess,
And every wight will have a looking glass
To see himself, yet so he seeth him not:
Yea shall I say? a glass of common glass
Which glistreth bright and shews a seemly
shew,

Is not enough; the days are past and gone
That Berral glass, with foyles of lovely brown,
Might serve to show a seemly favor'd face.
That age is dead and vanisht long ago,
Which thought that steel both trusty was and
true

And needed not a foyle of contraries,
But shewde all things even as they were in deed.
Instead whereof our curious years can find
The christal glass which glimseth brave and
bright.

And shewes the thing much better far than it,
Beguyl'd with foyles of sundry subtil sights,
So that they seem and covet not to be.”—Ibid.

[*Supper-Luxuries.*]

“I WILL write

To you the glory of a pompous night,
Which none (except sobriety) who wit
Or cloathes could boast, but freely did admit.
I (who still sin for company) was there,
And tasted of the glorious supper, where
Meat was the least of wonder; tho' the nest
O' the Phoenix rifled seemed to amaze the feast,
And the ocean left so poor that it alone
Could since vaunt wretched herring and poor
John.

Lucullus' surfeits were but types of this,
And whatsoever riot mentioned is
In story, did but the dull zany play
To this proud night, which rather we'll term day.
For the artificial lights so thick were set,
That the bright sun seem'd this to counterfeit.
But seven (whom whether we should sages call,
Or deadly sins, I'll not dispute) were all
Invited to this pomp; and yet I dare
Pawn my lov'd muse, the Hungarian did prepare
Not half that quantity of victual when
He laid his happy siege to Nortlingen.
The mist of the perfumes was breathed so thick,
That lynx himself, tho' her sight famed so quick,
Had there scarce spy'd one sober: for the wealth

¹ QUERE? BROWLS, i. e., broth, soups. See Cotgrave
and BROWLS.—J. W. W.

Of the Canaries was exhaust, the health
Of his good Majesty to celebrate.
Who'll judge them loyal subjects without that :
Yet they, who some fond privilege to maintain,
Would have rebell'd, their best freehold, their
brain,

Sundered there, and five fifteens did pay
To drinker his happy life and reign. O day
It was thy piety to fly; thou hadst been
Found accessory else to this fond sin.
But I forget to speak each stratagem
By which the dishes entered, and in them
Each luscious miracle, as if more books
Had written been o' the mystery of cooks
Than the philosopher's stone : here we did see
All wonders in the kitchen alchemy.
But I'll not leave you there; before you part
You shall have something of another art,
A banquet raining down so fast, the good
Old patriarch would have thought a general flood.
Heaven opened, and from thence a mighty shower
Of amber comfits its sweet self did pour
Upon our heads, and suckets from our eye
Like thickened clouds did steal away the sky,
That it was questioned whether Heaven were
Black-friars, and each star a confectioner."

HABINGTON.

Sorte tua contentus.

"BARTUS being bid to supper to a Lord,
Was marshalled at the lower end of the board,
Who vexed thereat mongst his comrades doth
fret,
And swears that he below the salt was set;
But Bartus thou art a fool to fret and swear,
The salt stands on the board; wouldst thou sit
there?"

WITT'S RECREATIONS.

[Hat and Feather.]

"THE morrow after just, Saint George's day,
Grandtorto piteous drunk, sate in a ditch,
His hands by's side, his gelding straid away,
His scarlet hose and doublet very rich,
With mud and mire all beastly raid, and by
His feather with his close-stool-hat did lye."

Ibid.

Why Women weare a Fall.¹

"A QUESTION tis why women weare a fall,
The truth it is to pride they are given all,
And pride, the proverb says, will have a fall."

Ibid.

On a little diminutive Band.

"WHAT is the reason of God-dam-me's band,
Inch-deep? and that his fashion doth not alter.
God-dam-me saves a labor, understand,
In pulling't off when he puts on the halter."

Ibid.

¹ i. e., a falling-band, or vandyke, which succeeded the stiff ruff. See Nares' Gloss. in v., where this epigram is quoted.—J. W. W.

An idle Housewife.

"FINX, neat, and curious mistress butterfly,
The idle toy, to please an idiot's eyes:
You, that wish all good housewives hang'd, for
why?
Your day's-work's done, each morning as you
rise:
Put on your gown, your ruff, your mask, your
chain,
Then dine, and sup, and goe to bed again."

Ibid.

[Rustick Superbus in New Clothes.]

"RUSTICK Superbus fine new clothes hath got,
Of Taffata and velvet, faire in sight;
The shew of which hath so bewitcht the sot,
That he thinks gentleman to be his right.
But he is deceived; for true that is of old,
An ape's an ape, though he wore cloth of
gold."

Ibid.

On Spurco of Oxford.

"SPURCO from chandler, started Alderman,
And trust mee now most Elder-like he can
Behave himself: hee nere appears in town
But in his beaver, and his great furr'd gown:
His ruffe is set, his head set in his ruffe;
His reverend trunkes become him well enough.
He weares a hoope-ring on his thumbe; he has
Of *Gravidad* a doze-full in his face:
And triek't and trimmed, thus bravely he sup-
poses
Himself another man; but men have noses,
And they that have so, maugre *Spurco's* skill,
Through all his robes may smel the chandler
still."

Ibid.

On Dare, an upstart Poet.

"DARE, a fresh author, to a friend did boast,
Hee'd shew in Cheap his name upon a post;
But did Dare's friend to's hostess' house last
walk,
Sheel'd shew't him there on every post in
chalk."

Ibid.

[Tobacco.]

"THINGS which are common, common men do
use,
The better sort do common things refuse:
Yet countries-cloth-breech, and court-velvet-
hose,
Puff both alike, tobacco, through the nose."

Ibid

Semel insanivimus.

"BEDLAM fate bless thee, thou want'st nought
but wit,
And having gotten that, we'r freed from it,
Bridewell, I cannot any way dispraise thee,
For thou dost feed the poore and jorke the lazy.

Newgate, of thee I cannot much complaine,
For once a month, thou freest men out of pain,
But from the Counters gracious Lord defend us :
To Bedlam, Bridewell, or to Newgate send us,
For there, in time, wit, work, or law sets free ;
But here wit, work, nor law gets liberty." *Ibid.*

["*Non bene semper olet qui bene semper olet.*"
MARTIAL.]

"WILL, the perfumer, met mee in the street,
I stood amazed, he ask't me what I meant ;
In faith, said I, your gloves are mighty sweet,
And yet your breath doth cast a stronger
scent." *Ibid.*

In Gallum.

"GALLUS hath beene this summer in Freezeland,
And now returned he speaks such warlike
words,
As if I could their English understand,
I fear me they would out my throat like swords.
He talks of counter-scarpes and casamates,
Of parapets, curteynes, and palizadoes,
Of flankers, ravelings, gabions he prates,
And of false brags, and salleys, and scabadoes :
But to requite such gulling termes as these,
With words of my profession, I reply,
I tell of souching, vouchers, counter-pleas,
Of withernams, essaynes, and champertry.
So neither of us understanding the other,
We part as wisely as we came together." *Ibid.*

On the new Dressings.

"LADIES that weare black cypresse vailles,
Turned lately to white linnen railles,
And to your girdle weare your bands,
And shew your armes instead of hands :
What can ye do in Lent more meet,
As fittest dresse, than weare a sheet ;
'Twas once a band, 'tis now a cloake,
An acorne one day proves an oake.
Weare but your lawne unto your feet,
And then your band will prove a sheet :
By which device and wise excesse
You do your pennance in a dresse,
And none shall know, by what they see,
Which lady's censur'd, which goes free." *Ibid.*

Thus answered.

"BLACK Cypress vailles are shrouds of night,
White linnen vailles are vailles of light ;
Which though we to our girdles weare,
We have hands to keep your armes off there ;
Who makes our band to be a cloak,
Makes John a Stiles of John an Oke :
We weare our linnen to our feet,
Yet need not make our band a sheet.
Your clergy weares as long as we,
Yet that implies conformity :

Be wise, recant what you have writ,
Lest you do penance for your wit :
Love-charmes have power to weave a string
Shall tye you, as you tyed your ring ;
Thus by love's sharpe, but just decree,
You may be censured, we go free."—*Ibid.*

On a cowardly Souldier.

"STROTZO doth weare no ring upon his hand,
Although he be a man of great command ;
But gilded spurres do jingle at his heeles,
Whose rowels are as big as some coach-
wheeles ;
He graed them well, for, in the Netherlands,
His heeles did him more service than his
hands." *Ibid.*

[Christmas-Joy.]

"AT Christmas men do always ivy get,
And in each corner of the house it set.
But why do they, then, use that Bacchus weed ?
Because they mean, then, Bacchus-like to feed." *Ibid.*

[Primitive Dance.]

"FULL fetis damosellis two,
Righte yong, and full of semelyhede
In kirtils and none othir wede,
And faire ytresed every tresse
Had Mirthe ydoen for his noblesse
Amid the carole for to daunce,
But hereof lieth no remembrance
Howe that thei daunsid quaintly,
That one would come all privily
Ayen that othre, and when thei were
Togithre almoste, theim throwe ifere
Their mouthis so, that through ther plaie
It semid as they kist alwaie :
To dauncin well couthe thei the gise ;
What should I more to you devise ?
Ne hode I never thennis go
Whiles that I sawe 'hem dauncin so." *Romaunt of the Rose, v. 776.*

Both in fashion and in character this dance is
truly Otaheitean.

[Portrait of Idleness.]

"AND of fine orfrails had she eke
A chapilet, so semely on.
Ne nevyr verid maid upon :
And faire above that chapilet
A rose garlande had she yset ;
She had also a gaie mirrour ;
And with a riche golde tresour
Her hedde was tressid full quaintly ;
Her slevis sowid fetously ;
And for to kepe her hondis faire
Of glovis white she had a paire ;
And she had on a cote of grene
Of cloth of Gaunt withoutin wene ;
Well semid by her apailla

She was not wont to grete travaille,
 For whan she kempt was feteounly,
 And well araid and richly,
 Then had she doen all her journe,
 For mery and well begon was she.
 She had a lustie life in Maie;
 She had no thought by night ne daie
 Of nothing but it were onely
 To graceth her well and uncoothly."

Ibid., v. 562.

Perhaps Spenser remembered the portrait of Idleness when he so beautifully painted the wanton boatwoman.

Combing the hair seems to have been a favourite pastime of high-born idleness: a beauty of the days of chivalry and a Spartan warrior were equally fond of this employment.

[Yellow Hair.]

"Her hair was as yelowe of hewe
 As any basin scoured newe."

Ibid., v. 539.

[Wall-Painting.]

"With gold and asure over all
 Depainted were upon the wall."

Ibid., v. 477.

[Fastening on of Clothes with a Needle.]

"METHOUGHT one night in my sleping,
 Right in my bed ful redily,
 That it was by the morowe erly;
 And up I rose and gan me clothe.
 Anon I wishe mine hondis bothe,
 A silver nedle forth I drowe
 Out of aguilier quient inowe,
 And gan this nedill threde anose;
 (For out of town me list to gone,
 The soun of briddis for to here,
 That on the buskis singin clere.
 In the sweetseson that lefe is.)
 With a threde basting my alevs,
 Alone I went in my playing,
 The smale foulis' songe herkenning."

Ibid., v. 92.

[The Undress of Avarice.]

"A BURNETTE cote longe there withal,
 Yfurred with no menivere,
 But with a furrs rough of here
 Of lamb skynys hery and blake:
 It was full olde I undertake;
 For Avarice doth clothe her well,
 Ne hastith her nevir adele.
 For certainly it were her lothe
 To werin of that ilke clothe,
 And if it were forwerid she
 Would havin full gret nicete
 Of clothing, er she bought her newe,
 Al were it bad of wol and hewe."

Ibid., v. 226.

[The Game of Bilbo-catch.]

"THERE was many a timbrestore,
 And sailours, that I dare well swere
 Yoothe their craft full parfitly;
 The timbris up full subtilly,
 Thei castin, and hent them full oft
 Upon a finger faire and soft,
 That thei ne failed never mo."

Ibid., v. 769.

These lines require the original to explain them.

"Après y eut forces joyeuses,
 Et batteleurs et batteuses,
 Qui de passe passe jouoyent,
 Et en l'air ung bassin ruoyent,
 Puis le escayent bien recueillir
 Sur ung doy sans point y faillir."

This evidently describes a sort of game at bilbo-catch, in which the ball was caught upon the finger.

Edward.

"THIS was anciently written Eadward, and Eadweard, and given, as it appeareth, in recommendation of loyalty or faith-keeping, for Eadward is, properly, a keeper of his oath, vow, faithful promise, or covenant. It is equivalent with Edgar, both importing one sense and meaning; gard and ward, warders and gardeners being all one.

"We have had more kings of England of this name than of any other, nine in all, three before the conquest, and six after it. In Portugal, they have metamorphosed it from all sense and signification, and made it Duarte."—VERSTEGAN, *Restitucion of Decayed Intelligence*.

William.

"THIS name was not anciently given unto children in youth, but a name of dignity imposed upon men in regard of merit; but being since grown unto a very ordinary proper name, I thought good here among these proper names to place it. For the etymology hereof, the reader shall please to understand, that the ancient Germans, when they had wars with the Romans, were not armed as they were, but in a far more slight manner, having ordinarily swords, spears, shields of wood, halberds, and the like, supplying the rest with their great strength and valour. Now when it so happened that a German souldier was observed to kill in the field some captain or charge-bearer among the Romans (such being well armed, and their helmets and head-pieces commonly gilded), the golden helmet of the slain Roman was (after the fight) taken, and set upon the head of the souldier that hath slain him, and he then honoured with the name and title of Gilde-helme, which should, according to our now orthography, be Gilden or Gold-

en-helmet, which growing afterward unto an ordinary name, because divers names began with Will (as before some are noted), this was easily, by wrong pronunciation, brought unto the like, howbeit among the Franks it kept the name of Guild-helme, and with the French (of their offspring) it gat the name of Guilheausse, and since came to be Guilheume, and with the Latinists, Guilielmus."—VERSTEGAN.

Queen. Rascall.

"We often hear this reproachful name of Queens given to a woman. What it is I suppose few do know, but not being in any way the appellation properly of a woman, it must then be some contemptible thing, and so do I find it to be, to wit, a barren old cow, and no other thing, and yet is now grown to be in our language understood and meant for a dishonest woman of her body, or one that is spiteful of her tongue. Rascall. As before I have shewed how the ill names of beasts in their most contemptible state, are in contempt applied to women, so is Rascall, being the name of an ill-favoured, lean, and worthless deer, commonly applied unto such men as are held of no credit or worth."—Ibid.

[The LL in English.]

"LAF, or HLAF, for so it was most written, was with our ancestors their most usual name for bread."—Ibid.

We had manifestly the Spanish ll in our language.

[Origin of the Abbreviation Peg.]

"PIGA, a girl, a little wench. It is so yet used in the Danish, hereof cometh our northern name of Peg, mismeant for Margaret."—Ibid.

Father Parsons.

"It is said that he was a Fellow of Balliol, and expelled for falsifying the accounts, and cheating the students. Probably this is false."—*Mem. of the Portug. Ing.*, p. 124.

"He drew up the plan entitled The Jesuit Memorial for the Reformation of England, which was found in K. James's closet, and published 1690. It had lain so long dormant, for want of a favourable opportunity of putting it in execution."—Ibid., p. 491.

[A Royal Huntsman.]

"Visto por el Rey que se retiravan, como si viera una buena caça de venados, puso piernas al cavallo, diciendo a los suyos, Ea hermanos daos prisa, no se nos vayan aquellos venados que han de servir para pasto y mantenimiento de nuestras horas."—MIEDES, *Hist. del R. D. Jayme*, L. vi., c. 5.

[K. Jayme's Conquistador's Skill in Surgery.]

"When D. Guillen Dentsea was wounded at the siege of Burriana with an arrow in the leg, K. James el Conquistador, ordered him to be brought to the royal tent, and with his own hand extracted the arrow-head, washed the wound, and bound it up in presence of all the chirurgeons of the camp, who all admired and praised the dexterity and handiness of the King at such work, as one who had made it a point to be present at dressing many of the wounded, and had learned how to help them himself."—MIEDES, l. ix., c. 15.

[Military Scythe.]

"At the siege of Vienna, 1683, the besieged had forged a certain weapon in manner of a scythe, of about six foot in length, besides the handle, which proved of excellent use and effect against the scymeters, and would cut off a man at the middle without much difficulty, and sometimes take off four or five heads at a stroke."—RYCAUT's *Hist. of the Turks*.

The defendants, with their long iron crooks, such as we use for pulling down houses in the time of fire, caught up the bodies of men, and drew them over the walls, and with one cut of their scythes, would mow off three or four heads at a stroke.

[Power and Infidelity.]

THE Troubadour PIERRE D'Auvergne, says in one of his poems with the irreverent naiveté of his age, "*Seigneur Dieu, se vous m'en croyiez, vous prendriez bien garde à qui vous donneriez les empires, les royaumes, les châteaux et les tours : car plus les hommes sont puissans, moins ils vous considerent.*"—*Histoire Littéraire des Troubadours*.

[The fourth Finger, or Digitus Medicus, of the Left Hand.]

"We learne from Petronius Arbitrator that rings of gold are worn by noble persons on the mediocrall finger of the left hand, called by the Latines, *digitus medicus*, as the little finger, his neighbour, *auricularis*. Aulus Gellius, in the tenth booke and chapter of his Attick Nights (followed by the whole schoole of Physitions), declareth, that a small and subtle arterie (but not a nerve, as Aulus Gellius saith) proceedeth from the heart, to beate on this Physition finger. The motion of which arterie may be felt by touching the finger, as an index or demonstration, of whatsoever is next to the pulse, either in women in travail, or in weary and over-laboured persons, informing always from time to time, when the heart beateth, or is offended.

"This finger on the left hand, is rarely afflicted with the gout, for the sympathie and neighbourhood it hath with the heart (the first living

and last dying) which conserveth the gouty, untill such time as the infection of corrupted humours come to disperse themselves in the left crannies of the brest or stomacke, under which is the point of the heart, and then this annular finger becommeth glandulous and swolne. For then, when vitall heate is quenched and wholly abated (as a light without oyle) our lampe is extinguished, by the deviation of a whole part.

"And the Canonists hold in the glosse of the chapter *feminae* the thirtieth, and the fift question, that to this physicaill finger, a veine answereth, which taketh his source and originall from the heart.

"And this is the reason, why at sacring the most Christian Monarches of France (the onely solemne act which they doe in all their life) the ring of gold is put on the fourth finger of the left hand, in signe of a marriage that day, betweene them and the kingdome. As the same is done to married wives in the church."—FAVINE's *Theater of Honour and Knighthood*.

[*Death from Weight of Armour and Heat.*]

"*Ains se combatent toute jour, si que il ny eut oncques oste heaume sinon petit : dont y eut grande partie deulz mors du chault seulement ; car trop estoit grant le chault. Et quant ilz veullent oster leurs heaumes ilz noient ; car tant voyent entour eulz de leurs ennemys que ilz espioient certainement que se ilz ostoient leurs heaumes, que ilz perdroient incontinent les testes, et de destresse en mourut il grant partie celluy jour.*"—MELIADUS, c. 120, ff. 164.

[*Sin worse than Leprosy.*]

KING ST. LOUIS asked Joinville "whether he had rather be a leper, or commit a deadly sin?" Then, says Joinville, "I with the weakness and wretchedness of a sinful man made answer, Sir, I would rather commit thirty deadly sins than have that contagious and bad disease." "Ah fool," said the King, "how art thou deceived! for I let thee know that there is no leprosy, plague or infirmity soever so perilous and foul as one deadly sin. And the soul which is defiled with mortal sins is like the Devil. It is a most certain thing that all bodily infirmities, however contagious, are destroyed and ended by death; but if a man dies in deadly sin, his soul suffereth for it for ever. I beseech thee therefore, for the love of God and of me, henceforward have no such thought in your heart, but rather desire and wish that your body may be tormented with leprosy, or some other grievous infirmity, than that your soul should be stained with one deadly sin, for that is a hundred times worse and more contagious than leprosy."—*Spanish Translation*, c. 89.

"GREAT is God's goodness," says FULLER, "that we Englishmen generally live now in the happy ignorance of the height of leprosie. I say generally, a leper is a rarity, some few in Corn-

well caused, as physicians conceive from the frequent eating of fish new taken out of the sea I confess there is Lazars Bath, but though the Bath be there, thanks be to God, but few lepers. Indeed some hundred years ago, when the holy war was continued by the English, our intercourse with eastern people in Palestine made the leprosie here epidemically, but with the end of that war ended the leprosie of England, as to the generallity and malignity thereof."—*Triple Recoriler*, p. 3.

HE says of the whiteness of leprosy—"white commonly a colour of innocence, now of infection; commonly the livery of cheerfulness, now of sadness; a black white, sable and sorrowfull."—*Ibid.*, p. 5.

[*The last Comes to face the Danger.*]

WHEN Jayme besieged Valencia, his order of encampment was that as the troops joined him, which the different cities raised, the last comes were always to encamp nearest the walls.—MIEDES, l. 11, c. 9.

[*Masculine Gender more worthy than the Feminine.*]

IN their manners as well as in their laws they seem to have followed the grammatical axiom, that the masculine gender is more worthy than the feminine.

"Un sabbado a la tarde las viesperas tocadas,
Iban pora oirlas las yentes aguisadas,
Con pannos festivos sus cabezas lavadas
Los varones delante, y apries las tocadas."

GONZ. DE BERCEO. *S. Dom.* 558.

[*Sacredness of the Cross.*]

"Puso dedos en cruz, juro al criador."

Ibid. *S. Dom.*, p. 740.

K. ALONSO "he of Toledo" does this in a passion.

Cyder must once have been a common Liquor.

"SANT JOHAN el Bapista, luego en su ninnes
Renuncio el vino, sizra, carne y pez."

Ibid. *S. Dom. de Silos.*, p. 55.

[*Prohibition against Stray Cattle.*]

"CASTIGAD a vuestros flos, que non sean oados
En semnadas agenas entrar con sus garados."

Ibid. *S. Dom.*, p. 469.

This exhortation makes a part of the Saint's sermon. When trespasses and removing landmarks are pointed out as sins by the preacher, there must be a want of law before recourse would be had to morals. An Irish gentleman told me that he saw a boy driving a cow back-

ward and forward through a gap in his own hedge, and asked him what he was about. The lad answered "*taiching the cow to get her own living.*"

[*Early Use of the Word Toledo for a Sword.*]

LLYGAD GWY, bard to the last Llewelyn, calls a sword in one of his poems the "bright Toledo."—LLWYD's *Poems*, p. 182.

[*No Tournament, but deadly Battle.*]

"*icy nest pas jeu de tournoyement, ains est bien mortelle guerre. Ceulz a pied sont en la place que quant ilz voient quilz ne se peuent relever et ilz treuvent aucun leur ennemy gisant a terre qui encore peult bien guerir par adventure; ilz ne luy font autre mal fors que ilz soubzievent le pan de son haubert, et luy boutent lespée au ventre.*"—MELIADUS, c. 95, ff. 138.

[*Portions of Dress.*]

"STRAIT to the dock, like a shirt; and close to the britch, like a diveling:
A little apish hat, cowed fast to the pate,
like an oyster;
French cambrick ruffles, deep with a witness,
starched to the purpose."

GABRIEL HARVEY, quoted in
Todd's Life of Spenser.

[*Frounce and Flounce.*]

"*HIE Lordes and Ladies all this while devise
Themselves to setten forth to straungers sight:
Some frounce their curled heare in courtly
guise;
Some prancke their ruffles.*"

Faery Queen, b. 1, c. 4, s. 14.

To frounce is to plait or fold—from the French *froncer*. It is probably the original of our more modern word of fashion *flounce*, which will likewise become obsolete in time.

[*Wogan of the House of Wiston, alias Drink-water.*]

"SOON after the Restoration an unknown person appeared in the neighbourhood of Castell Gualohmai, or Walwyn's Castle, in Pembrokeshire: he seemed always melancholy and dejected, and studiously shunned all society, refusing every invitation from the country people to their houses, and evading as much as possible every enquiry. He staid day and night in the church porch, where he was relieved by the neighbours, who remarked that he had every appearance of a gentleman, and that his hands were delicately white. He was generally believed to be the Wogan, one of the house of Wiston, who sate as one of Charles's judges at his trial. When asked his name he said it was Drink-water. He was at length found dead in the church

porch."—FENTON's *Tour through Pembrokeshire*, p. 160.

[*Cwm Anwn, or, Anwn's Dogs.*]

"THE Welsh have fiends peculiar to themselves (or at least generally forgotten by the majority of the inhabitants of the island) whom they call *cwm Anwn*, or Anwn's dogs. Anwn is translated by Owen, *unknown*, but it is rather as poor plodding Richards has it, *anwns*, bottomless; and the prince of this country who is personified in the Mabingion, may be called the king of immeasurable darkness, of that boundless void or space in which the universe floats, or is suspended. This Being, say the gossips, is the enemy of mankind, and his dogs are frequently heard hunting in the air, some time previous to the dissolution of a wicked person: they are described in the beautiful romance to which I have referred to be of a clear shining white colour with red ears: no one with us pretends to have seen them, but the general idea is that they are jet black.

"To these dogs I conceive Shakspeare alludes in his *Tempest* when he talks of the noise of hunters heard in the air and spirits in the shapes of hounds, and not to Peter de Loier, who says, according to Malone, in a note, 'Hecate did use to send dogges unto men to fear and terrify them, as the Greeks affirmed.' The Prince of Anwn and Hecate are man and wife, and both are the parents of this fable. For this and many other peculiarities relative to Wales, Shakspeare was probably indebted to Sir John Price the Anti-quary, a native of Breconshire, who lived much in the English Court in the reign of Henry VIII. and his daughter Elizabeth."—JONES's *History of Brecknockshire*, vol. 1, p. 286.

[*Cwm Anwn, or, The Couriers of the Air.*]

"THE cry of the *Cwm Anwn* is as familiar to the ears of the inhabitants of Ystradfellte and Pontneesthrvaghan as the watchman's rattle in the parlous of Covent Garden. I recollect conversing lately upon this subject with an intelligent young man who has had a better education than is given to the generality of persons in the country, who is in the prime of manhood and in the fulness of his intellects, and who with great gravity requested to know my opinion as to these *Cwm Anwn*; and observing that I smiled, 'Ah, Sir,' says he, 'I thought as little as you do of them a week ago: but two nights back I heard them, standing where I now do, as clearly as I just now heard you speak, and during that night died such a one.' There was now an end of the controversy: not only the existence of these aerial beings, but even the very errand on which they came was established: yet still being somewhat infected with the scepticism of the day, I ventured to suggest that these dogs might have been part of some squire's pack, hunting, as is frequently the case, especially upon light nights. 'Oh Lord, Sir,' he replied, 'their cry was noth-

ing like that of the hounds of this world, but like the short quick notes of young geese.' As I am not inclined to doubt this man's veracity, I conclude that the noise proceeded from the nocturnal flight of some birds, and when I state that this conversation was in the latter end of August, or beginning of September, the naturalist may perhaps be enabled to form a guess as to their species."—*Ibid.*, p. 647.

[*Countess of Pembroke's Dress.*]

THE Countess of Pembroke "wore in her latter days (she died 1675) always very plain and mean apparel, indeed far too mean for her quality. A petticoat and waistcoat of black serge was her constant wear, nor could any persuade her to wear others."—NICOLSON AND BURN'S *Westmoreland*, vol. 1, p. 303.

The whole account of this excellent Lady is highly interesting.

[*The House Porch.*]

"AFTER supper they came and sate in the Porch of the house."—*Palmerin of England*.

[*Bases.*]

"BASES seem to be some kind of quilted and ornamented covering for the upper part of the legs. That it was considered as defensive in measure I have no doubt (though Steevens maintains the contrary, see *Pericles*, act 2, scene 1), since it appears, in almost every instance, to have made a part of the military dress of the time."—GIFFORD.

[*Paned Hose.*]

"PANED hose, therefore, are what we should now call ribbid breeches: While I am on this most grave subject, it may not be amiss to observe that, about this time, the large slashed breeches of a former reign began to give way to others of a closer make, an innovation which the old people found very inconvenient, and of which they complained with some degree of justice, as being ill adapted to the hard oak chairs and benches on which they usually sat."—*Ibid.*

[*City Feasts.*]

"HOLDFAST. Men may talk of country christ-masses and court gluttony,
Their thirty-pound buttered eggs, their pies of carp's tongues,
Their pheasants drenched with ambergris, the carcases

Of three fat wethers bruised for gravy, to
Make sauce for a single peacock; yet their feasts
Were fests, compared with the city's.

Trade. What dear dainty
Was it thou murmur'st at?

Held. Did you not observe it?

There were three sucking pigs served up in a dish,
Ta'en from the sow as soon as farrowed,
A fortnight fed with dates and muskadine,
That stood my master in twenty marks a-piece.
Besides the pudding in their bellies made
Of I know not what.—I dare swear the cook
that drest it

Was the devil, disguised like a Dutchman.

Gold. Yet all this

Will not make you fat, fellow Holdfast.

Held. I am rather

Starved to look on't. But here's the mischief—
though

The dishes were raised one upon another,
As woodmongers do billets, for the first,
The second, and third course; and most of the
shops

Of the best confectioners in London ransack'd
To furnish out a banquet; yet my lady
Called me penurious rascal, and cried out,
There was nothing worth the eating."

MASSINGER'S *City Madam*.

[*Insubordination of London 'Prentices.*]

"If he were

In London among the clubs, up went his heels
For striking of a prentice."—MASSINGER.

"The police of the city seem to have been wretchedly conducted at this time, when private injuries were left to private redress, and public brawls composed by interference of a giddy rabble. Every house, at least every shop, was furnished with bludgeons, with which, on the slightest appearance of a fray, the inhabitants armed themselves, and rushed in swarms to the scene of action. From the petulance of the young citizens, who then mixed little with the gentry, and the real or affected contempt in which the latter professed to hold them, subjects of contention were perpetually arising: the city signal for reinforcements was a cry of 'clubs! clubs!' and the streets were instantly filled with armed apprentices. To this curious system of preserving the peace our old dramatists have frequent allusion. Thus in Decker's *Honest Whore*, where a mercer is struck, his servant exclaims: "'Sfoot, clubs! clubs! prentices, down with them! ah you rogues, strike a citizen in his shop!' Again, in Green's *The Quoque*, Staines says:

'Sirrah! by your outside you seem a citizen,
Whose coxcomb I were apt enough to break,
But for the law. Go, you're a prating jack;
Nor is't your hopes of crying out for clubs
Can save you from my chastisement.'"

GIFFORD.

[*Ancient Banquet.*]

"A BANQUET was what we now call a dessert; it was composed of fruit, sweetmeats, &c

'Your citizen
Is a most fierce devourer, Sir, of plumbs;

Six will destroy as many as might make
A banquet for an army.' *The Wits.*

"The banquet was usually placed in a separate room, to which the guests removed as soon as they had dined: thus in the *Unnatural Combat*, Beaufort says:

'We'll dine in the great room, but let the music
And banquet be prepared here.'

"The common place of banqueting, or of eating the dessert, among our ancestors, was the garden-house, or arbour, with which almost every dwelling was once furnished: to this Shallow alludes in a simple passage, which has had a great deal of impertinent matter written to confound it."—*Ibid.*

[*The Herb Fenil.*]

"MIRIE it is in time of June,
When fenil hangeth abroad in town."

MERLIN. *ELLIS'S Specimens of Romances*, vol. 1, p. 258, 2d edit.

[*The Earl of Pembroke's Visit to Oxford.*]

"WHEN the Earl of Pembroke, during the Commonwealth, was sent to Oxford by the Parliament, with some members of the House of Commons, as visitor of that University, they received him with all the contempt and derision imaginable, and writ in red letters over the doors of the colleges and schools, LORD HAVE MERCY UPON US, FOR WE ARE VISITED! AS IS usual in places infected with the plague."—*NIC. and BURN'S West.*, vol. 1, p. 297.

[*The Burning of the Rump.*]

"THE bells rung merrily, the streets were paved with mirth, and every house resounded with joyful acclamations. Both men, women and children, old and young, rich and poor, all sung forth the destruction of the Long called Parliament; the whole city was, as it were, on fire with bonfires for joy; and now those who formerly threatened the firing of the city were burnt at every door, for all the people cried out, 'Let us burn the Rump! Let us burn the Rump!' A sudden change—history cannot tell us of its parallel. No less than thirty-eight bonfires were made between Fleet Conduit and Temple Bar. There was scarce so much as one alley in the whole city wherein there were not many bonfires; so that so great and general joyfulness never entered into the walls of the city since it was built, neither will again until Charles II. be restored to his crown; the hopes whereof only caused the fervency of those joys. The pulpits on the morrow (being Sunday) and all the churches echoed forth praises and thanks to God, and private devotion was not wanting. Neither was the joy confined only within the walls of the city, but

being a public mischief was removed, a public rejoicing overspread the whole kingdom: and all the people with one heart and voice shouted, clapt hands, and poured out joyful thanks for this great deliverance."—*Royal Buckler*, p. 378.

[*Presumption of the Regicides.*]

"THE nobility mourned, the gentry were amazed, the common people wept, and men, women and children did cry: the heavens clothed themselves in black, and the sun hid his face: the lion, king of beasts, died at the sight of his royal blood, and the wild fowls came wondering to see this execrable fact on the scaffold. And if the thundering and lightning of the Almighty be a true sign of God's angry deity, then even from this we may conclude that these regicides took too much upon them, and very much provoked his wrath, for the heavens roared with thunder, which made the earth shake, and threatened the ruins of both."—*Ibid.*, p. 189.

[*Embroidered Gloves.*]

"EDWARD VEE, the seventeenth Earl of Oxford, is recorded to have been the first that brought into England embroidered gloves and perfumes; and presenting the Queen with a pair of the former, she was so pleased with them as to be drawn with them in one of her portraits."—*LORD ORFORD'S Royal and Noble Authors. COLLINS'S Hist. Collections*, p. 264, referred to.

[*Eating Snakes—a Receipt for growing Young.*]

"He hath left off o' late to feed on snakes;
His beard's turn'd white again."

MASSINGER'S *Old Law*, act v., sc. 1.¹

[*Horsewomen.*]

"CITIZEN. I would present you, madam, with a pair
Of curious spurs.

Angelina. For what use, prethee?

Cit. For what you please; I see all men of trade

Apply themselves to gain relation to you,
And I would be your spurrier.

Ang. Do ladies wear spurs, my friend?

Cit. They may in time: who knows what may be done

If one great lady would begin?—they ride
Like men already."

SHIRLEY, *The Sisters.*

[*The Hacqueton.*]

"THE hacqueton was the stuffed jacket worn

¹ "He's your loving brother, Sir, and will tell nobody But all he meets, that you have eat a snake And are grown young, game some, and rampant."
IBID. Elder Brother. Act iv. Sc. 4.
J. W. W.

under the armour. The Black Prince's, composed of quilted cotton, is yet to be seen in Canterbury Cathedral. It was sometimes made of leather."—TODD'S *Spenser*.

[*Costly Scarlet.*]

"AND all the floore was underneath their feet
Bespredd with costly scarlott of great name."
Faery Queen, 1, 12, 13.

[*Irish Wattle Buildings.—The Wonderful Castle.*]

"THE habitations of the Irish were made of rods, or wattles, plaistered over with loam or clay, covered with straw or sedge, and seldom made of solid timber. These buildings were for the most part erected in woods and on the banks of rivers. When Roderick O'Connor, King of Connaught, built a castle of stone at Tuam, 1161, it was a thing so new and uncommon, that it became famous among the Irish at that time by the name of the Wonderful Castle."—SIR JAMES WARE.

[*Use of Saffron.*]

"I MUST have saffron to colour the warden-pies."—*Winter's Tale*.

[*Baslard Literature.*]

"THE preposterous genius of the times hath so far favoured some rascals of a lower rank, such as usurp the abused title of Sons of Art, that now nothing is more vendible than the surreptitious offsprings of their imagined wit; every stationer's shop affording frequent examples of it, in big bulked volumes of physic, astrology, and the like, by these indigent vermin, either to satisfy their clamorous wants or enhance their esteem in the vulgar opinion, basely prostituted to every illiterate spectator, whilst Truth and a guilty conscience tells them nought is their own but the hyperbolical titles."—*Epist. Prefatory to Pharonnida*.

[*Hymen's Tapers and Funeral Brands.*]

—"HYMEN'S tapers she
Changes to funeral brands, and from that tree
That shadows graves, pulls branches, which, being wet
In tears, are where Love's myrtles flourish'd
set." CHAMBERLAYNE'S *Pharonnida*.

[*Expenses in 1656.*]

1656. "WHEN the Countess of Pembroke sent her son abroad, according to her promise," says his tutor, 'she was pleased to assign us £400 a year for our expenses, for Mr. Tufton, his man, a footman, and myself, besides £50

more for Mr. Tufton's cloaths yearly, and £20 for my own.'"—NIC. and BURN'S *West.*, vol. 1, p. 298.

[*Milch Ewes.*]

"MILK six ewes for one cow, well chosen therefore,
And double thy dairy, else trust me no more.
And yet may good huswives that knoweth the skill
Have mixt or unmixt at their pleasure and will."
TUSSER, p. 75.

[*The Use of Blacksmiths—and the Distress they caused to Parliament.*]

"ONE of the means taken to distress the Parliament was curious. It seems the blacksmiths in this country fled with their neighbours, their wives and children, into the woods on the appearance of the troops, having first destroyed or rendered useless their bellows; so that when a horse lost his shoe it could not be supplied."—JONES'S *History of Brecknockshire*.

[*Hard-Blows.*]

"Adonc luy trencha il les las du heaulme et puis gette le heaulme si loing de luy comme il le peust getter; et fust adonc le chevalier parmy la teste du pommel de leopée si durement quil luy fist entrer les mailles de la coiffe de fer dedans le chef."—MELIADUS, c. 133, ff. 183.

[*A true Yard—after Henry I.'s Arm.*]

HENRY I. ordained that one length of measuring should be used through this realm, which was a yard, appointing it to be cut after the length of his own arm.

[*Forms of Private Peace and Truce.*]

THE forms of making private peace and truce are thus prescribed in the *Partidas*. Part iii., Tit. 18. Leyes, 81–82.

"Know all to whom this writing shall come, that Don Rodrigo Alfonso, for himself, and for A. and B. on the one part, and Don Ramir Ruyz, for himself and for C. and for D. on the other, have made between them by consent peace which shall endure for ever. For all the fallings-out, and disagreements, and ill-will, and dishonour, which the one may have committed against the other by word or deed, till the day of the date of this writing, and especially by reason of the grudges between them because of such a death (omezillo). And in token of true love, and of the concord which is to be maintained between them, they kissed each other before me the Notary Public, and the witnesses whose names are hereunto subscribed. And they have promised and granted this peace and concord one to the other, to hold it always firm, and never to go against it, neither by themselves nor by others,

¹ A species of large pears.

in word, nor in deed, nor to take counsel against it, under the penalty of a thousand marks of silver; the which penalty, whether it be paid or not, this peace and agreement shall be always firm and valid. And in order that all these things may be well observed and firm, they bind themselves one to the other, and their heirs and their goods, renouncing and foregoing to that end all laws and privileges."

THE form of a Truce was this:—"Know all to whom this writing shall come, that Ferrand Ruyz, for himself and for A. on one part, and Juan Ferrandez, inhabitant of N—, for himself and for B. and for C. on the other, have made a truce between them for a year; and have promised this truce one to the other, and that they will keep it well and truly, in good faith, without deceit, during the whole of that time, and that they will neither do nor go against it, by themselves or by others, in word, nor deed, nor give counsel to that effect, on pain of treason, or any other penalty which might be agreed upon between them."

[*The Sword of the Cid.*]

"TIZONA was sent to K. Jayme el Conquistador, when he besieged Valencia. They who sent it seem to have thought that the Moors of Valencia would surely be conquered if the sword of the Cid was against them. When a sally was made in the night, Jayme would leap out of bed, throw a coat of mail over his shirt, and with this good sword be the foremost to attack the enemy."—MIEDES, l. xi., c. 14.

See Jaymes' Self-History, if possible.

Sir Edward Littleton says this is his Mother's Handwriting, probably a List of her Wedding Garments—"not worth sending you," he says, "it is too modern;" however, I do not know the names of half the things.

"A BLACK paddysey gown and coat,
A pink unwatered pabby sute of cloaths,
A gold stuff sute of cloaths,
A white worked with sneal, sute of cloths,
A pink lutsting quilted petticoate,
A velvett scarf and hood,
A velvet manteel primed,
A love hood, and a sneal hood,
A pallereen, and a Turkey hancerochief,
An imbroidered short apron,
A pink short apron,
Two paire of silk stocking,
Two paire of shoes,
A sute of knots,
Four Fanns,
The watch and equepage.

Linen.

A Brusells laced head ruffles, hancerochief and tucker,

A sute of Brusels drest night cloaths and ruffles,

A Macklen-face lace drest night cloaths, and hancerochief,

A Paries cap, double hancerochief, and ruffles,

A dormoizeen mobb and tucker edged,

A pinner and quoiff of face lace, Macklen double ruffles, hancerochief, and a hood of muslen edged,

A plain cambrick head ruffles and tipett, and tucker,

A laced cambrick apron, a spotted cambrick apron,

A plain cambrick apron, a lawn apron."

[*Gambling in Insurances.*]

In the days of Fynes Moryson,¹ travelling was made a curious sort of gambling. The adventurer, instead of insuring his life, insured his return. Henry, the brother of Fynes, was going to Jerusalem and to Constantinople. He gave four hundred pounds, and was to receive twelve hundred, if he returned.

[*The modern Waltz the old La Volta.*]

MR. GIFFORD, in one of his notes upon Mas-singer, has shown that the waltz of the present day is the La Volta of which our ancestors, two centuries ago, became either tired or ashamed. This dance was first introduced at the court of Henri II. at Fontainebleau, in 1556, by the Comte de Sault, and its history is thus stated by Vincent Carloix, in the Memoirs of his master, Maréchal de Vieilleville. "He (the Comte de Sault) had the principal vogue in a ball-royal, for his fondness for dancing and his good grace; so that he introduced at Court a sort of dance called *La volte de Provence*, which had never been danced there, and which has afterwards had a great run throughout the kingdom. It has also been said that he invented it, for many called it *La volte de Sault*; and this name is suitable, both because of the etymology of the word, and the character of the dance. *Car l'homme et la femme s'estant embrassez tousjours de trois en quatre pas, tant que la dance dure, ne font que tourner, virer, s'entre-soub-slever, et bondir. Et est ceste dance, quand elle est bien menée par personnes expertes, tres agreable.*"

The Comte de Sault was at that time wooing Maréchal de Vieilleville; he had a rival in M. de Duilly, and M. de Duilly being as great a performer in a ball-royal as himself, introduced a rival dance, for he first brought to court *les bransles du haut Barrois*, which he danced with marvellous grace and spirit; and they shook a little the credit of *La volte de Provence*, for the French always delight in novelties and encourage them.—Lib. vii., ch. 37, 38.

M. de Duilly's dance also made its fortune in England, by the name of the Brawls,—no French word was ever more unhappily anglicised.²

¹ His Itinerary was published in 1617. London, folio.—J. W. W.

² A new-fashioned word in T. Mace's time. See *Musical Monument*, p. 236. Folio, 1676.—J. W. W.

[*A Soldier in the Civil Wars a Martyr to Ceremony and Gentility.*]

"A GENTLEMAN, in our late civil wars," says COWLEY, "when his quarters were beaten up by the enemy, was taken prisoner, and lost his life afterwards, only by staying to put on a band, and adjust his periwig: he would escape like a person of quality, or not at all, and died the noble martyr of ceremony and gentility."

[*Use of Foreign Language.*]

"Tis to embark without bisquet, or travel without viaticum, for any to travel, or undertake a voyage without the language of the country, where he goes; for a shift ('tis true) one may have recourse to their countrymen in foreign parts, but that is but a kind of begging to be understood, and travelling in *forma pauperis*; and as you must seek them out in corners, so must you confine yourself to corners while you converse with them; for my part, I account it altogether as necessary for those who travel to make provision of languages as of money, and therefore I never travaill anywhere, but first I provide me with furniture enough of languages for so vast a room as those countries I travaill through; and if you demand of me which language I found the most large and spreading, and of greatest latitude and extension, the best way to answer you is to give you first the plane of the room, and next, to let you see the several pieces of languages to furnish it. First, then, for French, it serves you thorough all *Flanders, Spain, Savoy*, up to *Italy* (exclusively), as through the *Netherlands*, up to *Sweedland, Denmark, and Poland* (the other way), where almost all the people of quality speak *French*. Then for *Italian*, it serves you not only through all *Italy*, but *Sicily, Malta*, and almost all the isles of the *Archipelago* and *Mediterranean Sea*, up to *Constantinople*, where your language begins to change, and fails you in travelling further *Levant*, wherefore, to return back again, it serves through all *Dalmatia*, and beyond the *Venetians* territory up to *Austria*, where 'tis spoke commonly in the Emperor's court, as almost in all the Princes' courts of *Germany*. Now for *Spain* and *Portugal*, but along all the coast, and the isles of *Affrique* to the *Brazils*, and either *Indies*. For Dutch next, it not only serves you in *Germany, Switzerland*, the *Low Countries, Denmark, Sweedland*, but everywhere by sea, which is as properly the *Hollanders'* country as any land they or any other nation inhabit and possesse; and lastly, for *Latin* and *English*, to tell you true, they only served me to stop holes with; the *English* language, out of our dominions, being like our *English* money, current with much adoe in neighbouring countries who traffick with us, but farther off you must go to *Banquiers* of your own nation, or none will take it of your hands. And for *Latin*, it being no where a vulgar language, but the *Sacred* and *Erudite* tongue, take even the clergy and schoolmen themselves, whose proper lan-

guage it ought to be, out of the church or schools, and you cannot doe them a greater displeasure, than speak *Latin* to them, so as it rather serves to *interlard* other languages, than to make an intire meal of discourse, and but upon great necessity, is never to be used. And now I'll tell you an observation or two concerning languages, ere I end this letter; and the first is, that (almost) all the languages of *Europe* are originally derived from the two main fountains of the *Almain* or *Latine* tongue, the *Italian, French*, and *Spanish*, branching from the last, as the *Low Dutch, Danish, English*, &c., from the first. The next is the influence they have, according as their countries border and confine one upon another, or by *flux* and *reflux* of trade; the *Italian*, for example, being more current in *Turkey* than the *French*, for the first reason: as the *French* (for the second) is more current than the *Spanish* there. The last is concerning your subordinate languages, as the *Walloon* and *Liegeois* to the *French*, the *Portuguese* to the *Spanish*, and *Scotch* to *English*, &c., all which understand you in speaking the chief or master language, but not on the contrary, and all these, your master language says, use but their old obsolete words, as servants wear their masters' old garments; but they (too proud to acknowledge this) say rather, that as old men keep constant to their old fashions, whilst their sons refine daily upon them in their bravery, and change for new, so the plainness of their language is but an argument of the antiquity thereof. To conclude (*Mademoiselle*), 'twould be difficult for me to tell you which of these languages served me most in travelling about the world, were not the *French* that I have the happiness to converse with you in, whom I esteem above all the world besides, to that, therefore, I must give the pre-eminence, and subscribe as I do this letter, with the assurances that I am, *Mademoiselle*, yours, &c."—FLECKNO, p. 103.

[*Proclamation against Pocket Pistols.*]

"THERE was a rumour in James the First's reign that the Spaniards had sent over a ship load of pocket pistols for the Papists, whereupon a proclamation was issued that no man should carry a pistol in his pocket, nor one that was less than a foot long in the barrel. At the same time there was proclamation against farthing-galls."—*Truth brought to Light*, p. 28.

[*Marriage—"Good Wishes in the Lord!"*]

"Good manners forbid an address to a perfect stranger, and seem to check the freedom of claiming kindred in this case; but a paternal benediction is at least an harmless thing; and good wishes ought never to be out of fashion. Wherefore,

"Dear madam,—As you have been a *Rebeckah* in resolution and a *Ruth* in your choice, I doubt not you will be a *Sarah* for respect and reverence: and, may the object of your choice prove a *Moses* for meekness, a *Job* for patience, a *Solomon* for wisdom, a *Joshua* for resolution, a *David* for zeal,

an Abraham in faith, an Isaac in fear, a Jacob in prayer, and in care and tenderness towards his flock : yea, may he be a Timothy for studiousness, a Paul for labours, and a Peter for his abundant success. And,

"Dear sir,—As by information the Lord's gift to you has much of Rachel in her countenance, may she be a Leah for fruitfulness, an Abigail for prudence, a Martha for housewifery, a Dorcas for public spiritedness, and a Mary for preferring 'the one thing needful.' And, like Zechariah and Elizabeth, may ye be long companions in a holy, heavenly, and conscientious walk before your God ; and at last heirs and partakers of the land of pure and never-ending felicity in the presence of God and the Lamb for ever. In fine, I wish you and your dear consort every prosperity of soul and body, and that the best of friends may dwell with you in your new habitation.

"May plenty be ever found in your pantry,—frugality in your kitchen,—peace, piety, and prudence in your parlour,—servent devotion in your oratory,—diligence and prayer in your study,—fidelity and success in your flock,—and the presence of the God of Bethel in all. I may add, as many look much at a minister's dress, as well as other things, I would earnestly recommend the fine linen of heart-purity, spirituality, and sincerity ; the waistcoat of humility and self-diffidence, well lined with patience and self-denial under crosses ; the outer garment of a holy, ornamental, and godly conversation in all things, at all times, and in all companies. This garment ought to be well trimmed with gravity, meekness, forbearance, brotherly-love, pity, and an ambition to be useful. These are kept tight about you, by 'putting on the whole armour of God ;' and to fence against blasts and chill-fits, the Holy Ghost has directed the use of zeal as a cloak ; but great care ought to be taken that it be such as our Lord has worn before us, and not made of counterfeit materials, which have been often imposed upon us.

"Excuse allegory drawn out to so tiresome a length, and allow me, in plainness of heart and speech, to say that I rejoice in your comforts, and wish you all supports and supplies. Remember you are in the wilderness ; expect therefore your share of rough weather, and seek the things that are above. In your pilgrimage-course live above, and live in Him who lives above. Keep a watch over your heart, that creatures steal it not from God ; and hold your dearest creatures and comforts in the hand of resignation,—remembering they are but lent mercies, and we tenants-at-will in all our earthly possessions."—*Evangelical Magazine*, March, 1813.

[Gyron le Courtoys and the Motto of a Sword.]

THE most remarkable adventure in Gyron le Courtoys turns upon the motto of a sword. Gyron, seduced by the beauty of La belle dame de Maloane, his friend Danayn's wife, leads her, nothing loth, to a fountain in the forest, and takes off his armour.

"At this point of time, when they were in this guise ready to commit the villainy, then it happened that the spear of Gyron, which was placed against a tree, fell upon his sword, and made it fall into the fountain. And Gyron, who loved this sword greatly, as ye have heard, as soon as he saw it fall into the water ran towards it and left the lady. And when he came to the fountain and saw that the sword was at the bottom of the water, he took it out, being greatly vexed, and drew it from the scabbard, and began to wipe it. And then he began to regard the letters which were written upon the sword ; they had been cut there by reason of the good Knight Hector le Brun. And these were the proper words which were there written, *Loyaulte passe tout, et fauleste si honnit tout, et deçoit tous hommes dedans quals elle se herberge.*"

These words affect him so greatly, that to punish himself for his intended crime, he runs himself through the body with this very sword.—Ff. 48.

J. D.'s Directions "to Make the Line," in his "Secrets of Angling."

"THEN get good hair, so that it be not black, Neither of mare nor gelding let it be, Nor of the tiring jade that bears the pack, But of some lusty horse, or courser free, Whose bushy tail upon the ground doth traek Like blazing comet that sometimes we see."

[Daggers—their common Use.]

"NEAR him were two youths shooting, who carried daggers by their sides, the handles of which daggers were of the bone of a sea monster."—PEREDUR.

[Muzzled Daggers.]

"LOOKING on the lines Of my boy's face, methought, I did recoil Twenty-three years ; and saw myself unbreech'd, In my green velvet coat, my dagger muzzled Lest it should bite its master, and so prove, As ornament oft does, too dangerous."

Winter's Tale

[Salt and Vinegar used in making a Breadth.]

WHEN Jayme besieged Valencia, salt and vinegar were used in making a breach. Some soldiers of Lerida got to the wall under cover of the mantas (a machine like the tortories of the ancients), *el qual fue luego con picos, y con sal y vinagre en tres partes agujerado, hasta que pudo haver entrada para un cuerpo de soldado por cada agujero.*—MIEDES, l. 11, c. 11.

Jayme at Valencia, [and the Fuego de Alquitrán.]

"MANDO traher fuego de alquitrán, y echar muchas granadas del sobre la torre, y tambien meterlas por las bocas de las troneras baxas. La

qual como estuviessse dentro enmaderada, prendio, al fuego, &c.”—*Ibid.*, l. 11, c. 14.

[*Challenge of Pedro of Aragon to Pedro of Castille.*]

“E lo Rey par la dita guerra hague a fer embaxada al Papa Innocent en Avinyo per rep-
tar lo Rey de Castella de traycio, en aquesta em-
baxada lo Rey trames a un Doctor ques appel-
lava Miçer Francesco Roma, al qual dona per com-
panyo lo noble Baro en Bernat Galceran de Pinos,
e lo noble era foragitat dela terra per oert cas de
una mort, dela qual lo dit noble fou inculpat, e
lo dit noble era en aquell temps en Avinyo; e
com Miçer Francesco Roma fos en Avinyo troba
a qui lo dit noble al qual dix de part del Rey son
senyor, que fes aquest reptament davant lo Papa
de que axi loy manava son senyor lo Rey, e per
tant foy elet lo dit noble a fer aquest reptament
al dit Rey de Castella, com era lo pus disposat en
fer aquesta batalla que Baro ni noble qui fos en
la senyoria del Rey en aquest temps; e havent
sabut lo noble Baro la intencio quel Rey son sen-
yor li havia trames a dir, tan prestament comença
a fer lo reptament e dir davant lo Papa que si lo
Rey de Castella volia dir que ell no fos traydor,
que dos per dos lo Rey de Arago e ell loy com-
batrien, e cascun jorn lo dit noble dos vegadas
feya davant lo Papa lo dit reptament, e cascuna
vegada ne feya levar carta, e aço dura be un any,
e lo Rey de Arago havia per acordat que si lo
Rey de Castella volgues pendre la batalla que
ell fes Rey de Mallorques al dit noble Baro, e
aquell prengues per companyo, e aço feya lo Rey
de Arago per tal com era molt defectiu de per-
sona, e feya comate quel dit noble fes les armes
per ab dos. Mas lo Rey de Castella fou pus
cortes que no cura gens del reptament.”—PERE
TOMICH, c. 44, ff. 46.

Arms of Achilles.

“MAGAR nol facia mençua, ca era encantado,
Vestie una loriga de acero colado,
Terlis è bien tecida, el almofar doblado,
Que del mazo de Ector non oveisse cuidado.”

P. DE ALEXANDRO, p. 615.

“LORICAM concertam hamis, auroque trilisem.”
Æneid, 3, 467; 5, 259.

Sword of Achilles.

“... “x. veces fue fecha, è x. veces tem-
prada;
El que la ovo fecha, quando la ovo temprada
Dixo que nunca viera cosa esmerada.”

P. DE ALEXANDRO, p. 618.

Hector arming.

“ARMOS el buen cuerpo ardiado è mui leal,
Vestió à carona un gambax de cendal,
Desuso la loriga blanca cuemo christal;
Fijo, dixo su padre, Dios te cure de mal.

“Calzó las brafoneras que eran bien obradas,
Con sortijas dacero, sabet, bien enlazadas,
Ami eran presas è bien trabadas
Que semeiban calzas de la tienda taidadas.

“Pues fincó los inicios è cinnios lespada;
Qui tollergela quisies averlaie comprada;
Cobrios el almofar de obra adiana,
Dessuso el yelmo de obra esmerado.”

Ib., c. 430-2.

[*The Trabuco.*]

CORTES tried a *trabuco* at the siege of Mex-
ico, when his powder failed. The men had
never made one before—made, however, it was,
and so clumsily, that it frightened the Mexicans
and killed his own people, throwing the stones
backwards.—HERNAN, 3, 2, 6.

This is probably the latest mention of this ma-
chine.

[*The Stuit, or Stoc.*]

“THE stuit, or stoc, was a brazen tube with
a mouth-hole on one side, so large that no mu-
sical note could be produced from it. This in-
strument was used as a speaking trumpet on the
tops of our round towers, to assemble congre-
gations, to proclaim new moons, quarters, and
all other festivals. Nor is it unlikely that this
office was performed by the sub-druids. Amongst
the Hebrews, we find the Levites alone employed
to blow the trumpets, whether in peace or war.
‘And the sons of Aaron, the Priests, shall blow
with the trumpets; and they shall be to you for
an ordinance for ever, throughout your genera-
tions.’”—WALKER’S *Irish Bards*.

[*Common Use of Sign-boards.*]

—“Sit there, and starve,
Or if you like it better, take a swing
At your own sign post.”
SHIRLEY. *The Doubtful Heir*.

[*The Stud.*]

“GELD mare foles but titts ore and nine days
of age,
They die else of gelding, some gelders will
gago.
But mare foles both likely of bulk and of
bone,
Keep such to bring colts, let their gelding
alone.”
TUSSEY, p. 53.

[*Hy the Mighty.*]

“HY the Mighty, who from his uncommon
excellencies of character was called one of the
three pillars of the Cymri. He led them first
into the Isle of Britain from Deffoubani, the Land
of Summer. Those that came with him were
called a civilized colony, because Hy wished not

to obtain a country by war or depredation. He is also called the Opposing Energy against Tyranny, because he, as has been said, led his followers to possess a land in justice and peace. He is called the Agriculturist because he first taught his followers the Cymri to plough land in Deffoubani. He is called the first Civilizer because he first collected them together into a caravan-moving tribe: the Cultivator of Song because he first taught the method of perpetuating the memorial of things by tradition and song."
—*QUIRE ?*

[*The canny Scot.*]

"THE Scot, like the poor Swiss, finds a more commodious abiding under every climate than at home; which, as it makes the Swiss to venture their lives in the quarrel of any prince, for money, so this northern people are known to do, or turn pedlars, being become so cunning thro' necessity, that they ruin all about them: manifest in Ireland, where they usually say, none of any other country can prosper that comes to live within the kenning of a Scot.

"If our Saviour Christ, the King of Kings, whose treasure can never be exhausted, said, though in another dialect, 'It is not meet to give the children's bread to dogs,' can any think it prudent or legal to share the fruits of England with the sons of the locusts, and daughters of the horse-leach?"—OSBORNE'S *Traditional Memorials*.

[*Defoe and the Flying Post—minus the F.*]

DEFOE conducted a newspaper called the Flying Post. Somebody cut out the F.

[*Custom of Washing before Meat.*]

"Et Hoderis devant la clarte du jour avoit ung paon appareille et moult bien rosty. Dont quant il scent que Segurades se levoit, il sen vint droitement a sa chambre avec quatre varletz, dont l'ung apportoit ung paon rosty, et lautre apportoit ung pot de bon vin, et le tiers apportoit flamiches moult belles et toutes chaudes et blanches comme noyz, et le quart apportoit ung bacin d'argent tout plain deane pour laver et une tonaille moult blanche."—MELIADUS, c. 142, ff. 197.

[*Preparations for the Sea-Fight.*]

"THE Vice Admiral prepared himself for to fight, launching forth his boat, charging his artillery, muskets and murdering-pieces, laying his trains of powder, nailing up his decks, crossing the hatches with cables, and hanging his gripling chain on the mainmast."—WADSWORTH'S *English Spanish Pilgrim*, p. 34.

[*The Learning of Oxenford.*]

"THOSE thine unnaturall sons," says HAKE-

VILL in his address to his Venerable Mother Oxford, "those thine unnaturall sons who of late dayes forsooke thee and fledde to thine enemies' campe, Harding, Stapleton, Saunders, Reynolds, Martyn, Bristow, Campian, Parsons, even in their fighting against thee, shewed the fruitfulness of thy wombe, and the efficacie of that milke which they drew from thy breasts."

John Colet.

"HE deferred much to the Apostolical Epistles, but when he compared them with that sweetness, wisdom and majesty which is to be found in our Saviour's own sayings and sermons, he thought them saplesse, and scarce to be named the same day: which, says his Biographer, as one of his paradoxes, I leave to be censured by the reader, for both proceed from the same spirit."—*Abel Rediv.*

"HE was no enemy to Monachism, though he disliked the monks. They lived not according to their profession, wherefore while he lived he gave them little, when he died, nothing, and yet his intent was to end his days in a monastery if he could have found one to his mind."—*Ibid.*

This man seems to me the best and wisest of his age.

[*The Ramists.*]

THE *Ramists* formed a party as late as James I. The word is used in Truth brought to Light, &c., p. 17, 1651.

[*Extended Sense of Fornication.*]

"FORNICATION in the Palace with any person in the Queen's service was manifest treason, but not of so high a kind as other treason: but with the Nurse of the princes, or the Keeper of the Queen's wardrobe, it was as bad as if committed with the Queen herself. For the one might dress herself in the Queen's clothes in order to improve her appearance, and thus occasion scandal, and it might injure the milk of the other, and thus affect the prince or princess whom she suckled."—*Partida*, 2, tom. 14, lib. 4.

[*Borel, or Borrel.*]

BOREL or Borrel is used by our old writers to signify coarse, rude, belonging to the common people.

—"because I am a borel man,
At my beginning first I you besече
Have me excoused of my rude speche."

CHAUCER, *Frank Prol.*

"How be I am but rude and borrell."

SPENSER, *Shepherds' Calendar*, July.¹

¹ I am inclined to believe that the words "CLEARGY and "BOREL," originally signified "learned" and "unlearned." See Hawes, and Du Cange, in v. *Birrus*,—*Byrrhus*,—and *Burellus*.—J. W. W.

[Oboe—Hautboy—Theorbo.]

"Is oboe or hautboy a corruption from theorbo, which I find made into the Orboe in an advertisement from the undertakers of the Royal Academy, 1720?"—MALCOLM'S *M. and C. of London to 1700*, vol. 1, p. 386, 8vo.

[*Felony in the King's Chapel at Whitehall—and Sir Francis Bacon's Remark.*]

UPON "the arraignment of John Selman, who was executed neere Charing-Crosse the 7th of January, 1612, for a felony by him committed in the King's Chappell at White-Hall upon Christmas day last, in presence of the King and divers of the Nobility," SIR FRANCIS BACON, "to whom at that time it did belong, proceeded to judgement, and asking on the prisoner, thus or to this effect in some sort he spake: 'The first and greatest sinne that ever was committed was done in Heaven. The second was done in Paradise, being heaven upon earth: And truly I cannot chuse but place this in the third rank, in regard it was done in the house of God, where he by his own promise is always resident, as also for that the cause of that assembly was to celebrate the feast of the birth of our Lord and Saviour.'"
—*British Bibliographer*, vol. 6, p. 538.

[*Quare? Shot-Silks?*]

"THE dubious shine
Of changeable silk stuffs this passeth far,
Far more variety, and far more fine
Than interwoven silk with gold or silver twine."
HENRY MORE.

[*The Ring and the Marriage Finger.*]

WHEN the damsel Carmela gives Leonorina the ring from Esplandian, she says, "*Este fue quitado de la mano de aquel mi señor, del dedo que al caraçon penetra.*"—cap. 37.

[*Washerwoman's Blue.*]

"THE rural swains
—would swear 'tis blue,
Such as their Phillis would when as she plains
Their Sunday-clothes, and the washt white with
azure stains.

But this fair azure colour's foully stained
By base comparison with that blew dust."

H. MORE.

[*The Irysshe skilled in Harpe and Tymbre.*]

"THOUGH Scotlonde the daughter of Irlande use harpe, tymbre and tabour, nethelesse Irysshe men be connyng in two maner instrumentis of musyke, in harpe and tymbre that is armed with wyre and strenges of bras. In whiche instrumentes though they playe hastily and swyftely, they make ryght mery armonye and melodye

with thycke tawnes, werbles and notes. And begynne from bemoll¹ and playe secretly under dymme sowne under the grete strenges, and torne agayn unto the same. So that the greatest partye of the crafte hydeyth the crafte, as it wolde seme as though the crafte so hydde shoulde be ashamed yf it were take."—*Polycronycon*, lib. 1, cap. 34.

[*Burnt Wine in the Morning to fortify the Stomach.*]

THE English at Surat gave Pietro Della Valle wine in the morning, boiled with spices, and drank as hot as possible. They called it burnt wine, he says, and used it in the morning to fortify the stomach.²

[*Burnt Wine.*]

"EUG. What will you have to entertain 'em, Sir?

THRIFT. Some rosemary, which thou rising betimes
May'st steal and bring us from the Temple Gardens.

EUG. Some comfits, Sir. A mourning citizen
Will never weep without some sugar-plums.

THRIFT. They shall have none Eugene, nor no
burnt wine,
I like not drinking healths to the memory
Of the dead, 'tis profane."

DAVENANT, *The Wits*.

[*Syllogisms and Shackles,—their Connection.*]

IN his second age, namely boy's state, it is requisite that he travail in the art of syllogisms (for then the understanding begins to display its forces), which have the same proportion with logiok as shackles have with the feet of mules not yet trained, who going some days therewith, take afterward a certain grace in their pace.—*HUARTE'S English Translation.*

[*Pocket-Mirrors.*]

"ENTER Lady Frugal, Anne, Mary and Millicent, in several postures, with looking-glasses at their girdles."—MASSINGER. *The City Madam*.

It appears from innumerable passages in our old writers, that it was customary, not only for ladies, but for gentlemen, to carry mirrors about them. The former, we see, wore them at their girdles. Thus Jonson,

"I confess all, I replied,
And the glass hangs by her side

¹ I. e. B melle, soft, or, flat. Skelton uses the word in *Phylipp Sparowe*,—

Softly bemole

For my Sparowes soule.—v. 534.

J. W. W.

² In the early part of the present year Shere Sing thought the brandy bottle the necessary accompaniment of an Englishman's breakfast table—and it was placed on the captives' table accordingly!—J. W. W.

And the girdle 'bout her waist
All is Venus, save unchaste."

UNDERWOODS.

"THE latter, I hope, like the fine gentlemen of the present day, kept them in their pockets: and yet there are instances of their displaying them as ostentatiously as the vainest of the fair sex. Thus Jonson again:

"Where is your page? call for your casting bottle, and place your mirror in your hat, as I told you."—*Cynthia's Revels*, GIFFORD's *Massinger*.

[*Miniver*.]

"YOUR fortune,

Or rather your husband's industry, advanced you To the rank of a merchant's wife. He made a knight,

And your sweet mistress-ship ladyfied, you wore Satin on solemn days, a chain of gold, A velvet hood, rich borders, and sometimes A dainty miniver cap, a silver pin Headed with a pearl worth three-pence, and thus far

You were privileged, and no man envied it; It being for the city's honour that These should be a distinction between The wife of a patrician, and plebeian."

MASSINGER's *City Madam*.

"*Miniver*, as learn from Cotgrave, is the fur of the ermine mixed with that of the small weasel (*menu vair*), called gris or gray. In the days of our author, and indeed long before, the use of furs was almost universal. The nobility had them of ermine and sable; the wealthy merchants, of vair and gray (the *dainty miniver* of Luke), and the lower order of people of such home materials as were easier supplied, squirrels, lamb, and above all rabbit's skins. For this last article the demand was anciently so great, that innumerable rabbit warrens were established in the vicinity of the metropolis."—GIFFORD.

[*Shining Shoes—Hodid-Shiners*.]

"THE owners of dark shops, that vent their wares

With perjuries; cheating vintners, not contented

With half in half in their reckonings, yet cry out,

When they find their guests want coin, 'Tis late, and bedtime

These ransack at your pleasures.

3 *Ban*. How shall we know them?

Claud. If they walk on foot, by their rat-coloured stockings

And shining shoes; if horsemen, by short boots,

And riding furniture of several counties."

MASSINGER's *Guardian*.

"OUR old dramatists make themselves very

merry with these shining shoes, which appear, in their time, to have been one of the characteristic marks of a spruce citizen. Thus Newton, rallying Plotwell for becoming a merchant, exclaims:

"Slid! his shoes shine too!"

The City Match.

And Kitley observes that Wellbred's acquaintance,

"——— mock him all over,
From his flat cap unto his shining shoes."
Every Man in his Humour.

GIFFORD.

[*The Goldsmiths' Shops in London*.]

"THE goldsmiths' shops at London, in England (being in divers streets, but especially that called Cheap-side), are exceeding richly furnished continually with gold, and silver plate and jewels. The goldsmiths' shops upon the bridges at Florence and Paris, have perhaps sometimes been as richly or better furnished, for the time on some nuptial feast of the princes or like occasion, with plate and jewels borrowed of private persons for that purpose: but I may lawfully say, setting all love of my country apart, that I never see any such daily shew, any thing so sumptuous in any place of the world, as in London."—FYNES MORYSON.

[*Old Miniatures—Medals, or, Pictures in little*.]

"WHY he that wears her, like her medal, hanging

About his neck."

Winter's Tale.

[*Past Cooks or Doctors*.]

"THREE years of feeding

On cullises and jelly, though his cooks Lard all he eats with marrow, or his doctors Pour in his mouth restoratives as he sleeps, Will not recover him."

MASSINGER's *Bondman*.

[*The Mystery of Dyeing*.]

"BRABANT is plenteouse of marchandise and makynge of clothe. For the wulle that they have out of Englonde they make clothe of dyverse colours, and sende it into other provynces and londes, as Flaundres dooth. For though Englonde have wulle at the best, it hath not so grete plente of good water for dyversy colours and hewes as Flaundres hath and Braban. Netheles at London is one welle that helpeth wel to make good scarlette, and so is at Lincoln one certayne place in the broke that passeth by the towne."—*Polyconyon*, vol. 1, p. 27.

The craft and mystery of dyeing must have been kept secret with great art, when so much could be attributed to the quality of the water.

[*The Cypress Hat-band a Sign of Mirth—*
"præter invisas cupressos."]

"I HAVE seen," says RICHARD BOOTHBY, "in a market town in the country where I was born, divers gentlemen, &c., associated together, having for their pleasure music playing before them, with every one a cypress hat-band, then in fashion, put over their faces, dance regularly through the market and chief streets in the town, and so into an inn and tavern to make merry together."
—*Description of Madagascar*, 1644.

[*Hair-dress of the Madagascariques.*]

"THE hair of the Madagascariques, both of men and women, is decently cut, and formed not much unlike to our cavalier fashion at present (1644) in England, short before, long on the sides, and longest of all behind."—*Ibid.*

[*Common Custom of Weaving.*]

"I SAW one weaving, like our poor people or beggars in England, who sit in highways weaving coarse tape."—*Ibid.*

[*Dutch Skill in Dyeing, &c.*]

"THE clothiers in James the First's reign petitioned that no more white cloths might be sent out of the kingdom, for they went to Holland to be dressed and dyed, and were then reimported at a heavy cost. They hoped, if their petition were granted, they trusted that the trade of dressing cloth might be restored in process of time, and they might have as good skill in it as the Dutch."—*Truth brought to Light*, p. 30.

[*Litchfield.*]

"THEY have a custom at Whitsuntide, ye Monday and Tuesday, called the Green Bower Feast, by which they hold their charter. The bailiff and sheriff assist at the ceremony of dressing up babies with garlands of flowers and greens, and carry it in procession through all the streets; and then assemble themselves at the market-place, and so go in a solemn procession through the great street to a hill beyond the town, where is a large green bower made, in which they have their feast. Many smaller bowers are made around for company, and for booths to sell fruit, sweetmeats, gingerbread, &c."—*MRS. FIENNES'S MSS.*

[*Marriage-makings at Tournaments.*]

"*A celluy temps la coustume estoit merveil-
leusement mise sus que la ou les tournoyemens de-
voient estre les dames et les damoiselles dillec en-
tour et de deux journees de loing y venoient, je dy
des dames qui estoient de noble lignage; les chev-
aliers qui estoient leurs parens charnelz les ame-
noient illec et moult de dames et de damoiselles
estoient ja illec venus. La estoient maries moult*

*honorablement et moult basilement, que ja n'est
esté maries de long temps se ne fust ce quelles
estoient illec venues.—Les dames et damoiselles
qu'on y amenoit y faisoit on plus venir pour les
marier que pour nulle autre chose.*"—*MELIADUS*,
c. 52, ff. 82.

[*Fine Alabaster burned—Plaster of Paris.*]

"WITHIN doors," says HARRISON, "such as are of ability do oft make their floors and parget of fine alabaster burned, which they call plaster of Paris, whereof in some places we have great plenty, and that very profitable against the rage of fire."—*See HOLINSHED*, vol. 1, p. 315.

[*White-Powder.*]

"I HOPE he wears no charms
About him, key guns or pistols charged with
White powder."

DAVENANT'S *Siege.*

[*Armas del Torneo.*]

"DEZID vos a mi buen amigo el Marques, que pues el me demanda licencia de hazer a este dia armas que a mi plaze de gela dar con una condiccion, que quando el viere que yo ceba la manga de mi camisa fuera del mirador, que se aparte del torneo."—*CHR. DEL R. D. RODRIGO*, ff. 37.

[*Superfluous Bravery.*]

"THERE are some of you,
Whom I forbear to name, whose coining heads
Are the mints of all new fashions, that have
done
More hurt to the kingdom by superfluous brav-
ery,
Which the foolish gentry imitate, than a war,
Or a long famine; all the treasure, by
This foul excess, is got into the merchant,
Embroiderer, silkman, jeweller, tailor's hand,
And the third part of the land too, the nobility
Engrossing titles only."

MASSINGER'S *Pictures.*

[*Suffocating Manner of Attire.*]

"OUR manner of attiring is not good, yet worse than to go naked, to be so fast wrapped and bound, with such a multitude and variety of coverings of divers stuffs, even to the number of four, five, six, one upon another, and whereof some are double, that they hold us prest and packed up with so many ties, bindings, buttonings, that we can hardly stir ourselves in them."
—*CHARRON*, p. 222.

[*A Bride's untied Locks.*]

"THERE in a meadow by the river's side,
A flooke of nymphes I chanced to espy,
All lovely daughters of the flood thereby,

With goodly greenish looks, all loose untidy,
As each had been a bryde."

SPENSEE'S *Prothalamion*.

In his note upon this passage Todd observes that this custom seems to have been usual at the beginning of the eighteenth century,—for Nahum Tate says in a tragedy,

"UNTIE your folded thoughts,
And let them dangle loose as a bride's hair."
Injured Love.

[*A green Apron.*]

"NOT two hours since there landed
An English pirate's whore with a green apron."
MASSINGER'S *Renegade*.

[*Buffin Gowns and Green Aprons.*]

"ENTER Lady Frugal, Anne and Mary in coarse habits, weeping.

Mill. My young ladies

In buffin gowns and green aprons!"

MASSINGER'S *City Madam*.

[*Trial by Combat of Arms.*]

"IT is agreed between Thomas Musgrave and Lancelot Carleton, for the true trial of such controversies as are betwixt them, to have it openly tried by way of combat, before God and the face of the world, to try it in Canonby Holme, before England and Scotland, upon Thursday in Easter week, being the 8th day of April next ensuing, A.D. 1602, betwixt nine of the clock and one of the same day; to fight on foot; to be armed with jack, steel cap, plaite sleeves, plaite breeches, plaite sookes, two baslaerd¹ swords, the blades to be one yard and half a quarter of length, two Scotch daggers or dorks at their girdles, and either of them to provide armour and weapons for themselves according to this indenture. Two gentlemen to be appointed on the field to view both the parties, to see that they both be equal in arms and weapons according to this indenture; and being so viewed by the gentlemen, the gentlemen to ride to the rest of the company, and to leave them but two boys, viewed by the gentlemen to be under sixteen years of age, to hold their horses. In testimony of this our agreement, we have both set our hands to this indenture, of intent all matters shall be made so plain, as there shall be no question to stick upon that day. Which indenture, as a witness, shall be delivered to two gentlemen. And for that it is convenient the world should be privy to every particular of the grounds of the quarrel, we have agreed to set it down in this indenture betwixt us, that knowing the quarrel, their eyes may be witnesses of the trial.

"The grounds of the quarrel:

"1. Lancelot Carleton did charge Thomas

¹ See DU CANGE and NARES' *Glossary*.

Musgrave before the Lords of her Majesty's Privy Council, that Lancelot Carleton was told by a gentleman, one of her Majesty's sworn servants, that Thomas Musgrave had offered to deliver her Majesty's castle of Bewcastle to the King of Scots: and to witness the same. Lancelot Carleton had a letter under the gentleman's own hand for his discharge.

"2. He chargeth him, that whereas her Majesty doth yearly bestow a great fee upon him as captain of Bewcastle, to aid and defend her Majesty's subjects, therein Thomas Musgrave hath neglected his duty; for that her Majesty's castle of Bewcastle was by him made a den of thieves, and an harbour and receipt for murderers, felons, and all sorts of misdemeanors. The precedent was Quintin Whitehead and Runion Blackburne.

"3. He chargeth him, that his office of Bewcastle is open for the Scots to ride in and through, and small resistance made by him to the contrary.

"Thomas Musgrave doth deny all this charge, and saith that he will prove that Lancelot Carleton doth falsly bely him, and will prove the same by way of combat, according to this indenture. Lancelot Carleton hath entertained the challenge, and so by God's permission will prove it true as before, and hath set his hand to the same.

"Thomas Musgrave,

"Lancelot Carleton."

NIC. and BURN'S *West.*, p. 595.

[*Onion—a Nostrum for the Plague.*]

"THE plague—

I'll cure it with an onion."

BEAUMONT and FLETCHER'S *Mad Lover*.

[*Magnetic Compasses.*]

A MR. H—H is said about half a century ago to have been celebrated for making compasses with artificial needles, to which he communicated the magnetic qualities himself.

[*Bolt and Screw to fasten the Door.*]

WHEN D. Luisa de Carvajal travelled she carried with her a bolt and screw to fasten the chamber door.

[*Barbarous Cruelty of the Knights of the Round Table.*]

"Sire, dist Lancelot, que ferons nous de cest escuyer? Il le convient ahontagier et vergonder de ses membres et le renvoyer a Nabon pour le courroncer et faire despit.—Or allez tost a l'escuyer et luy coupez ung pied et ung poing, et luy crevez ung oeil. Et le remontez sus son cheval, et puis sen revoysse a son seigneur le geant, et luy dye que ce despit luy a fait Lancelot du Lac, et Palamedes compaignons de la table ronde, et que nous yrons bien tost veoir. Ainsi comme Lance-

lot le commanda ainsi fut fait."—MELIADUS, c. 170, p. 229.

[Juanillo, or, Little-John.]

"EN Moravia, parte de Escocia, se vio un hombre de catorce pies de altura, llamado por ironia Juanillo, y en lengua del pais Litiliohon.

"Examen Apol. de la Hist. de los Naufr. de Alvar Nuñez Cabeza de Vaca, por D. Antonio Ardoino, Marques de Sorito, p. 10. Apud Barc.ia."

The authority for this in CARDAN, tom. 3. *De Varietat.*, lib. 8, cap. 43, fol. mi. 148, column 2.

[Good Princes produce Good Subjects.]

WHEN King John was come to Paris, calling the parliament together, he complained with a pitiful tone of his misfortune and the calamities of the realm, and amongst the rest lamented that he could now find no Rowlands or Gawins; to which one of the peers, whose valour had been famous in his youth, and therefore an enemy to the king's sloth, answered there would be no want of Rowlands if there were Charlemains.¹—Hæctor Boys' *Scot. Hist.*, b. 15, ff. 330. Ritson's *Diss. on Romance and Minstrelsy*.

[Irish Slingers.]

IN Ireland men were particularly trained to the exercise of slinging, and were so expert at it as to be certain of hitting any object within its reach. By it Connor King of Ulster, near the birth of Christ, had his skull fractured, and some years after the famous Meibh Queen of Conaught received her death. Besides stones, the Irish slingers used a composition of quick lime, coarse gravel, brick dust and blood which they worked into a mass, and of this formed balls of different sizes for their Cran-Tubals, or slings.—O'HALLORAN.

A Rule worthy to be (? Forhent) in Purchasing.

"WHO soe will be wise in purchasing
Lett him marke these rules followinge.

1.

See the same be cleere
In title of the sellere.

2.

And that it standeth in daunger
Of no woman's dower.

3.

See whether the tenure be bound or free

4.

And from release of any feeffee.

5.

See that the seller be of age

6.

And that it lyeth not in mortgage.

7.

Whether a tayle may be thereof founde

¹ "Sint Mæconates, non deerunt, Flaccæ, Marones." MART., Ep. viii, 5.

8.

And whether it stand in statute bounde.

9.

Consider what service belongethe thereto,

10.

And what quit-rent thereout dothe goe.

11.

And if it cometh of a wedded woman
Beware she be not coverte of Baron.

12.

And if thou canst in anye wyse,
Make thye chartor with warrantize.

13.

To thee, thine heires and assynes alsoo.
These should a wise purchasoure doo."

From H. K. WHITE's papers, said there to be "from a vellum MS. of the reign of Elizabeth."

[Stools, or, Moveable Seats.]

THE Knight of Fortune removed his stool and sate down by her.—*Palmerin of England*.

[Eel Pies.]

MONSTRELLET mentions horseloads of eel-pies brought from Mantes to the market of Paris.—Vol. 10, p. 410.

[Questionable Healthiness of Beans.]

"IN the month of June of this year 1466, the beans were very abundant and good,—nevertheless very many persons of both sexes lost their senses at this time in Paris."—*Cont. of Monstrellet*, *JOHNES's Transl.*, vol. 2, p. 22.

[Reverend Mules.]

"Is it my niece?

Nay then be welcome;—and to encourage you. Altho' her father, a poor gentleman, My brother, by the malice of the sea And winds, have lost what might have rank'd him even

With some that ride upon their reverend mules. I'll find a portion for her."

SHIRLEY. *The Brothers*.

[Their Heir the Successor to the Quarrels of the Feudal Times.]

"Ad quemcunque hereditas terræ pervenerit, et illum vestis bellica, id est lorica, et ultro proximi et solutio leudis,¹ debet pertinere."—*Lex Anglorum et Werinorum*, tit. 6, § 5. CANCIANI, t. 3, p. 33.

[Par esperons on commence soy armer.]

"Voulez-vous, dit Pantagruel, maintenir que la braguette est piece premiere de harnois militaire? C'est doctrine moult paradoxale et non-

¹ "Compositio quam aliter *Werra* et *Wargeldum* vocant."—H. SPELMANNI. *Glossarium* in a.—J. W. W.

velle : Car nous disons que par esperons on commence soy armer."

Upon this passage Duchat has the following note. "Proverbe : fondé, suivant Fauchet, sur ce que les esperons tenoient aux jambieres ou chausses de fer ; et que si pour les chausser, l'homme d'armes eût attendu qu'il eût mit son casque, et vetu sa cuirasse, ayant ainsi la tête chargée, et le corps gené il n'en seroit jamais venu à bout."

[Immoderate Bleeding.]

BLEEDING seems to have been cruelly practised in Hakevill's time. See Dr. Deodate's letter in his appendix, how he took sixty ounces from a man of seventy-six and cured him.

[A Proud Don.]

"I AM a gentleman

With as much sense of honour as the proudest Don that doth ride on's foot cloth, and can drop Gold to the numerous minutes of his age."

SHIRLEY. *The Brothers.*

[Badge and Arms of the Count d'Armagnac.]

"THE King of France on the Saturday in the holy week, the third of April, marched out of Paris in a triumphant manner, and with great state, to the town of Senlis to wait for his army. He there celebrated the feast of the Resurrection of our Lord Jesus Christ. The king and the Duke of Aquitaine wore, on this expedition, the badge and arms of the Count d'Armagnac, laying aside that noble and gallant banner which he and his royal predecessors had hitherto borne for the plain white cross. Many of the great barons, knights, and other loyal servants of the king's and the duke, were much displeased at this, saying that it was not becoming the excellence of his royal majesty to bear the arms of so poor a lord as the Count d'Armagnac, particularly as it was for his own personal quarrel, and within his own realm. This banner, which was now the cause of such rejoicing, had been given to an ancestor of the said count, by the decision of a pope, to be borne for ever by him and his heirs and successors as a penalty for certain crimes committed by his predecessors against the church."—MONSTRELLET, vol. 4, p. 20.

[The Placing of the Chair.]

A MUCH more serious dispute concerning placing a chair is noticed by that venerable and religious person, Master HONORE BONHOZ, Prior of Salon, in his book entitled *L'Arbre des Batailles*. "Car quant le hault sire Dieu crea les angelz, il en fist ung tant bel et tant glorieux, que de beaulte il surmonte toutes les autres creatures celestiellles. Et tant resplendissoit la clarte de luy, que toute la beaulte des autres mettoit au bas, ainsi que fait ung grant cierge ardent que abaisse la clarte d'une petite chandelle. Et quant il se vid si noble et si bel, il se pensa quil monteroit au plus

hault lieu du ciel, et meltroit illeco sa chayere pour estre semblable au nostre seigneur. Adonc quant il eut ce ordonne de faire, la bataille fut commenee contra luy et aussi contre tous ceulz que de sa partie estoient. Et fut faicte ceste desu dicte bataille par les bons anges de paradis, que point ne vouloient soustenir ceste oppinion en quelque maniere que ce fust."—Chap. 2.

[Ships protected by Matresses.]

"QUESTO marinaio fece ancora piu, che tolse tutti i matarazzi che'l trovò nella nave, et ne armò, et coperse il castello et le sponde della nave, et quando le bombarde tiravano, davano ne gli matarazzi, et male ne danno alla nave far non poteano."—*Tirante il Bianco*, p. 1, c. 30, ff. 136.

A good Precedent for withholding Supplies.

"Lo Rey en Pere sen torna en Barcelona e convoca corts als Cathalans. E com foren tots los estaments ajustats, lo Rey los proposa son intent dient los tals paraules. Be sabeu vosaltres tots los qui açi cou, com yo he haguts molts afers, e iames de vosaltres me so pogut ajudar, ne valer, tant en lo regne de Sicilia com en les altres coses en que yom so trobat. E ara ya sabeu com los Francescos, mos enemics me venen al dessus, e lo Papa qui ha donada la cruada contra mi. E lo Rey de França qui es en Nai'ona per entrar Cathalunya ab son poder, e veig que alguns de vosaltres nom haveu deses, e crec que vosaltres volrieu que yo fos deseretat per tant com nos teniu per contents de mi : e som marvellat de vosaltres com vos haveu mesa tal fantasia al capcar be poden pensar que axi sabre yo ben viore de art de cavalleria, com negre de vosaltres en cars que sia deseretat, e seguir lo mon com a cavaller. Mas non sembla bona raho que per voler la mia destructio vosaltres vos lexeu deseretar e perdre ço del vostre, e venir en mans de mos enemics e vostros : per queus prec com a leyls vassalls que son, tota mala opinio apart posada, que vosaltres façan vers mi ço que bona, faels, e leyls vassalls han acostumat de fer vers lur senyor.

"E com lo Rey hague acabat lo rahonament deessus dit, les corts li respongueren en la forma seguent. Senyor vostra gran senyoria sab be que fins açi en vostres cuytats, actes e fets, tostemps lo Principat de Cathalunya vos ha valgut e ajudat, si be vostra gran Senyoria ha dit lo contrari : e vos senyor, com haveu tractat lo dit Principat ; car iames foren vassalls pus mal tractats per senyor, com fins açi nosaltres som : per que senyor molt excellent vos placia de tornar alloch tot ço que teniu de cascun stament, e lavors lo Principat fara vers vostra senyoria ço que per tostemps ha acostumat. E lo Rey havent oyda la resposta de la cort torna als prelat. Barons e universitats tot ço que tenia e torna alloch tot ço que contra justicia era estat fet, e havent lo Rey tornat alloch les coses deessus dites, ordonaren las Corts ab lo Rey," &c.—PERE TOMICH, c. 40, ff. 38.

[*Johan Amador de Gentilesa et Doña Violant.*]

"MORT lo excellent Rey en Pere—fou Rey son fill de tots sos regnes e terras, le qual fou appellat Johan, al qual fou imposat nom de Amador de gentilesa, e per aço fou axi appellat car tant com visque fou lo pus gentil Rey que en aquell temps fos en Chrestians. E apres que lo dit Rey hac perduda la primera muller, estant Infant, lo Rey son pare li dona altra muller, filla del Duc de Bar, e neta del Rey de França appellada Dona Violant. E sapian que, en lo temps de aquesta Reyna, lo Rey tenc major casa que Rey que hom sabes en Chrestians, de tot ço que en gentilesa se pertany, primerament lo Rey estava ben acompanyat de molts Comtes e Barons, e de nobles homens cavallers gentils homes en gran nombre tostemps. Apres tenia lo dit Rey molt gran aparell de casa demunt ab gran e bella mutaria, e tenia molts falcons de totes naturas per pendre tota cassa, e tenia molts astors e sparucs per cassar perdius e guatles e tenia molts oemirals per cassar cugullades li pendre plaer devant donas. E tenia en la sua cort molts cobles de ministres de totes maneres per haver plaer de dançar e cantar; e estava molt be acavall de totes naturas de bestias de cavalcar, e prenia gran plaer en iunyr, e en tot ço que a cavallaria se pertany ne requer, e totes les oces dessus dites lo Rey tenia ab si continuament. Apres la Reyna sa muller tenia la pus gran casa que Reyna que hom sabes en aquell temps de Chrestians, e anava molt ben acompanyada de molts Baronesas, nobles Damas, e mullers e fillas de cavallers e de gentils homes en gran nombre, car no havia grans damas en son regne que no fossen dela sua casa, fins ales simples damas e totes aquellas la Reyna tenia molt be arecades, segons a ella se pertanyia segons lur gran estatment de tots los arreus que menester havien, per ques pot dir ab veritat que aquest Rey e la Reyna sa muller mentre que casou ha visent son estats millors acompanyats, e tengueren major casa que Rey ne Reyna que hom sapia de aquell temps."—*Ibid.* c. 45, ff. 48.

[*The Aba of the Persians and Arabs.*]

PIETRO DELLA VALLE describes the *Aba* as worn by the Persians and Arabs. He says it is a sayon open in front, and without sleeves. They who affected elegance threw it negligently over the shoulders, like a mantle.

[*The Habit of a Conqueror, not the Habit of the Conquered.*]

"WHEN Hanfons (Alonso) the son of K. Jaume of Aragon, returned from a successful war in Corsica and Sardinia, he landed in the dress of the country which he had left, and the King his father neither would speak to him nor give him his hand to kiss. In the evening the Infante drest him in the Catalan fashion, and then the King met him at the head of the stairs and embraced him and kissed him. The Queen asked

him the meaning of this different treatment, and he replied that no man ought to appear in the habit of the conquered, instead of that of the conqueror."—*PERE TOMICH*, c. 43, ff. 43.

[*Lo Rey Ceremonias.*]

"MORT lo excellent Rey Halfons, fou Rey son fill en Pere de Arago e dels altres regnes e Principat de Cathalunya, lo qual fou appellat lo Rey ceremonios, e per tant fou axi appellat; car ell feu cercar totes les cases de tots los Reys de Chrestians, e volgue saber en quin orde vivien en lurs cases, e havent ho sabut lo dit Rey ordena la sua casa prenent la forma deles dites cases dels Reys dessus dits deles ceremonies e ordonacions de cascunas lo millor, per ques deya que la casa del dessus dit Rey era millor ordenada que casa de Rey de Chrestians, e ab majors ceremonies, e per aquesta raho li fou imposat lo nom de ceremonios."—*Ibid.*, c. 44, ff. 44.

[*A Warrior's Sword Broad and Short.*]

"ESPADA

Ancha y corta qual suele el buen guerrero."
EUGENIO MARTINEZ, *Genealogia de la Tbledana Discreta*, c. x., ff. 110.

The Spirituall Glasse.

"READ distinctly.
Praye devoutly.
Sighe deeplie.
Suffer patiently.
Make yourselves lowly.
Give not sentence hastily.
Speak but seldom, and that trulie.
Prevent your speech discretlye.
Observe Ten¹ diligently.
Flee from Seew² mightlye.
Guide Five³ circumspectlye.
Resist temptation stronglye.
Breake that offe quicklye.
Weep bitterlye.
Have compassion tenderlye.
Doe goode deeds lustlye.
Love hertelye.
Love faithfullye.
Love God onlye.
Love all others for him charitablye.
Love in adversitie.
Love in prosperitie.
Think always on Love, which is nothinge but God himself.
Thus Love bringeth the Lover to Love, which is God himself."

From H. K. WHITE's Papers, said there to be "from an old vellum MS. of the reign of Elizabeth."

[*Precaution against Mining in Dover Castle.*]

"THERE was a deep dry well in Dover Cas-

¹ Commandments. ² Deadly Sins. ³ Senses.

tle, as a security against mining; for by the sound and vibration of the earth there it might be discovered if the enemy were mining, and on what side."—MRS. FIENNES'S MSS.

[*The Ollamh-Filea Feircheirtne.*]

"FEIRCHEIRTNE was *Ollamh-Filea*¹ to Con-
right, a celebrated chieftain, who lived in splen-
dour on the banks of the Fiounglaise, in the
county of Kerry. This warrior was married to
Blanaid, a lady of transcendent beauty, who had
been the meed of his prowess in single combat
with Congoulionne, a knight of the Red Branch.
But the lady was secretly attached to the knight,
and in an accidental interview which she had
with him, from the battlements of her castle, of-
fered to follow his fortunes, if he would at a cer-
tain time, and on receiving a certain signal, storm
the castle and put her husband and his attend-
ants to the sword. Congoulionne promised to
observe her directions; and did so, inundating
the castle with the blood of its inhabitants.
However Feircheirtne escaped the slaughter, and
pursued at a distance Blanaid and her ravisher
to the court of Concovar Mac Nessa, determined
to sacrifice his perfidious mistress to the manes
of his patron. When the bard arrived at Eama-
nia, he found Concovar and his court, together
with the amorous fugitives, walking on the top
of a rock called Rinchin Beara, enjoying the ex-
tensive prospect which it commanded. Blanaid
happening to detach herself from the rest of the
company, stood wrapt in meditation on that part
of the cliff which overhung a deep precipice.
The Bard stepping up to her, began an adulatory
conversation; then suddenly springing forward,
he seized her in his arms, and throwing himself
with her headlong down the precipice, they were
both dashed to pieces."—WALKER'S *Irish Bards*.

[*The Chamfrain.*]

"THE chamfrain was made of metal or boiled
leather, and covered the forepart of the horse's
head, like a mask. In the middle was a spike
like the unicorn's horn. The chamfrain of the
Count de St. Pol at the siege of Harfleur, 1449,
was valued at 50,000 crowns of the money of
that time; and that of the Count de Foix at the
taking of Bayonne was valued at 15,000 crowns
of gold."—CYCLOPÆDIA.

[*Intercession of Our Lady.*]

"WHEN the thing² that was born in the parts

¹ The Ollamh, or Chief Doctor of the Seven Degrees in
all the Sciences, was to be skilled in the four principal
branches of poetry, and to study in each of them for three
years. He was to have in memory seven times fifty stor-
ies, to entertain the assembly. His reward was twenty
milch cows, and he was to be attended by twenty-four
men on all occasions, either at home or abroad; who were
also to protect him if occasion required. And he and his
attendants were to be supplied with all kinds of necessa-
ries for a month.

² *Des lors en avant que la chose que jadis nasquit es par-
ties de Jerusalem aura mil, ii. c. lxx. ans.*—In this form the
prophecies usually begin.

about Jerusalem shall have 1260 years, the Al-
mighty will make semblance of bringing the
world to an end, but our Lady who is before the
High God to support mankind, will put herself
on her knees before him, and will say, 'Fair Son,
suffer them awhile that they may amend their
consciences. And know certainly that they will
have seen great parts of the signs which must
appear in the world according as the Gospel de-
clares.' Our Lord will then say to our Lady,
'You pray to me for those who are tricking you,
and who go to church and pray to Peter and
Paul and you, that you would pray to me that I
should give them gain, and health, and let them
live. And when they have made their prayers
they return home; and if they see orphans of their
own lineage, or their neighbours, or their poor
kinsmen who are before their eyes, they make
semblance as if they saw them not. They pray
to you that you would pray to me for them, and
they let those whom I must preserve, die with
hunger. But Tobit did not do thus. He made
his prayer with tears from his heart, and the
Angel Raphael brought those tears before me.
And Tobit went into my house, and made the
orphans come and the widows, and gave them to
eat for the love of me. And I regarded his
prayer, as a prayer of the heart.' Then our
Lady will say, 'Fair Son, your pity is so great
that you ought to suffer that they amend them-
selves.'—*Prophecies de MERLIN*, ff. 38.

[*Jervasius Scroop, Miles.*]

"HE engaged with his Majesty in Edge-Hill
fight, where he received twenty-six wounds, and
was left on the ground amongst the dead. Next
day his son Adrian obtained leave from the king
to find and fetch off his father's corpse; and his
hopes pretended no higher than to a decent in-
terment thereof.

"Hearty seeking makes happy finding. In-
deed, some more commended the affection than
the judgement of the young gentleman, concern-
ing such a search in vain amongst many naked
bodies, with wounds disguised from themselves,
and where pale death had confounded all com-
plexions together.

"However, he having some general hint of
the place where his father fell, did light upon his
body, which had some heat left therein. This
heat was, with rubbing, within a few minutes,
improved into motion; that motion, within some
hours, into sense; that sense, within a day, into
speech; that speech, within certain weeks, into
a perfect recovery, living more than ten years
after, a monument of God's mercy and his son's
affection.

"He always after carried his arme in a scarf;
and loss of blood made him look very pale, as a
messenger come from the grave, to advise the
living to prepare for death. The effect of his
story I received from his own mouth, in Lincoln
Colledge."—FULLER'S *Worthies*, vol. 2, p. 33.

[*Extensive Use of the Term Welch.*]

In some parts of Germany the French are called *Welches*, in others the Italians bear that name, according as natives of the one country or the other are most frequent.

[*Unusual Demonstration of Joy by a good Carver.*]

"WHEN relief came to Niocosa and his starving companions at Nombre de Dios, one demonstration of joy which he made at dinner was to cut up a fowl in the air, *porque era muy gran trinchante.*" This sort of figure-carving implies abominable cookery.

[*The White Pigeon at Amiens.*]

"WHEN our Edward IV. and Louis XI. met to swear the peace into which the former was so dexterously led by his abler antagonist, the chancellor of England, who was a prelate and bishop of Ely, began his oration with a prophecy (whereof the Englishmen are never unfurnished), which said that in this place of Picquigny a great peace should be concluded between France and England. The next day after this meeting a great number of Englishmen repaired to *Amiens*, some of them affirming that the Holy Ghost had made this peace (for they grounded all on prophecies). The reason that moved them so to say was, for that a white pigeon sate upon the King of England's pavilion that day of the interview, and would not remove thence notwithstanding any noise made in the camp. The cause whereof, as some men judged, was, for that it had rained a little, and afterward the sun shining very hot, the pigeon lighted upon this pavilion (being higher than the rest) to dry herself: which reason was given by a gentleman of Gascoigne, servant to the King of England, named Lewis of Bretaillies, who was not a little offended with the peace."—PHILIP DE COMINES, p. 128.

Arms. Armour.

"SIMILITUDO morum et studiorum fabrum illi amicorum effocerat: is enim est qui Archimedis cochleam invenit nondum vulgaris Archimedis libris: gladios qui plumbi instar floctereant, et ferrum pondè ut lignum scinderent; et quod majus fuit, thoraces ferreos (me spectante sæpius experimentum, eram autem adolescentulus) qui iotibus igneorum tormentorum militum legionariorum resisterent; adeo ut quinquaginta iotui, unus idem suffecerit vixque rimulam contraxit."

CARDANUS DE VITA PROPRIA.

"It is better to fight naked than with bad armour. For the rags of a bad corselet make a deeper wound and worse to be healed than the bullet itself."—FULLER'S *Triple Reconciler*, p. 18.

"A SUFFICIENT fortification," says GARIBAY,

"para el tiempo que dizen de lana y escondo."—P. 942.

[*The Colour of the Hair, and the Truthfulness of the Heart.*]

"BERMEJOS son de color mas que rubios los cabellos, por cierto no niegan ellos el coracon ser traydor."

GUEVARA. *Canc. Gen.*, ff. 182.

[*Great Swords, and Smiths of Spain.*]

"Començaron de ferir se con las espadas, y con porras de tantos golpes, y tan espesos que parecia que eran en aquel campo quantos ferreros avia en España."—CHÉ. DEL R. D. ROMERO, ff. 11.

[*Degradation of a Knight.*]

THE ceremony of degrading a knight is thus given in TIRANTE, p. 1, c. 15. "When he has for gold and silver forborne to do what behoved his honour, and thus disparaged the order of knighthood, in that case all kings at arms, heralds and pursuivants are bound to call upon the good knight, and they are bound to go to the King and to take the false knight, and arm him with all his arms, as if he were going to battle or to some great feast; and to place him upon a great scaffold where he may be seen by all: and here there ought to be thirteen priests, who shall continually say the service of the dead, just as if they had him there dead before them. And after they have said the Psalm, they shall first take off his basinet, because he has consented with his eyes to act against the order of knighthood. Then they shall take off the gauntlet of his right hand, for that is the hand of offence, and if for gold he has sinned against the order of knighthood, with that hand he touched it. Then shall they take off the gauntlet of his left hand, for that is the hand of defence, and it participated in that which the right did; and then they shall take off all the arms which he wears, as well defensive as offensive, casting every piece separately from the scaffold down to the ground, and all the kings at arms first, and then the heralds, and lastly the pursuivants, shall cry out aloud, naming each piece by its proper name. This is the basinet, or the gauntlet of that disloyal one, who is unworthy of the happy order of knighthood. This being done they ought to have hot water ready in a basin of gold and silver, and the heralds saying with a loud voice what is the name of the knight, the pursuivants reply, calling him by his name, and then the kings at arms shall say, It is not true, for this is that miserable knight and traitor who has not respected the order of knighthood. And then the chaplains shall reply, Let us give him a name; and the trumpet saying what shall he be called, the King shall reply, Let this bad knight, who has chosen to disgrace the high order of knighthood, be driven

and banished with infamy from all our kingdoms and lands. And when the King has thus said, the heralds and kings at arms shall throw the hot water in his face, saying, Henceforth thou shalt be called by thy right name, Traitor. Then the King and twelve other knights shall dress themselves in mourning, in mourning weeds, with hoods of blue, and make a great show of sadness. And at every piece of his arms which they take from him, they shall pour hot water upon his head; and when he is wholly disarmed, they shall dismiss him from the scaffold, not by the stairs which he ascended when he was a knight, but he shall be let down by a rope. Then they shall lead him in great disgrace to the church of St. George, and there they shall make him lie down upon the ground before the altar, and they shall say over him the Psalm of malediction. And the King shall be present, with the twelve knights, who signify Christ and the twelve Apostles, and they shall pass sentence of death or of perpetual imprisonment upon him."

[Carelessness of the Composers of Romance.]

So carelessly are these Romances composed, that Ygaine is said afterwards (vol. 1, ff. 69) to have had three daughters by the Duke, and two by a former husband. Morgain was by the first marriage, and her sister was dead in King Arthur's time, but had married to Bretanlx, who was father of Aguiscaux Descosse. The other three were married to King Loth, King Neutre, and King Urien. Loth had five sons by this marriage, one of whom he came by in a very unfair manner, according to this account. "*Saches*," says MERLIN to King Arthur, "*que le roy Loth a cinq enfans de sa femme, dont tu en as engendré l'un a Londres, quant tu estoies encores jeune escuyer*." It must not be forgotten that Loth's wife was Arthur's half sister.

Here it is said that Grauvain (Gawaine) was the eldest of King Loth's sons. King Neutre also had a son called Galachia,—Yvain, a more famous hero of romance, was son of King Urien.

[The great Jewel taken from the Serpent's Head, and used in Conjuring.]

"THEY have many beautiful stones of different colours, many of which, I am apt to believe, are of great value; but their superstition has always prevented their disposing of them to the traders, who have made many attempts to that purpose, but as they use them in their conjuring ceremonies, they believe their parting with them, or bringing them from home, would prejudice their health or affairs. Among others there is one in the possession of a conjurer remarkable for its brilliancy and beauty, but more so for the extraordinary manner in which it was found. It grew, if we may credit the Indians, on the head of a monstrous serpent, whose retreat was, by its brilliancy, discovered; but a great number of snakes attending him, he being, as I suppose, by his diadem, of a superior rank among the ser-

pents, made it dangerous to attack him. Many were the attempts made by the Indians, but all frustrated, till a fellow more bold than the rest, casing himself in leather, impenetrable to the bite of the serpent or his guards, and watching a convenient opportunity, surprised and killed him, tearing the jewel from his head, which the conjurer has kept hid for many years, in some place unknown to all but two women, who have been offered large presents to betray it, but steadily refused, lest some signal judgment or mischance should follow. That such a stone exists I believe, having seen many of great beauty; but I cannot think it would answer all the enormities the Indians bestow upon it. The conjurer, I suppose, hatched the account of its discovery: I have, however, given it to the reader as a specimen of an Indian story, many of which are much more surprising."—TIMBERLAKE's *Discourse of the Travels of two English Pilgrims to Jerusalem, Gaza, &c.*, 1611, 8vo.

[Impenetrable Armour.]

"Y Sacarus aun no sentia llaga ninguna en todo su cuerpo, y ayndava le mucho el escudo, que avia de parte de dentro un cerco de azero en derredor, que era ancho de dos dedos; y por esto la espada del conda no travaia en el escudo."—CHR. DEL R. D. RODRIGO, ff. 48.

[Yguerne's Grand-children.]

WHEN Uther Pendragon married Yguerne, she had a daughter by her ill-used husband the Duke of Tintagel, old enough to be married at the same time to King Loth of Orcanie. Three sons were the fruit of this marriage, Mordred, Gahriet and Gaheret.—MERLIN, vol. 1, ff. 58.

[The Elector's Stable.]

"THE Elector's stable is by much the fairest that ever I saw, which I will briefly describe. In the first court there is a horse-bath, into which they may bring as much or little water as they list, and it hath twenty-two pillars, in each whereof divers arms of the Duke are graven, according to the divers families whose arms he gives. The same court serves for a tilting-yard, and all exercises of horsemanship: and there is also the horse-leaches shop, so well furnished as if it belonged to a rich apothecary. The building of the stable is four square, but the side towards the Duke's palace is all taken up with two gates and a little court yard, which takes up half this side, and round about the same are little cubboords peculiar to the horsemen, in which they dispose all the furniture fit for riding. The other three sides of the quadrangle, contained some 136 choice and rare horses, having only two other gates leading into the Cities market place, opposite to those gates towards the Court. These horses all of foraine countries, for there is another stable for Dutch horses, and among these chiefe horses, one named Michael Schaz

(that is Michael the treasure) was said to be of wonderful swiftnesse, before each horses nose was a glasse window, with a curtaine of green cloth to be drawn at pleasure, each horse was covered with a red mantle, the racke was of iron, the manger of copper: at the buttocke of each horse was a pillar of wood, which had a brazen shield, where by the turning of a pipe he was watered; and in this pillar was a cubboord to lay up the horses combe and like necessaries, and above the backe of each horse hung his bridle and saddle, so as the horses might as it were in a moment be furnished."—FYNES MORYSON.

[Further Account of the Elector's Stable.]

"ABOVE the forepart of the stable towards the market place, are the chambers wherein the Elector feasts with ambassadors. In the window of the first chamber or stove, being a bay window towards the street, is a round table of marble, with many inscriptions perswading temperance, such as are these,

"*Aut nulla Ebrietas, aut tanta sit ut tibi curas
Demat—*"

"*Be not drunken in youth or age,
Or no more than may cares assuage.*"

Again,

"*Plures crapula quam ensis.*"

"*Gluttony kills more then the sword.*"

Yet I dare say, that notwithstanding all these good precepts, few or none ever rose (or rather were not carried as unable to go) from that table. Twelve little marble chaires belong to this table, and the pavement of the room is marble, and close by the table there is a rooke curiously carved with images of fishes and creeping things. This rooke putteth forth many sharp pinacles of stone, upon which the vessels of gold and silver are set forth at the feasts, and when the drinking is at the hottest, the statue of a horseman by worke of great art comes out of the rooke, and presents each stranger with a huge boule of wine which he must drink off for his weloome, without expecting that any should pledge him."—Dresden, 1591. FYNES MORYSON.

[L'estoc volant.]

"L'ESTOC volant, que depuis on a simplement appellé volant etoit un bâton gros et court, qu'on cachoit sous ses habits, pour se lancer dans l'occasion à la tête, on aux jambes de son ennemi. Maître Guillaume, ce bouffon si connu a la Cour de Henri 4. avoit toujours sous ses habits un de ces bâtons volans qu'il appelloit son oisel, parce qu'il avoit coutume de le faire voler à la tête des Pages et des Laquais qui le persécutoient ordinairement."—DUCHAT.

[Musical Taste of the Irish.].

"A MUSICAL taste (so early do we discover

it) seems to have been innate in the original inhabitants of this island, and to have gradually strengthened and refined with the progress of society. This we can only attribute to the early introduction of the bardie order amongst them. But the study of the Science of music was not long confined to that order; every hero, every virgin could touch the harp, long ere the useful arts got foot in this country. At 'the feast of shells' this instrument was handed round, and each of the company sung to it in turn: not to be capable of sweeping it in a masterly manner, was deemed a disgrace even to royalty."—WALKER's *Historical Memoirs of the Irish Bards*.

[Eochardh II. and the Tinting of Arms.]

"EOCHARDH II. one of the fabulous Irish Kings is surnamed Faobhar-glas, or of the green edge; because in his days (A.M. 2909), the art of giving different colours to swords and arms was found out, and we are told that the points of his javelins, and blades of his swords were coloured green."—O'HALLORAN.

"This," says he, "and the account of our Carbads, or chariots of war, will fully explain the description which Florus gives us of Bituitus, in the Allobrogian war, who added splendour to the triumph, being drawn in his silver chariot with his arms of different colours, such as he fought with."

[Use and Pleasures of Tobacco.]

"TOBACCO was brought by the English in 1009 of the Hegira A.D. 1600-1, and sold as a remedy against humidity. Many people found it agreeable, and thought they perceived in this vegetable a property which disposes the spirit to gaiety. Thus a great part of the oulemas and of the people in office delayed not to partake of this luxury. But in the coffee-houses, because of the great use which the low and idle people made of it, the smoke raised itself to heaven in such a manner that those who were there could not see each other. In the streets and in the markets the pipe never went out of their hands, they amused themselves with sending reciprocally the smoke, and with reading verses made upon the tobacco. 'I have been,' says our author, 'many times in discussion with my friends in relation to this custom. Besides that its disagreeable smell,' said I to them, 'mounts to the brain after one is asleep, communicates itself to the beard, turban, and cloaths, of those who smoke and infects the apartments; its ashes soil all the interior of the house, and burns even sometimes the carpets and tapestries. After these inconveniences and others which we cannot place here, what can be its use and its agreeableness?' 'It is only a pastime,' they replied to me, 'and a means of amusing ourselves.' The fact is, that it has not any appearance of spiritual enjoyment which can charm the mind, and that this answer is nothing less than satisfactory. Independently of that, it was very often the cause of

great fires at Constantinople, which drove out of their houses thousands of inhabitants. The only utility which cannot perhaps be refused it, is that, in cruising ships, it hinders the guards who make use of it from sleeping, and that it preserves from humidity in procuring dryness, but for such a small advantage it is by no means permitted to expose himself to so many damages. Nevertheless the use of tobacco made ever unto the year 1045 of the Hegira A.D. 1635-6, progress which cannot be expressed. May God augment the days, the prosperity, and the justice of our powerful monarch, who having made the coffee-houses be shut up in all the extent of the Ottoman empire, made them be replaced with shops suitable to the place, and especially forbid smoking tobacco. In this manner he did to the poor and the rich such a great benefit that even if they should address their thanks to him to the end of the world, they would not be able sufficiently to discharge the debt of their gratitude." QUEEN ?

[*Rushlights, their Antiquity.*]

"THEY made use of lights made of the pith of rushes, which they stripped bare of the skin, and only left a small ridge at the back to keep the tender pith from falling asunder. When these were thoroughly dried they dipped them slightly in grease, or other unctuous matter, and had no farther trouble in the preparation. This sort of light is to this day made use of among the meaner sort of Irish, and people of condition (before the use of the tallow candle was known in Ireland, which was introduced by the English,) twisted a great number of those rush lights together, sometimes to the bulk of a man's arm. Nay, we have instances in the Irish annals that even within these 200 years they made them to the size of a man's middle. Thus in the Annals of Donegall, under the year 1557, we meet with the following account. 'When Shane O'Neill invaded Tircconnell with a great army, Calvagh O'Donnell found himself too weak openly to resist his power, and therefore had recourse to stratagem; he sent spies into his camp to discover where he could with greatest advantage break in upon him by night. These spies got near O'Neill's tent, and in it they saw a light made of rushes dipped in tallow, and twisted together to so large a size that it was as thick as a man's waist, and gave light at a great distance. The spies posted to O'Donnell, who lurked in the neighbouring mountains. He fell down with his party into the enemy's camp, and made his way to O'Neill's tent, directed by the blaze of his large light. O'Neill thus surprised had no power to make resistance, but forced his way out of the back part of his tent, and made his escape under cover of the night.'—WALTER HARRIS'S *Tr. of Ware's Antiq. of Ireland.*

[*Liafail, or, the Coronation Stone.*]

"NOR ought we to pass by unmentioned that

fatal stone, antiently called *liafail*, brought into Ireland by the *Twath-de-Danans*, and from thence in the reign of *Moriertach Mac Erc* sent into *Argile* to his brother *Fergus*, but which was afterwards inclosed in a wooden chair by King *Keneth* to serve in the coronation solemnities of the King of Scotland, and deposited in the Monastery of *Scone*, from whence it was at length removed to *Westminster* by Edward I. Wonderful things are reported of this stone, but what credulity they deserve I leave to the judgment of others. In particular fame reports, that in the times of heathenism before the birth of Christ, he only was confirmed Monarch of Ireland, under whom, being placed on it, this stone groaned or spoke, according to the Book of *Hoath*."—SIR JAMES WARE.

[*Long Nails.*]

THE body of Charles the Bold was known among other signs, by his long nails, which he wore of a greater length than any other person of his court.—JOHNES'S *Monst.*, vol. 2, p. 253.

[*The Blaosg, or, Concha Marina, and Bagpipes, originally Scottish.*]

"WE are inclined to think that the *Blaosg* or *Concha Marina*, as well as the bagpipe, came to Ireland from the bleak regions of Scotland, where the Romans might have left it in some of their casual visits. The *buccina*, which, according to Casaubon, was the shell of the *murex*, was certainly one of the martial instruments of the Romans for many ages; and as Virgil gives this instrument to his Triton, it is not unlikely that the *Murex* was peculiar to the Italian seas: indubitably it is never found either in the northern, or in our seas. Now our *Concha Marina*, and that of the Scots, answered exactly to the form of the *buccina*, and appears to be made of the same kind of shell. Both in Scotland and in Ireland, mead was formerly served round at feasts, in this instrument: hence probably, the frequent epithets in the Erse and Irish poems, of the feast of shells, and the hall of shells. This custom is not yet entirely exploded in Scotland. When Mr. Boswell and Dr. Johnson were at Mr. M'Sweyn's in the Isle of Col. 1773, whiskey was served round in a shell. Some of these *Blaosgs* still remain in Ireland, one of them exactly resembling a triton's shell was lately seen in the hand of a peasant in the county of Waterford. If Virgil does not exaggerate too much, the sound of this instrument must be terrific!

*Cærula concha
Exterrens freta.*—ÆN. 10, 209.

WALKER'S *Irish Bards.*

[*Ardour of the Irish for the Battle.*]

"A BODY of two hundred men were directed to escort the wounded and the baggage to an adjoining fort; but as soon as the purport of

Fitzpatric's message became known, a general rage and indignation seized on the whole army. The wounded called out to be led to battle. They conjured their brethren not to desert them, but as they had hitherto lived, so they hoped they would now suffer them to die by their sides. They applied to Donogh and Teige; and, as a farther inducement, observed to them, that by permitting them to stand to their arms, their fellow-soldiers would fight with more intrepidity, and would never think of giving way. Let stakes (say they) be stuck in the ground, and suffer each of us, tied to, and supported by one of these stakes, to be placed in his rank, by the side of a sound man; our front will be extended more, and we shall, by this means, be enabled to use our arms. Their importunities, and these reasons, made a strong impression on the brothers, and between seven and eight hundred wounded men, pale, emaciated, and supported as above, appeared mixed with the foremost of the troops. Never was such another sight exhibited! The Ossorians marched to the attack with full assurance of victory; but when they regarded the situation of almost half of the enemy they were to attack, pity and admiration succeeded to rage and resentment. In vain Fitzpatric called them forth to the battle; in vain he urged that so decisive an opportunity as the present would never offer again, and that, by losing it, the whole power of Munster would soon be on their backs. His reasons were of no weight; and his allies absolutely refused to engage with the troops of North Munster in their present situation. The sons of Brien seeing this defection, prepared for a retreat; but the prince of Ossory, says my MS., with a select body of followers, constantly hovered round this body of men, perpetually harassing, but never daring to come to an engagement with them. By this means they lost a hundred and fifty of their wounded, and many others were cut off in the retreat. After this the remains of these heroes reached Ball-Boirumhe without any further molestation."—O'HALLORAN.

[*Fighting with Sharks' Teeth.*]

THE Islanders of Fotoona, an island to the north-west of Hamoa (or the Navigator's Islands) have a brutal mode of fighting with sharks' teeth. "They fix the teeth in three rows on the palm and inside of the fingers of a species of glove made of the matted bark of the *heabo*; the front part of both hands being armed in this manner, every man endeavours to come to a close scuffle with his enemy, and tear open his bowels with these horrid weapons."—MARINER.

The principal chief was a man of remarkable strength, and was accustomed always to fight with these sort of arms, not to tear open the bowels of his enemy, but merely to catch a good hold of him; he would then throw him on his face, and putting his foot upon the small of his back, would pull him strongly by the hair of his head, and by thus forcibly bending him back, break his spine. With boys and little men he would not

take so much trouble, but lay them across his knees and break their necks without ceremony.

[*Influence of Love.*]

"Como haze la leona
que pare muerto el leon
y como propria persona
con las boxes que blasona
le torna en su perficion
marcesida;
Assi amor torna encendida
mi requesta,
sino me mata como esta
de la vida."
QUIROS, *Cancionero*, ff. 160.

Le Debat des deux Fortunes d'Amour.

"PREMIEREMENT il met à nonchaloir
Tout ce que cuer gentil ne doit vouloir,
Tout son cuer tire
A parvenir au hault bien qu'il desire.
Et pour sçavoir bien son oeuvre conduire,
Desir l'apprent à lire et à escrire,
Pour mieulx entendre
Tout ce qui sert au fait, où il veult tendre.
Et le plaisir qu'amours luy fait lors prendre
Luy donne cuer et veulent d'apprendre,
Et de sçavoir
S'il veult Romans et nouveaulx ditz avoir,
S'il met son sens, sa peine, et son devoir
A les povoir entendre et concevoir,
Lit et relit,
Et ce qui siet à son propos eslit,
Ung mot luy nuit, l'autre luy abellit.
Si reorde sa leçon en son liot,
Tres ententiz,
Et d'en sçavoir du tout entalentiz.
Là est le lieu où amours le gentilz
Tient son escolle à tous les apprentiz,
Sains et malades,
Doat les plusieurs portent les couleurs fades.
Or veult l'amaant faire ditz et balades,
Lettres closes, secrettes ambassades:
Et se retrait,
Et s'enferme en sa chambre ou en retrait,
Pour escrire plus à l'aise et à trait,
Et met une heure à faire ung tout seul trait
De lettre close.
Ung peu escript, puis songe, ou se repose,
Puis efface pour mettre une autre chose,
Et veulentz maitroit plus, mais il n'ose.
Or prent couraige
A dresser bien sa lettre et son message,
Et s'il apprend de ces choses l'usage
Il en devient en tous endroitz plus saige
Au long aller,
Et en sçet mieulx bien taire et bien parler,
Bien soy garder, et bien dissimuler,
Querir son bien, et saignement celer,
Sans soy vanter.
S'aucuns sçavent ou dancier, ou chanter,
Il les vouldra accointer et hanter,
Et les chetifz delaisser et planter.
Ainsi s'avance,

Et y apprent maniere et contenance,
Sens, hardement, maintien et ordonnance,
Et si acquiert des bons la congnissance,
Et est tenu
Pour gracieux, et par tout bien venu,
Amé, aidie chery et soustenus,
Et honnoré des gros et des menus
Se fait priser.
Après met peine à songer et viser,
De quelque habit tout nouvel adviser,
Et s'estudie à bien le deviser
Nouvellement,
Et le vestir et porter gentement,
Et d'assez peu soy tenir netement :
Marcher à droit, chevancher securement
Sur fiers chevaux,
Tourner en l'air sur coursiers à grans saulx,
Faire saillir le feu de ces carreaulx,
Et à fourir les Dames aux carneaulx
Dessus la voye." ALAN CHARTIER.

[*Shooting at the Bird.*]

"SOCIETIES for shooting at the Bird are common in Denmark. A wooden Bird is the mark, and he who brings down the numbered piece of iron which covers the lower part of its body receives the highest prize and is entitled Bird King for the ensuing year. The several parts are covered with iron differently numbered, though all the wood may be shot away, no prize is adjudged before the numbered iron comes down. But the prize and the honour of wearing about two yards of green ribband are poor compensations to the winner for the expense of the splendid entertainment which custom has made a law on his elevation to this dignity. People, therefore, of good sense or moderate fortune, usually decline the expensive honours attendant on success, and fire at random when they find the Bird almost ready to fall."—ANDERSEN'S *Tour in Zealand*.

[*Figures of Roland and Oliver at Verona.*]

A FIGURE in the church porch at Verona, which, from its being in the same place with Roland, and manifestly of the same age, Canciani supposes may be Oliver, is armed with a spiked ball fastened by a chain to a staff of about three feet in length.

[*Biatachs, or Keepers of Houses of Hospitality.*]

"As to Irish hospitality, it was so celebrated as to become proverbial. It became an object of state policy; and laws and regulations were made by the national council for its conduct. Lands in every part of the kingdom were allotted for its support; and the Biatachs, or keepers of houses of hospitality, were the third order in the state. Each Biatach must possess seven town lands, each of which comprehended seven plough lands. He was obliged to have seven ploughs at work in the seasons, and to be master of 120 herds of cattle, each containing 1"

cows. He was to have four roads to his house; a hog, beef, and mutton were always to be ready for the travellers and stranger; and of which houses no less than 1800 belonged to the two Munsters! In the present age of Pyrrhoniam, all these facts might be well doubted, had we not modern evidences to corroborate them; for, Sir John Davis, Attorney-General, in the reign of James I. in his account of the blessed reforms made in the lands of the Irish, in the counties of Monaghan, Fermanagh, and Cavan, in those precious days by the inquisition then taken, it appeared that the county of Monaghan alone contained 100 Ballebiatachs, to the support of which were allotted by Mac Mahon, lord of the soil, 96,000 acres of land! Even at this day individuals keep up this spirit of hospitality; and the reader will be enabled to judge what the dispositions of our people are, from what is now the practice of the middling and poorer Irish in Munster and Connaught. Their houses are open for all poor strangers. As soon as one enters and places himself by the fire, he looks upon himself, and the people look upon him so much one of the family, that he will rise to welcome the next comer. Whatever the house affords they freely partake of. In some places, in cold wet nights, a door is left open and a large fire burning for the use of any distressed passengers! I mention these facts, because in all probability the very remembrance of them will be forgotten by the next generation."—O'HALLORAN.

[*Custom observed in Endast on the Birth of a Male Child.*]

"In the country of Endast, as soon as a male child is born, notice is given to the state, and he is brought up for the King's service. At twelve years he is taught to ride and to use his weapons; then he is placed with a smith, to the end that his arms may become strong and powerful, and may lay on well when need shall be. Then he is taught to wrestle, to throw the spear and every thing appertaining to arms; lastly, they teach him the trade of a butcher, that he may know how to cut up flesh, and have no fear of dipping his hands in blood. In this manner they become cruel, and when they go to war, and can take any Christians, they quarter them. And twice in the year they are made to drink the blood of a cow or of a sheep. And these are the bravest and mightiest men in all Paganism, for ten of them are worth more than any other forty."—TIRANTE, p. 2, c. 47, ff. 137.

[*Lhystoyre des Hystoyres.*]

"POUR neant en parleroit on se len doubtoit daucune chose, et il nen donnoyt vraye demonstration comme font aucunes gens qui dient maintes parolles qui veullent avoir fermes, et si ne tirent avant nul tesmoing fors seulement quilz dyent quilz lont ouy dire aultres; mais de ceste mauvaïse maniere se garde bien le

compte. Car il ne diot parole ou il puyse apparevoir, nulle doubtte que il ne la face appertement demonstrier. Et pource est appelle ce livre l'hyستoire des hystoyres."—*SAINCT GREGAIRE*, p. 54.

[*Much greater Use of Poultry in former Days.*]

POULTRY probably made a greater part of the general food than it now does. Indeed it necessarily must, when people lived more in the country, in hamlets and single houses. Even within the memory of man meat was seldom killed in the Lake country during the winter; from Martlemes to Easter salt provisions were used,—of course poultry would be used during that time. It appears from LATIMER to have been within reach of the poor.

[*Removal of Large Trees.*]

"SEVERAL relations there are of trees that have been planted or removed, of eighty years growth, and fifty feet high to the nearest bough, wafted upon floats and engines four long miles, with admirable success, and of oaks planted as big as twelve oxen could draw, to which effect these are prescribed as the ways to accomplish the like designs.

"Choose a tree as big as your thigh, remove the earth from about him, cut through all the collateral roots, till with a competent strength you can inforce him upon one side, so as to come with your ax at the top root; cut that off, redress your tree, and so let it stand covered about with the mould you loosened from it till the next year, or longer, if you think good, then take it up at a fit season.

"Or, a little before the hardest frost surprise you, make a square trench about your tree, at such distance from the stem as you judge sufficient for the root, dig this of competent depth so as almost quite to undermine it, by placing blocks and quarters of wood to sustain the earth; this done, cast on it as much water as may sufficiently wet it, unless the ground be moist before, thus let it stand, till some very hard frost do bind it firmly to the roots, and then convey it to the pit prepared for its new station.

"But if it be over ponderous, you may raise it with a pully between a triangle, placing the cords under the roots of the tree, set it on a trundle or sled to be conveyed and replanted where you please; by these means you may transplant trees of a large stature, and many times without topping or diminution of the head, which is of great importance to supply a defect, or remove a curiosity.

"After you have transplanted your trees, if you lay about the roots or stems, fern, straw, stubble, haume, or any other vegetable whatever, either green or half rotten is best, which will preserve the roots moist in summer, and yield a good manure or soyl, which the rain will carry to the roots."—*Mystery of Husbandry*, p. 91.

[*Forging of Armour by Early Knights.*]

WHEN the Duke of Burgundy was engaged to fight a single combat with our Duke Humphrey, "the greater part of his armour he had forged himself within his castle of Hesdin. He also exercised himself with all diligence, and was very abstemious, the better to strengthen his breath."—*MONSTRELLET*, vol. 6, p. 162.

[*Presents to Athelstan.*]

THE sword of Constantine, and the spear of Charlemagne, were sent as presents to our Athelstan.—*TURNER'S Hist. of the Anglo-Saxons*, b. 6, c. 2.

[*Species of Coracle.*]

"THE writer of a MSS. Life of St. Brendan describes the structure and form of this kind of vessel more particularly than I have met with anywhere else. 'They made,' says he, 'a very light barque, ribbed and fenced with timbers, as the manner is in those parts, and covered it with raw cowhides, and on the outside they dawbed all the jointings of the skins with butter, and put into the vessel materials for making two other boats of other skins, and provisions for forty days, and butter to dress or prepare the skins for the covering of this boat, and other utensils necessary for human life. They also fixed a tree in the midst of the barque, and a sail and other things belonging to the steering of a boat.'—*SIR JAMES WARE*.

[*Oilliol-Aine and the Lovely Moriat.*]

"COBETHAIGH murdered his brother Long-haire II. Oilliol-Aine, the brave son of the deceased, is only saved as being supposed of so weak a frame as to be incapable of raising any future disturbances. Notwithstanding the atrociousness of his crimes, yet we find Cobethaigh reigned peaceably for thirty years. But the friends of the young Maon took care to convey the prince far from the reach of the monarch, fearing the capriciousness of his temper. The king of South Munster received him with great humanity, and had him bred up in his court; and here the soft passion of love found a way to his tender heart, the object being the lovely Moriat, daughter to his protector. His friends, anxious for his safety, did not trust him long there, but had him conveyed privately to France, with only nine attendants in his retinue. The French king received him with all the honours due to his blood, and to the close affinity between them. He soon rose in the army; his valour and prudence, much beyond his years, before twenty-five acquired him the supreme command of the Gallic troops. He wanted not for partizans at home to trumpet his fame; and the greatness of his exploits soon revived in the breast of the fair Moriat sentiments of a much warmer nature than what she had suspected. Love is full of expe-

dients; and she found out a method to remind this prince of their former amity. Craftine, a musician of her father's court, was her confidant. She sent him privately to France, with a letter and a rich present of jewels to Maon. After delivering his credentials, he played on his harp, and sung to it an ode in which he was praised with great delicacy, and his principal actions boldly recorded; concluding with a wish, that he would for the future exert his power to recover his country, and revenge the blood of his father and grandfather. He enquired who the author of this ode was. To be praised by the fair, is the highest gratification to a generous mind: Craftine told him it was the lovely Moriat herself. At once all his former tenderness revived, and love and glory now only employed his thoughts. He sends back the harper, with private instructions to his friends; and solicits aid of the monarch of France, to support his pretensions to the throne of Ireland. His request is granted, and with a select body of Gauls, he invades both Scotland and Ireland. He himself landed in the harbour of Wicklow; and being informed that Cobhthaigh kept his court at Din-drigh, near the Barrow, in Leinster, thither he immediately marched his troops, attacked this fortress sword in hand, and put the garrison to the sword, &c."—O'HALLORAN.

[*Curious Custom in the Netherlands of the Widow laying the Keys upon the Coffin of her Insolvent Husband.*]

In the Netherlands there is a custom, when a man dies insolvent, that the widow lays the keys upon the coffin, to signify that she is not able to pay his debts. This they call *de sleutel op de kist leggen*.—HEXHAM'S Dictionary.

[*Custom of placing Girdle, Purse, and Keys on the Coffin of a Deceased Husband, and so renouncing his Debts.*]

AFTER the death of the good Duke of Burgundy (1404), the corpse was placed in his chapel, where a solemn service was performed. The duchess Margaret there renounced her claim to his moveables, from fear of the debts being too great, by placing her girdle, with her purse and keys, on the coffin, as is the usual custom in such cases, and demanded that this act should be put into writing by a public notary there present.—MONSTRELLET, vol. 1, p. 112.

[*Further Instance of a Widow's Renunciation of Debts and Estates, by placing Belt and Purse on her Husband's Tomb.*]

"1415. AFTER the death of Waleran, Count de Saint Pol, his widow publicly renounced, by her attorney, all the debts and estates of her late lord, excepting her dower, by placing on his tomb his belt and purse, of which act she demanded from the public notaries present to have certificates drawn up."—MONSTRELLET, vol. 4, p. 123.

[*Antiquity and Use of Rings.*]

"SOME do say, that the first rings knowne to be worn, was in the remembrance of Prometheus, who (as the Poets faigned), being chained to a rocke by the appointment of Jupiter, was delivered by Hercules, with the permission of Jupiter; with this condition nevertheless, that in perpetual memory of his imprisonment, the said Prometheus stood obliged to weare incessantly a ring of gold, enchased with a stone of the rocke whereto hee was prisoner; and thereby some hold that the use of rings tooke thence the first beginning. Pliny and many other authors reputed this discours for a fable, as all Christians ought to do.

"Plinie discoursing on the antiquitie of rings, saith, that they were not in use in the war time betwene the Greekes and Troians: considering that Homer, who wrote thereof very amply, maketh no mention at all of rings, much lesse that they sealed then with rings. And yet notwithstanding, he speaketh sufficiently of chains and bracelets, which were at that time worn, and of the manner of closing and sealing letters: so that if rings had then bin in use, Homer would never have let it sleepe in silence.

"But the good olde man Plinie, cannot overreach us with his idle arguments and conjectures; for we read in Genesis that Joseph, who lived above five hundred and fifty yeares before the warres of Troy, having expounded the dreame of Pharaoh, king of Ægypt, was by the sayde prince made superintendent over his kingdom, and for his safer possession in that estate, he tooke off his ring from his hand, and put it upon Joseph's hand. And surely kings did not onely weare rings in those times, because we read that Thamar, desiring to have issue by the race of Judah, her father-in-lawe (who was brother to Joseph), had his company under colour of being a common whoore, and received as presents from him, his staffe and his ring. In Moses' time, which was more than foure hundred yeares before Troy warres, wee find rings to be then in use; for we read that they were comprehended in the ornaments which Aaron the high priest should weare, and they of his posteritie afterward, as also it was avouched by Josephus.

"Whereby appeareth plainly, that the use of rings was much more ancient than Plinie reporteth them in his conjectures: but as he was a Pagan, and ignorant in sacred writings, so it is no marvel, if these things went beyond his knowledge."—*Treasures of Ancient and Moderne Times*. 1619.

[*Why there are no Venemous Animals in Ireland.*]

"IRELAND is now much cleared from venemous animals, and this by the merits of Saints Patrick, Columba, and Bridget. And the cause of this purification is, as I have found in an old writing, that these saints foreknowing by the Spirit the nature of the people who would inhabit that land, and who would have hearts so venemous, and

filled with cunning and malice, prone to theft, rapacity, and murder, that if the reptiles should be according to their nature as violently venomous, few or none could possess the Irish soil. But expecting that if the poison should be taken away from beasts, and from the surface of the earth, and the land itself cleared from all hurtful infection, it would be to them as a polished glass for contemplating their own proper species, and for reforming their wild and inhuman manners. And as BEDA says, so great is the virtue of the Irish soil, that even being brought to distant nations, by its touch all venomous animals die and perish. But, oh grief! the venom which God has withheld from spiders, toads, and reptiles, acquires strength beyond measure in the human nature."—FORDUN.

Rosline Castle.

"A SINGULAR instance of a kind of chivalrous superstition was related to me by the Hon. Mrs. Mackay, who, with her amiable daughters, resided here a few seasons ago. As these ladies were sitting together one morning, they were surprised by the arrival of a party of soldiers, who requested permission to explore some of the subterranean chambers, where they had learnt from tradition that a knight was kept confined by enchantment. It would have been a pity to balk the enterprising spirit of these young heroes, and they were accordingly suffered to descend with torches. It is scarcely necessary to add, that the adventure terminated as unsuccessfully as Don Quixote's visit to the cave of Montesinos."—STODDART.

*[Le plus magnanimus efforts
Ne sont pas des plus rudes corps.]*

"Non pas que l'Esprit de conquête
Soit au second Sexe étranger :
Non pas qu'on ne puisse ranger
La grand cœur sous la belle teste.

Les plus magnanimus efforts
Ne sont pas des plus rudes corps :

La Grace se peut joindre à la Vertue guerrière.
Les Heros n'estoient pas tous ongles et tous
dents ;

Et c'est d'un feu tout pur et non de la matiere,
Du sang et non des os, que se font les Vaillans.

"Les Abeilles ces sœurs volantes,
Qui dans des pavillons de bois
Tiennent leur camp, gardent leur Roys,
Sont toutes vierges et vaillantes.

Les graces et la majesté,
La modestie et la beauté

En la Reyne des fleurs s'augmentent sous les
armes,

L'esprit, le feu, l'eclair, s'espandent de son
cœur ;

Ses traits n'empeschent point l'usage de ses
charmes,

Et l'audace en son teint se mesle à la pudeur."
LE MOYNE. *La Femme Forte.*

[Ancient Arms of the Flemings.]

WHEN the Flemings assembled under the Duke of Burgundy to besiege the town of Ham (1410), "they had twelve thousand carriages, as well carts as cars, to convey their armour, baggage and artillery ; and a number of very large cross-bows, called *ribaudquins*, placed on two wheels, each having a horse to draw it. They had also machines for the attack of towns, behind which were long iron spits, to be used towards the close of a battle, and on each of them was mounted one or two pieces of artillery."—JOHNES's *Monstrelet*, vol. 2, p. 288.

[Change of Arms in Spain.]

WHEN Trastámara brought his White Company from France, "estava toda la tierra llena de Franceses, Gascones, Normandos, Bretones, y Ingleses, con diferentes armas y trages ; y entonces se afirma, que començaron a usar en España las armas que llamavan de *bacinetas*, y *cotas*, y *armes de piezas de piernas y brazos*, y los que dexian *glavios*, y *dagas* y *estoques* ; porque en lo antiguo usaron *perpuntas* y *capelinas* y *lanças*, y como antes dexian hombres de cavallo de armas, y ahorrados, por lo que agora se dize a la ligera, de alli adelante dixerón *lanças*."—ZURITA, vol. 2, p. 342.

[Change of Military Terms in Portugal.]

"SABER que antiguamente em Portugal non nomeavom nas batalhas a vanguarda, nem reguarda, nem ala discita, nem esquerda ; mas chamavañ a vanguarda *dianterira*, et a reguarda *catua*, et as alas *costancieras*, et depois que os hngrezes vieram em tempo del R. D. Fernando, estom lhe chamarom estes nomes."—F. LOPEZ, 2. o. 32.

[Martin de Clocestra's Translation of L'Histoire de Bretagne from the Latin into the Romant.]

"L'HISTOIRE de Bretagne qu'on nomini Bretus, que Maistre Martin de Cloceestre translat de Latin en rommant."—MERLIN, 1, ff. 13.

[Ancient Care of Sheep in Wales.]

"SHEEP ought to be housed in the beginning of spring, when they are bringing forth lambs, and in winter they should be turned to places under the influence of the sun ; and thou art not to fold them too much on fallow land. Shear them at Michaelmas, so that the marks of the shears may disappear upon them against the winter, and do not milk them later than August."—*Ancient Welsh Husbandry. Commercial and Agricultural Magazine*, vol. 2, p. 181.

[Fanciful Danger from Umbrellas.]

"In hot regions, to avoid the beams of the

sunne, in some places (as in Italy) they carry umbrels, or things like a little canopy over their heads, but a learned physician told me, that the use of them was dangerous, because they gather the heate into a pyramideale point, and thence cast it down perpendicularly upon the head, except they know how to carry them for avoyding that danger."—FYNES MORYSON.

[*A Faith to Die in.*]

"It is a faith

That we will die in, since from the Black-Guard To the grim Sir in office, there are few Hold other tenets."

BEAUMONT and FLETCHER.
The Elder Brother.

[*Lent-Lard.*]

LENT-LARD was sold in Paris and other parts of France, as being the fat of the porpoise. LENTY says, "it is far too thick for this, and supposes it therefore to be the fat of the whale."—C. 3.

[*Women Amanuenses.*]

WOMEN were brought up to the trade of copying books. See EUSEBIUS, lib. 6, cap. 16,—or rather of amanuensing.

[*Custom of Boiling Water with Cedar and Coriander.*]

"THE TURKS," says PIETRO DELLA VALLE, "who as all the world knows are professed water drinkers, do not like us use water boiled with cedar or coriander, avec du cédre ou de la coriandre."

[*"Be first advised*

In conflict that you get the Sun of them."]

SHAKESPEARE.¹

"OUR weapons have one measured length: if you

Believe the opposition of the sun

Unto your face, is your impediment,

You may remove, and wear him on your back."

DAVENANT's *News from Plymouth.*

[*Irish Insecurity.*]

"THEY particularly protect themselves with a castle watch, lest a nightly attack should be made upon them whilst they slept. Wherefore lest any such evil should by night befall them, they have watchmen on the tops of their castles, who often shout out, and wake the greater part of the night, frequently crying aloud. And they repeat these shouts, that thieves and night travellers may understand that the master of the fam-

ily sleeps not so heavily that he is not ready and prepared, for as often as they suspect the approach of an enemy, the watchmen awake him, to play the man, and repel the enemy from his door, and if need be, to meet them hand to hand in the field, and contend with the sword."—RICH. STANIBURSTUS *de rebus in Hiberniâ gestis*, lib. 1, p. 33.

[*The Sword of the Cid.*]

"No replique vuaced,
que si arranco la Tizona
la haré Colada en su sangre."

BAUTISTA DIAMANTI. La Devocion del Rosario.

In the *Cancionero General* (Sevilla, 1540) is a Collection of "Invençiones y letras de justadores," used at some late Tournament. These which follow are the most remarkable.

"El bisconda de Altamira traya una figura de Sant Juan, y en la palma una a, y dixo

Con esta letra demas
de la figura en que vo,
si miras conoceras
el nombre de cuyo so.

Otro galan saco el Infierno, y dixo

Señora vedes me aqui
donde esto y a vos espero,
y por lo mucho que os quiero,
vos por lo poco que a mi

El Adelantado de Murcia. Pedro Fajardo, traya en el lado yzquierdo encima del coraçon un mon-ton de perlas, y una Cruz de oro encima de manera de los mojones que pouden en los caminos donde han muerto algun hombre; y dezia la letra

Aqui yaze sepultado
un coraçon desamado.

Un galan saco por cimera un Diabolo que le ponía el nombre de su amiga por la visera del yelmo, y dixo,

Vade retro Sathanas,
que desse nombre no huyo,
y pues sabes que soy suyo
para que me tientes mas.

Don Alonso Carrillo saco unas matas de hortigas.

Estas tienen las maneras
de quien vi por mi dolor,
de esperança la color
y en las obras lastimeras.

Gercisanches de Badajoz saco por cimera un Diabolo, y dixo

Mas penado, y mas perdido
y menos arrepentido.

¹ So Theocritus, in the contest of Pollux with Amycus, ἔβα πολὺς σφαίαι μύχθος ἐπειγόμενασιν ἐνύχθῃ, διπλό τερος κατὰ πῦρτα λ' ὅρ' οὐδὺς ἡλόιο. IDVLL, xxii, 83.

Enrique de Montagudo saco un fierro con que señalan los cavallos, y la barva de los esclavos; y dixo en Valenciano.

Dun gran mal
lostemps no resta señal.

Mossen Luys de Montagudo saco por cimera la columna que puso Hercoles en cabo del mundo.

Si el cabo de hermosura
Hercoles buscara y os viera
delante vos la pusiera."

[*Story of K. Ramiro and Ortiga.*]

THAT odd story of K. Ramiro and Ortiga is so far true that he did leave children by Alboazar's sister, but as the one was called Cid Alboazar Ramirez, the name surely disproves the circumstance of that kingling's death. This Cide was one of the great recoverers of Portugal, and from him the Amayas, the Cunhas, the Tavoras and the Teyves were descended. One branch of the Amayas took this last name, because they were persecuted by Braganza and Afonso V. for their adherence to D. Pedro.—M. LUSITANA, 2, c. 7, p. 26.

[*Alaric and the Enchanted Statue.*]

It was believed that Alaric was prevented from crossing over to invade Sicily by means of an enchanted statue, which had a perpetual fire burning in one of its feet, and a perpetual spring flowing from the other.—MARCA, *Hist. de Bearn.*, lib. 1, c. 13, § 6. Olympiodorus in Photius, quoted.

[*Gothic Skill in the Use of Arms.*]

"Porro in armorum artibus spectabiles satis sunt, et non solum hastis, sed et jaculis equitando configunt."—S. ISID. In *Gothorum laudem*. España Sagrada, c. 6, p. 506.

[*Origin of the Benshi.*]

"ON the decease of an hero, it was said, the harpe of his bards emitted mournful sounds. This is very probable; for the bards, while sorrowing for their patron, usually suspended to trees their neglected harps, from whose loosened strings the passing gales might brush soft plaintive tones. Here we have the origin of the *Benshi*, an invisible being, which is alleged to be still heard in this country and in the Highlands of Scotland, crying most piteously, on the death of the descendant of an ancient house."—WALKER'S *Irish Bards*.

[*Interred Gold discovered from a Harper's Song in Ireland.*]

"NEAR Ballyshannon were, not many years ago, dug up two pieces of gold, discovered by a

method very remarkable. The Bishop of Derry happening to be at dinner, there came in an Irish harper, and sung an old song to his harp; his lordship not understanding Irish, was at a loss to know the meaning of the song. But upon inquiry he found the substance of it to be this, that in such a place, naming the very spot, a man of a gigantic stature lay buried; and that over his breast and back were plates of pure gold, and on his fingers rings of gold, so large, that an ordinary man might creep through them. The place was so exactly described, that two persons there present were tempted to go in quest of the golden prize, which the harper's song had pointed out to them. After they had dug for some time, they found two thin plates of gold."—GIBSON.

"THERE was a recent instance (in 1785) of the grave of an Irish hero being discovered in a manner somewhat similar, it is related in the poem of *Cash Gabhra*, that Canan, while sacrificing to the sun on one of the mountains of Clare, was treacherously murdered; and that his body was interred near a Druid's altar, under a stone, inscribed with an epitaph in Ogham characters. So minutely is the spot described in the poem, that Mr. Theophilus O'Flanagan was tempted on reading the passage to propose to the Royal Irish Academy to seek for the monumental stone under their auspices; his proposal was acceded to, he went and succeeded."—WALKER'S *Irish Bards*. *Grave of Arthur*.

[*Hapless Land of Ireland. Bardish Stratus.*]

"ON the condition of our dear countrymen! how languid their joys! how pressing their sorrows! the wrecks of a party ruined! their wounds still rankling! the wretched crew of a vessel tossed long about, finally cast away. Are we not the prisoners of the Saxon nation? the captives of remorseless tyranny? Is not our sentence therefore pronounced, and our destruction inevitable? frightful, grinding thought! Power exchanged for servitude; beauty for deformity; the exultations of liberty for the pangs of slavery—a great and brave people for a servile desponding race. How came this transformation shrouded in a mist which bursts down on you like a deluge; which covers you with successive inundations of evil; ye are not the same people! Need I appeal to your senses? but what sensations have you left? In most parts of the island how hath every kind of illegal and extra-judicial proceeding taken the pay of law and equity? and what must that situation be, wherein our only security (the suspension of our excision) must depend upon an intolerable subservience to lawless law? In truth, our miseries were predicted a long time, in the change these strangers wrought in the face of our country. They have hemmed in our sporting lawns, the former theatres of glory and virtue. They have wounded the earth, and they have disfigured with towers and ramparts those fair fields which

*Nature bestowed for the support of God's animal creation, that Nature which we see defrauded, and whose laws are so wantonly counteracted, that this late free Ireland is metamorphosed into a second Saxony. The slaves of Ireland no longer recognise their common mother, she equally disowns us for her children—we both have lost our forms, and what do we see, but insulting Saxon natives, and native Irish aliens! Hapless land! thou art a bark through which the sea hath burst its way: we hardly discover any part of you in the hands of the plunderer. Yes! the plunderer hath refitted you for his own habitation, and we are new-moulded for his purposes. Ye Israelites of Egypt! ye wretched inhabitants of this foreign land! is there no relief for you? Is there no Hector left for the defense, or rather for the recovery of Troy? It is thine, O my God, to send us a second Moses. Thy dispensations are just! and unless the children of the Scythian Eber Scot return to thee, old Ireland is not doomed to arise out of the ashes of modern Saxony.”—Fearflatha O’Gnive. WALKER’S *Historical Memoirs of the Irish Bards.**

[Fostering.]

“As to the particular of *fostering*, whatever mischiefs might have flowed from the abuse of the custom, yet it cannot be denied but that it antiently proved a strong link to bind affections and interests together for laudable purposes, not only of the fosterers and fostered, but of the friends and relations on each side. An antient writer¹ of the Life of St. Cadroc has this passage, ‘It is the custom of Ireland, that they who nurse the children of noblemen, think themselves ever after intitled to the aid and protection of such children in as high a degree as if they had been their parents.’ Stanihurst carries the point very far in regard to the fidelity between foster brethren. ‘You cannot,’ says he, ‘find one instance of perfidy, deceit, or treachery among them; nay, they are ready to expose themselves to all manner of dangers for the safety of those who sucked their mother’s milk; you may beat them to a mummy, you may put them upon the rack, you may burn them on a gridiron, you may expose them to the most exquisite tortures that the cruellest tyrant can invent, yet you will never remove them from that innate fidelity which is grafted in them, you will never induce them to betray their duty.’ Even Cambrensis, who upon other occasions could not afford a good word to the Irish, in this particular is forced to own, though with an ill grace, ‘that if any love or faith is to be found among the Irish, you must look for it among the *fosterers* and their *foster-children.*’”—WALTER HARRIS.

Stapleton.

“It has been remarked by the Papists, that he was born the very day whereon Sir Thomas More was put to death, Providence so ordering

it, that out of the ashes of dead saints living ones should spring and sprout.”—FULLER, in his *Epistle Prefatory to Abel Redivivus.*

[Elves and Gibelynes.]

“THE opinion of faeries and elves is very olde, and yet sticketh very religiously in the mindes of some. But to roote that rancke opinion of elves out of men’s harts, the truth is, that there be no such thing, nor yet the shadowes of the things, but only by a sort of balde fryers and knavish shavelings so faigned, which as in other things, so in that, sought to nouzel the common people in ignorance, least, being once acquainted with the truth of things, they would in time smell out the untruth of their pelfe and masspeny religion. But the soothe is, that when all Italy was distract into the factions of the Guelphes and the Gibelyns, being two famous houses in Florance, the name began through their great mischiefs and many outrages, to be so odious or rather dreadful in the peoples eares, that if their children at any time were froward and wanton, they would say to them that the Guelphes or the Gibelyne came: which words now from them, as many things else, be come into our usage, and for Guelphes and Gibelynes, we say Elves and Gibelynes.”—E. K. *Comment on Spenser’s Shepheard’s Calendar.*

[Airghtheach, or, of Silver: Origin of the Term.]

“THE epithet *Airghtheach*, or of silver, was bestowed on Eadhna, as being the first Irish prince that caused shields and targets of pure silver to be fabricated at Airgidros; which with chariots and fine horses he bestowed on the most intrepid of his soldiers, as the reward of merit. This mode of honour was not peculiar to the Irish nation; since we read that Solomon caused three hundred targets of beaten gold and thirty shields of the same metal to be made for similar purposes.”—O’HALLORAN.

[Moran the Wise.]

“So great was the reputation of Moran for wisdom and justice, that the gold collar he wore round his neck was used by all his successors, and so wonderful were the effects attributed to it, that the people were taught to believe that whoever gave a wrong decree with this round his neck, was sure to be compressed by it, in proportion to his diverging from the line of truth; but in every other instance it would hang loose and easy.

“The supposed virtue of this collar was a wonderful preservative from perjury and prevarication, for no witness would venture into a court to support a bad cause, as he apprehended the effects of it, if placed round his neck. This cannot be better illustrated than by observing that, *even at this day*, to swear *dar an Joadh Mhoran*, by the collar of Moran, is deemed a most solemn appeal.”—Ibid.

¹ Colgan. Act. Sanct., p. 496, ch. 10.

[*Introduction of Coffee at Constantinople.*]

"THEY had no knowledge of coffee, and there existed not any place where it was sold at Constantinople and in all Romillia before the year 962 of the Hegira. It was then that two individuals, the one a native of Damascus, named Okema, and the other of Aleppo, named Hakem, came to Constantinople, and opened each in the quarter Takhtecalah a great shop, and began to sell this liquor. This shop was at first the rendezvous of indolent people and idlers, but it became soon that of learned men and of wits; they formed parties in twenty or thirty places of this shop. Among those who frequented it some occupied themselves in reading books, others in playing at trictrac and at chess, others finally carried new poetry, and discussed upon the sciences. As it cost them only a few aspers, those who wished to bring their friends together instead of giving them entertainments, regaled them there with coffee, and did thus their business cheaply. The people out of employ who were at Constantinople to solicit places, the Cadies, the Mouderris, and all those who having nothing to do retired into a corner, came to meet there, saying that they found no place where they could amuse themselves thus. Finally this shop was so frequented that they could find no place to sit down, the reputation of the coffee increased to such a point that many distinguished persons, excepting those who were invested with dignities, came there without reserve. The Imans, the Mouezins, and the devotees of profession, began to cry that the people ran to the coffee-house, and that nobody came to the mosques. The Oulemas above all pronounced openly against this liquor, and maintained that it was much better to go to the tavern than to the coffee-house. The waiz or preachers made great efforts to prohibit this liquor. The Mufty's pretending that all that which was roasted in such a manner as to be converted into coal was prohibited by the law, gave authentique decisions in this sense." Under the reign of Mourad III. the prohibitions were renewed; but some amateurs obtained from the officers of the police Soubachis permission to sell this liquor in the back shops and in the dead alleys hid from the eyes of the public. Since this time the use spread so much that they ceased to prohibit it. The Preachers and the Muftys having changed their opinion, declared that this substance was not carbonized, and that it might be taken to the Ckeikhs, the Oulemas, the Viziers, and all the grandes took it without distinction: it came to a point that the Grand Viziers made coffee-houses to be constructed on their accounts, and drew from thence a rent of one or two sequins a day."—*QUERRE*?

[*The Reformation and the French Revolution.*]

THE Reformation in its immediate consequences offers a striking prototype to the French Revolution.

See in Burrows's Dialogue, sheet H 2, the vol-

untary offerings of trinkets for the poor,—and the true and pure Jacobinism of the Anabaptists, do. D 4. The same vandalism—the same versatility—the same ferocity—the same heroism.

James Parnel at Colchester. 1655.

"HE was put into the Hole in the Wall, a room much like to a Baker's oven; for the walls of that building, which is indeed a direful nest, are of an excessive thickness, as I have seen myself, having been in the Hole where this pious young man ended his days, as will be said by-and-by. Being confined in the said hole, which was as I remember about twelve foot high from the ground, and the ladder too short by six feet; he must climb up and down by a rope on a broken wall, which he was forced to do to fetch his victuals, or for other necessities: for though his friends would have given him a cord and a basket to draw up his victuals in, yet such was the malice of his keepers that they would not suffer it.

"Continuing in this moist hole, his limbs grew benumbed; and thus it once happened, that as he was climbing up the ladder with his victuals in one hand, and come to the top thereof, catching at the rope with his other, he missed the same, and fell down upon the stones, whereby he was exceedingly wounded in his head, and his body so bruised that he was taken up for dead. Then they put him into a hole underneath the other; for there were two rows of such vaulted holes in the wall. This hole was called the oven, and so little, that some Baker's ovens were bigger, though not so high. Here the door being shut was scarcely any air, there being no window or hole.

"And after he was a little recovered from his fall, they would not suffer him to take the air, though he was almost spent for want of breath; and though some of his friends, *viz. William Tulcot, and Edward Grant*, did offer their bond of forty pounds to the Justice, *Henry Barrington*, and another, whose name was *Thomas Shortland*, to lye body for body, that Parnel might but have liberty to come to *W. Tulcot's* house, and return when recovered, yet this was denied, nay, so immoveable were they set against him, that when it was desired that he might walk a little sometimes in the yard they would not grant it by any means, and once the door of the hole being open, and he coming forth and walking in a narrow yard between two high walls, so incensed the jailor that he looked up the hole, and shut him out in the yard all night, being in the coldest time of the winter. This hard imprisonment did so weaken him, that after ten or eleven months he fell sick and died. At his departure there were with him, *Thomas Shortland, and Ann Langley*: and it was one of these (that came often to him) who long after brought me into this hole where he died."—*SEWEL'S Hist. of the Quakers.*

[*The Doom of One who despises his Soul.*]

"VIRI quidam aliquando sederunt in tabernâ,

honesti quod ad externam formam, et biberunt, eumque mero incaluisse, coeperunt de variis, et illatus est sermo quid futurum sit post hanc vitam? Tunc unus, *Vanissimè*, inquit, à nostris parochis decipimur, qui dicunt animas sine corporibus vivere post ruinam. Hoc dicto in risum omnibus concitatis, advenit homo staturæ ingentis, et illis accumbens vinum poscit, bibit, queritque quis sermo sit inter ipsos? *De animalibus*, ait, idem qui supra. *Si quis esset qui meam vellet emere, foro optimo eam darem, et de precio in communi omnibus ad bibendum.* Tunc cachinantibus omnibus, ille qui supervenerat, *talem mercem equidem quero, paratus eum eam emere, dic quanti dabis?* et ille elato vultu, tanti, inquit. Convenit; solvit emtor, statum precium biberunt pleno calice omnes lætandi, non curante illo quod animam suam vendidisset. Sub vesperam, *Tempus est*, ait emtor, *ut quisque ad propria revertatur.* Vos tamen combibentes, antequam separamur, *feris judicium: si quis equum emerit capistro alligatum, annon cum equo in jus euentis cederet et capistrum?* per cunctos annuuntibus, absque morâ venditorem, questionis et responsionis horrore trementem, animâ et corpore, canotis videntibus sursum abripit, et ad inferna præcipitat.”

—SPHINX.

[*Brachanus's Four-and-twenty Daughters.*]

“A POWERFUL and noble personage, by name Brachanus, was in ancient times the ruler of the province of Brecheinoc, and from whom it derived this name. The British histories testify that he had four-and-twenty daughters, all of whom, dedicated from their youth to religious observances, happily ended their lives in sanctity. There are many churches in Wales distinguished by their names, one of which, situated on the summit of a hill near Brecheinoc, and not far from the castle of Aberhodni, is called the church of St. Almedha, after the name of the holy virgin who, refusing there the hand of an earthly spouse, married the Eternal King and triumphed in a happy martyrdom; to whose honour a solemn feast is annually held in the beginning of August, and attended by a large concourse of people from a considerable distance, when those persons who labour under various diseases, through the merits of the blessed virgin, receive their wished for health. The circumstances which occur at every anniversary appear to me remarkable. You may see men and girls, now in the church, now in the churchyard, now in the dance, which is led round the churchyard with a song, on a sudden falling on the ground as in a trance, then jumping up as in a frenzy, and representing with their hands and feet, before the people, whatever work they have unlawfully done on feast days; you may see one man put his hand to the plough, and another as it were goad on the oxen, mitigating their sense of labour by the usual rude song: one man imitating the profession of a shoemaker; another that of tanner. Now you may see a girl with a distaff, drawing out the thread and winding it

again on the spindle, another walking, and arranging the threads for the web; another as it were throwing the shuttle, and seeming to weave. On being brought into the church, and led up to the altar with their oblations, you will be astonished to see them suddenly awakened, and coming to themselves. Thus by the divine mercy, which rejoices in the conversion, not in the death of sinners, many persons from the conviction of their senses are on these feast days corrected and amended.”—HOARE's *Giraldus*, vol. 1, p. 35.

[*Irish Custom of Colouring Linen with Saffron.*]

“THE Irish had a custom of colouring all their linen apparel with saffron, to save the charges of washing, as Sir Richard Cox would have us believe; though more probably they used that practice by way of ornament, as the Picts and Britons coloured their bodies. They wore their shirts and smocks of an immoderate size, thirteen or fourteen yards of cloth in each; but to reform these customs the statute 28 Henry VIII. was made, whereby they were prohibited under a penalty *from wearing any shirt, smock, kercher, bendel* (i. e. a *fillet*), *neckerchor, mocket* (a *handkercher*), *or linen cap coloured or dyed with saffron, or to wear in their shirts or smocks above 7 yards of cloth, to be measured according to the King's standard.*”—SIR JAMES WARE.

[*The Painter and the Virgin.*]

“CONCERNING Images which the heretics condemn, I will tell a story, which a traveller from the land in which it happened related to me, which appears to me most worthy to be known by the devotees of the virgin of any that I have ever heard or read of. He told me that in the chapel of a church a famous painter was painting a picture of the Virgin, and having painted the face, the shoulders, and one arm, he was sketching the hand with which she held the most precious Child, when the scaffold upon which he stood, and on which he had his colours, got loose from the timbers which supported it by means of two holes in the wall. The frightened painter, seeing it give way, and that he should be precipitated to the ground, which was so deep that he would have been dashed to pieces, cried out to the most holy image which he was painting, Virgin hold me! O astonishing miracle, scarce had the trembling tongue pronounced these words when the compassionate lady put forth the painted arm from the wall and caught the painter by his hand and held him firm. The scaffold came to the ground with the colours which were in large pots, and there being fire also to keep them melting, because the picture was in distemper, made so great a noise that the people of the church thought at least that the roof of the chapel had fallen from its foundation and come to the ground; but perceiving what it was, and having come out to see if there was any remedy for the soul of the painter, for of his body they thought nothing, they lifted up their eyes and saw the Virgin, although

not finished, with one arm out of the wall holding the man. They all cried out *Misericordia* ! and praised our peerless intercessor, they put ladders, and having brought him to the ground, the arm withdrew and returned to the wall as the painter had left it in his drawing ; a thing, said the stranger, which is worthy of admiration, and which being considered, moves one to tears, and makes one imagine piously a thought for the greater glory of the Virgin, which in having left hold : g her Son to hold a sinner who, perhaps, if he had fallen, would have been damned."—*QUEERE ?*

[*Knights set in the Petrery, and hoisted over the Castle.*]

"WHEN the Damsel saw the Seneschal before her, who was the man in the world whom she hated the most, her heart was inflamed and her countenance kindled, and she made answer to him haughtily like an angry woman, Certes, Seneschal, since I have known myself I never saw thing whereof I was more joyful than I am to have thee in my power, for well do I now mean to take vengeance for being exiled and disinherited by means of thee. Thereupon she made his hands and feet be tied, and those of his companion also, and her men knew not yet what she would do with them. And she commanded that the petrery (*la perriere*) should be placed right against the tent of her uncle, for I chuse (said she) that he should know in what manner I will teach his knights to fly. As soon as the Damsel had thus commanded them they who were within did accordingly ; for they put the two knights in the petrery and sent them on high over the walls of the castle."—LANCELOT DU LAC, p. 2, ff. 23.

[*The Preux Chevaliers and the Knights Mamelot.*]

THE ROMANCE OF PERCIVAL mentions a distinction in Arthur's court between the Preux Chevaliers, and those who, not having yet entitled themselves to that distinction, were called Knights Mamelot.

"Avant en la salle se sevient les chevalliers qui alors furent chevalliers Mamelot nommez ; et estoit ceste coustume establie, que au jour que le Roy court tenoit ja nul a table ne se seoit ; mais sur chappes et sur manteaulx mengeoient sans nappes, ne sans aulchun linge ; et pour ceste

cause on congnoissoit lequel fust le meilleur ou le pire. Celluy qui chevallier Mamelot estoit, fust qui son seigneur rescoux navoit en aulchun lieu de mort, ou de prison ; ou quil navoit son corps en adventure mis, tant quil eust en armes conquis chevallier que fust renomme en forest, en que, ou en plaigne, ou eust une pucelle recousse, chambriere, dame ou damoiselle, ou de honte delivree dont elle fust blasmee a tort, devant la majeste du roy Arthus ; ou eust en luy tant de vertu quil eust telle prouesse faict par laquelle il deust estre mis au nombre des preux Chevaliers qui en la Court devant le Roy estoient assis, et mis en prys et renomnee."—ff. 166.

[*Horrid Barbarity.*]

1423. JACQUELINE, Countess of Henault, sent Floris of Kishock with men to surprise the town of Schoonhourn, the which he effected happily through the assistance of some townsmen well affected to the said lady : but he could not recover the castle without a siege of six weeks, at the end whereof he forced them to yield to have their goods and lives saved : only Albert Beglirick, one of the captains, was reserved to be at the Countess's discretion : who, notwithstanding, had leave given him to go and visit his friends, having past his word and oath to return to prison within a month, the which having performed according to his promise, he was in the night buried alive under one of the platforms of the castle."—*History of the Netherlands*, p. 137.

[*The Damoselle and Alardin du Lac.*]

A DAMSEL who falls in love with Alardin du Lac at first sight, seeing him from a window tells him of a tournament which is about to be held. "Alardin fust lors fort joyeux quant par la pucelle entend que si vaillans et preux se devent a la joustes trouver, et de la joye quil en eust faisoit son cheval pour saillir si hault quil sembloit qui vollast : ce que tant pleust a la pucelle que le cueur au ventre luy dance ; tant est ja la pucelle de lamour du chevallier esprinse quelle ne scait tenir maniere, tantost paslist, tantost tresue, et souvent luy mue la coulleur, regardant le beau chevallier auquel elle a donne son cueur et octroye par bonne amour ; et pour secretement faire ceste chose asscavoir a Alardin pas singe, luy donna la manche de sa cotte que nous appelons mancherons, de quoy il feist ung confanon ou banerolle a sa lance."—PERCIVAL, ff. 83.

NOTES

FOR THE HISTORY OF THE RELIGIOUS ORDERS.

Introduction.—View of the Rise, Progress, and Decline of the Monastic Orders.

Chapter I.

ECCLESIASTICAL historians are agreed in assigning the origin of Monachism to the third century, and in representing it as an incidental consequence of the persecutions under Decius and Valerian. But the age was prepared for it by the corruptions with which Christianity was from its very origin infected, corruptions arising from that common infirmity of human nature, which Sir Thomas Browne says, is the first and father cause of common errors.¹

THE first type of monastic institutions, in . . Paradise. See the *Censura*, prefixed to the second volume of BARTOLOCCI's *Bibl. Rabbinnica*, where there are extracts from S. AUGUSTINE, &c., on the subject.

A.M. 99. EVE instituted a religious order of virgins, who were to preserve unextinguished the fire which had fallen from heaven on the sacrifice of Abel. HAYLEY refers for this to St. ROMANOLD, *Abrégé du Tresor Chronologique*.

SIR G. MACKENZIE'S Vindication of the body against the soul, as the party which is more sinned against than sinning. *Essays*, p. 69. This argument might have puzzled St. Francis and his followers.

"CARDINAL CORCONE, under whom a council was celebrated at Paris in 1212, passed this among other decrees there:—'Interdicimus regularibus et monialibus, ne bini, vel binæ in lecto jaceant, propter metum incontinentiæ.'"

"On publia un petit hore l'an 1643, fait par un pieux prêtre, et approuvé par quatre docteurs, portant pour titre, Avis Chrétien touchant une matière de grande importance, dans lequel l'auteur désire grandement que ce décret-là soit sérieusement gardé.'"—BAYLE, vol. 5, p. 297.

¹ This is all that was ever written out clean for the press. All that follows is but a mere collection of notes. No doubt the whole *material* for the Monastic Orders is in the MS. Collection for the History of Portugal,—but the Editor has not had time to examine those valuable papers accurately, and they have nothing to do with the COMMON-PLACE BOOK.—J. W. W.

Egypt and Syria.

ASSEMÁN'S passage respecting the use of the deserts.—RODERICK, vol. 1, p. 230.

"THERE is a book by ANDRÉS ANTONIO SANCHEZ, entitled *Exclamacion a los heroicos hechos del Eremita del Ayre S. Simeon*."—Sevilla. 1680.

"H_z," says ARISTOTLE, "that cannot contract society with others, or through his own self-sufficiency, does not need it, belongs not to any commonwealth, but is either a wild beast or a god."

"Ο δὲ μὴ δυνάμενος κοινωνεῖν, ἢ μηδὲν δέου-
νος δι' ἀνάρκειαν, οὐδὲν μέρος πόλεως, ὥστε ἢ θη-
ρίον ἢ θεός."—SCOTT'S *Christian Life*, p. 53.

Britain.

"CAPGRAVE (*Vit. S. Alban*, ff. 8, 6) and HOS-
FINIAN (*De Origine Monachatus*, l. 4, c. 3) at-
tribute the introduction of Monachism into Brit-
ain to Pelagius the Heresiarch."—DR. SAYERS,
vol. 2, p. 217.

The Essenes and Pharisees.

WHEN Josephus belonged to this sect, "un-
derstanding that there was one Banus, a hermit,
who used no clothes but what were made of
trees, and that ate nothing but what grew of it-
self, and that for chastity's sake, washed himself
often, day and night, in cold water, I was very
zealous (he says) to become an imitator of him,
and I spent three years with him."—This he
says in his own Life.

"WE might begin the history of the Essenes
from Judges, i. 16. 'And the sons of the Ke-
nite, Moses's father-in-law, went out of the city
of palms, with the sons of Judah, into the deserts
of Judah.' From these, we suppose, came the
Rechabites, and from their stock or example, the
Essenes."—LIGHTFOOT, vol. 10, p. 17.

"FULLER says of the Pharisees, quoting EPI-
PHANIUS *adv. Hæreses* (lib. 1, p. 20), 'They

wore coarse clothing, pretending much mortification, and *ὄρε ἡσυχίαν*, when they exercised (that is, when these mountebanks theatrically acted their humiliation) *ἀνάθαρσιν στρεψυγὴν εἶλον*, they had thorns for their bed to lay upon; and some of them wore a mortar on their heads, so ponderous, that they could look neither upward, nor on either side, but only downward, and forthright."—*Pisgah Sight*, p. 107, 2d paging.

Benedictines.

ACCORDING TO DR. WHITAKER (*Hist. of Craven*, 40 N.), twelve monks and an abbot were the legitimate number which constituted an early Benedictine House,—in reference to Christ and his apostles. He quotes *Instituta Mon. Cist. Dugdale*, vol. 1, p. 699. "Et sicut (Benedictus) Monasteria constructa per 12 monachos, adjuncto patre disponebat, sic se acturos confirmabant."

"ONE novice at least seems to have been maintained by every religious house at one of the Universities."—*Ibid.*, p. 52.

"It was a practice of which I could produce many instances, from the *Liber loci Benedicti*, to send refractory monks to undergo a temporary discipline in some neighbouring monastery."—*Ibid.*

"THE *Sertrina*, in the religious houses, was the tailor's office. 'Vestiarium sartrinum habere debet extra officinas claustrum interiores.' *Lib. Ord. St. Victor*, Paris, as quoted by DU CANGE. But how the canons of Bolton should make a profit of this, amounting to sixteen pounds, unless their tailors wrought for all the country around them, or even then, I do not understand."—*Ibid.*, p. 385.

ST. BERNARD's epistle to a nephew, who, from the Cistercian past to the Clunian order. It is placed first among his Epistles, having been honoured by a miracle.—*Ibid.*, p. 1380.

COMPLAINT of the Abbot of Monte Cassino to Goncalvo de Cordoba, that his abbey was deprived of the benefit of the reform, because it was held in *Encomienda* by cardinals.—*Mem. del Señor Alarcon*, p. 141.

INTERLINEAR Saxon Versions of the Rules of S. Fulgentius, and of Benedict, are among the Cotton MSS.—*Tiberius*, A. 111, 43–44.

BENEDICT is said to have been descended from *Assisius*, the first great Roman who was convert-

ed. Attempts have been made to show that the House of Austria are of the same extraction."—BAYLE, *sub voc.*

"FROM all that I have heard from the monks of the Abbaye St. Victor, Father F. at Marseilles (the Superior at Toulouse), and some Benedictines in the neighbourhood, I began to get a clear insight into the secrets of the rich churchmen; but my ideas became greatly altered. I found they had little or no comfort; that the getting out of a warm bed at stated times, and going into cold chapels, had given most of them fixed rheumatism; that they had no benefit from wealth, and had much trouble in collecting it; that their members, when they were rich, were daily reducing, and that one year one convent had privately furnished a very large sum to the government, and said they wished it would take all, except a humble pittance."—CRADOCK'S *Travels*, p. 300.

Franciscans.

THE finest works of Cimabue are his decayed frescoes in the church of S. Francis at Assisi. They are said, "notwithstanding the rudeness of their execution," to astonish the beholder, by their grand and simple style.

"LUSITANI nantes diem Divo Francisco Assisiati sacrum magnopere reformidant, quod ejus fune flagellari mare tunc, irritarique credunt. Hanc opinionem a majoribus suis acceptam, quamvis nobis ridicula luculenterque supersticiosa videatur, experientiâ tuentur suâ."—DORRHOFFER, tom. 1, p. 378.

"LES plus erudits de nos etymologistes prétendent qu'il faut chercher la source de l'ancienne locution *faire la scote*, dans l'usage adopté par les Capucins, qui, ne portant point de linge, passent leurs vêtements sur la flamme d'un feu clair, afin d'en chasser la mauvaise odeur dont la sueur du corps a pu les improprier. Cette origine paroît d'autant plus plausible, que l'Italie, comme on le sait, a été le berceau des Capucins, et que la locution, dont il s'agit, vient de cette contrée."—*Mem. Historiques*, tom. 36, p. 450, N.

"If some laws are published with severe clauses of command, and others on purpose and by design with lesser and the more gentle, then the case is evident, that there is a difference to be made also by the conscience. And this is in particular made use of by the Franciscans in the observation of the Rule of their order. For 'in Clementina. Exivi de Paradiso, sect. Cum autem, de Verborum significatione,' it is determined that that part of the Rule of St. Francis which is established by preceptive or prohibitive words,

shall oblige the Friars Minors under a great sin; the rest not, and this wholly upon the account of the different clauses of sanction and establishment."—J. TAYLOR, vol. 13, p. 247.

BERINGTON says of St. Francis, "In an age of less intemperance in religion, miracles and the fancied intervention of peculiar favours from Heaven would not have been deemed necessary to stamp worth and admiration on a character which, in itself, possessed the purest excellences that fall to the lot of man. But this circumstance, and more than this, the reception which an institute so peculiarly framed met with, serve to manifest the singular taste of the age."—BERINGTON's *Henry II.*, p. 629.

"C'EST une remarque importante à faire, que de tous les anciens souverains monastiques, il n'y en a pas un que fasse son séjour en Italie. Les Benedictins de toutes les congregations, les Bernardins, les Clunistes, les Prémontrés, enfin tous les Moines de la vieille-roche, si l'on peut se servir de ce terme, ont leurs superieurs immediats hors des Etats du Pape. De tous ceux des Mendians, au contraire, il n'y en a pas un seul qui ne reside à Rome, et ne soit à la fois dans cette Cour le gage et l'instrument de la soumission de tous ses sujets répandus dans l'univers chretien."—LINGUET. *Hist. de Jesuites*, vol. 1, p. 163.

SEE LINGUET's view of St. Francis's character in this same chapter 14, and in chap. 18, 20, the ill effect which these orders produced.

CLEMENT VIII. told Card. D'Ossat that the Capuchines "ne veulent en sorte du monde se charger de confesser et gouverner les Religieuses; et qu' à grande peine les avoit-on pû faire obéir, quand on leur commenda par plusieurs fois de prendre la superintendence de celles de Rome."—*Lettres du CARD. D'Ossat*, tom. 1, p. 161.

BONAVENTURA introduced the Ave Maria at vespers.—CORNEJO, vol. 2, p. 585.

"EL Papa Clemente VIII. elogiando a nuestra Seraphica Religion dijo, que era los huesos, sobre los quales están los cimientos y fundamentos, en que se apoya, y sustenta la Iglesia Universal y su Santa Sede. Y que assi como S. Francisco en la Vision del Papa Innocencio sustentaba la Iglesia, assi la sustentaba oy su Religion."—FR. JUAN ANTONIO. *Ch. de S. Francisco en las Philipinas*, tom. 1, p. 286.

THE Popes choose him for their patron at their coronation.—*Ibid.*

"SOME writers apply the prophecy in the Apocalypse, ch. xx., v. 1, 2, to Innocent III., who they say bound the Devil by approving the orders of the Dominicans and Franciscans."—LIGHTFOOT, vol. 6, p. 167.

AN epistle of Urban to his legate in France, that he should allow the friars, both Dominican and Franciscan, to ride on horseback, and enter the nunneries of any order whatsoever, notwithstanding their rules to the contrary.—MARTENE and DURAND. *Thes. Novus*, tom. 2, p. 79.

"FRANCIS," said LUTHER, "was no doubt an honest and a just man. He little thought that such superstition and unbelief should proceed out of his life. There have been so many of those Grey Friars, that they offered to send 40,000 of them against the Turks, and yet the monasteries of that order should be provided sufficiently."—*Coll. Menealia*, p. 370.

ST. ANTONIO first introduced the use of the public discipline, &c., of penitents flogging themselves till the blood streamed for edification.—CORNEJO, vol. 2, p. 316.

In the Continuation of Whitefield's Journal (printed for James Hutton, second edition, 1739) is a story of Joseph Periam, who was put in Bedlam for selling his cloathes and giving the money to the poor,—obeying the Gospel, like St. Francis, literally.—P. 98.

Dominicans.

LETTER of Clement IV. confirming their breviary, A.D. 1267.—MARTENE and DURAND *Thes. Novus*, tom. 2, p. 502.

Jesuits.

Richeome. Plaine Apologetique. 1603.

26. ACCUSED of injuring the University of Paris, by establishing colleges in the provincial towns, "causans en cela encor ce mal, qu'ils empeschoient que la jeunesse ne se civilisast en la langue françoise et mœurs: et en l'affection envers l'estat.

27. — "les villes qui n'ont point de colleges et cognoissent nostre façon d'enseigner ne cessent d'en demander."

32. They opened their schools at Paris 1564, "sur le declin de l'estat scholastique," in that noble University, occasioned "tant par la mort de plusieurs Docteurs de marque, et par ceste grande peste qui avoit deux ans auparavant dissipé tous les colleges, que par la peste de l'heresie, qui avoit ou corrompu ou detraqué une bonne partie des regens et des auditeurs des sciences humaines."

40. France considered a hot-bed of heresy,

and therefore other Catholic countries established Universities, instead of sending their youth thither as theretofore.

210. Emanuel Sa's doctrine that a clergyman conspiring against the person of the king, is not guilty of high treason, explained.

414-15. Reason why the members of the company retain the property of their estates, though they have not the usufruct.

423. Nature of their property. The Novitias and the Colleges "peuvent tenir des rentes en commun, qui sont aumosnes fonsieres, comme celle des Chartreux et semblables. Les Maisons Propresses vivent d'aumône actuellement, sans aucun fonds ni rente, non pas meisme pour la Sacristie, ou Fabrique de l'Eglise."—See the passage.

428. Education, gratuitous on their part, generally.

536. The name Jesuit defended.

Tres-humble Remonstrance. 1598.

70-1. Why they select their members.

91. Why they refuse dignities, and abstain from state affairs!

97. The libraries which they lost.

99. Sacrifices which their members have made.

"AMONGST the Jesuits they have a rule, that they who are unapt for greater studies, shall study cases of conscience."—CLARENDON, vol. 1, p. 304.

RABELAIS is the earliest writer who has mentioned the Jesuits. In the Catalogue des beaux livres de la Librairie de Sainet Victor, is this title, *Le faguet des Espagnols supercoquelicaniqué par Fra. Inigo.*—See the Editor's note, tom. 3, p. 99.

"THE Inquisition of Toledo condemned fourteen volumes of the Acta SS. on account (I believe) of what they contained concerning the pretensions of the Carmelite order. The Carmelites presented a memorial to the King, requesting that silence upon the subject of their antiquity might be enjoined to all parties. And the Tolledan Jesuits presented a memorial in opposition to this, 1696."—BAYLE, vol. 5, p. 503. Sub voc. Diana.

Linguet. Hist. Impartiale des Jesuites.

THEY were tolerated at Paris. Thuanus says, "odio Protestantum, quibus debellandis isti homines nati credebantur."

Linguet shows very ably in his Epistle to the King of Prussia, that the Sorbonne and the other Mon. Orders professed just the same principles as the Jesuits in the time of the League.

28. A just criticism of the Lett. Provinciales.

—"Elles flattent si agréablement la malignité humaine :"—how many authors are continually labouring to deserve this praise,—which is in reality a just sentence of damnation. 218. False citations by Pascal.

150. He shows admirably well how the Mendicants (like the Jesuits after them) came to advance and act upon principles so injurious to society.

159. The Jesuits more hated because from the first they had to encounter more formidable and more watchful enemies:—enemies too whom the Pope could not silence.

168. Very just. All the hatred has fallen upon them, for actions in which the whole Romish Church was equally guilty.

178. "Dix ans apres leur naissance, on leur reprochait, avec justice leur origine espagnole."

178. "Les Espagnols d'aujourd'hui ne sont plus ceux de Philippe II. mais les Jesuites sont restés les mêmes. Fondés par un Espagnol Autrichien, composés d'abord entièrement d'Espagnols, soumis à la même domination, la façon de penser des premiers membres est devenue invariablement celle de tout l'ordre."

Not so. For when France, upon the decline of Spain, succeeded to its places of dominion, the Company gallicized.

204. Linguet had adopted the false notion that they enriched themselves by commerce. But he allows that their wealth had not debauched them.

220. He regrets that education has been taken from the Jesuits, and entrusted to any who chose to undertake it. "L'enseignement public qui était un art, deviendra bientôt entre leurs mains un métier." And he appeals to the condition of the Colleges in France at that time.

222-8. Very good this defence of their system of education.

245. Not true that they did not pretend to miracles. They did not venture upon such open exhibitions as the Stigmata.

True, that they recoiled in their institute "une entiere liberté avec la plus parfaite dépendance."

251. Ignatius's leg after all being too short, he had it stretched every day, "en l'assujettissant avec des eclisses de fer." Bonhours is the authority quoted.

266. His scheme when he made his followers take their first vows at Montmartre, 1554, was to convert the Turks.

275. "Il se renferma dans Rome avec Lainex et Salméron, à qui il crut trouver l'esprit qu'il lui fallait."

276. An excellent view of their economy. 293.

294. They were the first who gave gratuitous education. Thence arose the hatred of the Universities.

296. And they exercised the ministry without payment.

300. Their brightest members were never entrusted with authority in the society. For their superiors they chose men who had only

one belief "celui de remuer les esprits avec adresse."

304. Two Jesuits sent to Ireland, 1541.

314. Both the Franciscans and Dominicans were looking to catch S. Francisco Boza as a member.

315. Linguet calls the Exercises "livre indecent—fruit honteux de ses delires."

320. They did not renounce the cardinalship.

321. Loyola gave good instructions to Laques and Salmeron for their conduct at Trent.

393. Procession of Death in triumph at Palermo. A Jesuit pageant.

396. "Il est certain que leur ordre, d'ailleurs le plus éclairé de tous, est celui qui a le plus appuyé les petites pratiques de devotion qui frappent les yeux et le cœur du peuple."

397. Attempt at giving religious instruction by histrionic dialogues in a church.

447. Paul IV. made them perform the canonical services, and appoint their general for a limited time.

Vol. 2.

64. Why it concerned them so much neither to be declared Secular, nor Regulars.

60. Management at the Council of Trent with regard to property, and persons wearing the habit without taking the vows.

147. Douay. Opposed there by the University, because they taught gratuitously.

154. An absurd calumny that they attempted to make Sebastian establish a law that the kings of Portugal after him must always be Jesuits, and elected by the Order, as the Pope is by the Cardinals. The calumny is most absurd: but it is a form of elective monarchy which would have insured able kings.

388. Reproached for using castrated editions of the classics—as if this had been a crime.

CARDINAL D'OSSAT had always advised the restoration of the Jesuits in France; but a little before his death, he declared that after what he had read and heard of them—(i. e., from themselves)—he would meddle no more in their behalf.

See the passage in his *Letters*, vol. 5, p. 197. It is of importance, because he was a most judicious and moderate man.

Alph. de Vargas de Stratagematis et Sophismatis Politicis Societatis Jesu, ad Monarchiam Orbis terrarum sibi conficiendum. 1641.

12. THEY set themselves against S. Thomas Aquinas, taking advantage of his unpopular doctrine respecting the immaculateness, and they laboured to have that notion declared an article of faith, thus to procure credence the more easily for their own fables, the Virgin having made known that to establish this was one main reason why the Company by Divine inspiration was founded. 13.

17. Paul IV. compelled them to perform the service of the choir;—the Divine authority of

their Rule in this, and other instances, giving way, and indeed never being pleaded when any change was to be made.

29. They taught the art of war.

33. Commerce recommended by them as fitly to be carried on by the nobles and the clergy.

37. A boast that in their Institute they had realized all that was excellent in Plato's republic.

43. Great preachers of persecution, but so were all the Regulars, and this the writer dishonestly keeps out of sight. But he well applies the text that the Lord was not in the wind, nor in the earthquake, nor in the fire, but in the small still voice.

45. Nuremberg says he named himself in infancy Ignatius,—"quasi Ignem facio, ut significaret officium quod in Ecclesia esset sortiturus."

85. No Jesuit could for 100 years commit a mortal sin. Xavier obtained an extension of the privilege for 200 more. (?)

97. Poza's Marian mythology. Matripater vel Patrimater he called her.

98. This book, though condemned at Rome, they are said to have reprinted at Lyons.

105. Poza's creed deduced.

164, 70, 252. They made themselves many enemies by obtaining monasteries founded for other Orders; these they persuaded the Emperor to transfer to them for Colleges; and they are likened to Luther for this.

Spiritual Exercises.

3. MORAVIAN language in the introductory prayer.

10. Not a word altered by the Censors, though they were authorized to make any alterations.

11. Not to be printed or sold except for the Society.

12. The course comprises meditation, contemplation, mental and oral prayer.

13. Divided into four weeks—and usually completed in about thirty days.

16. An hour in each day's exercise. A common temptation of the Devil's is to shorten the time appointed for meditation or prayer.

17. Greater merit in the "opus ex voto, quam sine voto factum."

19. To be accommodated to the weak.

23. All things on earth "creata sunt hominis ipsius causâ, ut eum ad finem creationis sue proseguendam juvent."

24. At morning he is to determine upon correcting some one particular sin. At noon to pray for grace that he may be enabled to remember how often he has committed it, and to avoid it in future. He is to have lines ruled each for a sin, and make a mark upon the line for every time he has fallen into that sin in the course of the current day. At night to sum up the account. The book is not clear here, but I believe the ruled paper related to the sin of the day, a line for every hour; every lapse into it was to be noted, and pricked down, and the undiminished score in the latter lines proved the progress of amendment.

27. When sin suggests itself, the more struggle the more merit.
34. What the imagination is to portray as a prelude.
35. Sin of the angels to be contemplated.
36. Then the sin of Adam and Eve,—then sin itself, mortal and venial, and a colloquy with Christ on the cross, to conclude with!
40. Exaggerated self-condemnation.
41. Colloquies with the *Mother*, the Son, and the Father.
42. Prelude de Inferno.
44. What on going to sleep, what on waking.
46. Joyful cogitations to be avoided in this stage, and the patient to be kept in darkness, except when reading, or at his meals.
47. Cilices, chains and flagellation.
50. Parallel between allegiance to Christ, and to an earthly king.
55. The Virgin's house at Nazareth, and the Prelude there. 54.
55. To imagine himself at the Nativity.
- 62—3. De duobus vexillis.
78. Midnight contemplations in the third week.
90. Comfortable feelings now to be induced.
136. How the devil acts during the course.
138. Celibacy. 139. Relics, pilgrimages, holy candles, &c.
141. Perfect submission to the Church, even if it tells us that white is black.

Directorium in Exercitia.

3. JESUITS desired to inform the General through their respective Superiors, if any thing can be added or altered with advantage in the Course.
7. The Exercises inspired — and the scheme of the Society. 8.
- 8—9. Their importance as the chief means of the Society's rise and progress.
10. A means of conversion when all others have failed. Men put themselves thus in the way of Grace,—out of the way of the world, and in solitude.
12. The first General Congregation determined that a Directory should be prepared.
13. They are to induce men to undergo the Course, and carefully avoid giving any cause to suspect that there is a wish of drawing them into a religious profession. 27. Egging on. 107.
14. Prudent proceedings.
15. Who are fit subjects for the Course.
17. Seclusion from all friends and business during the Course. 18.
21. What books are allowed to the Exerciser.
23. Five hours the daily allowance. 24. Dispensation of the midnight hour.
25. The place.
- Expenses,—neither to be demanded, nor refused.
- Only necessary speech with the attendant.
26. This attendant may in certain cases be one of the Patient's own, to whom he will open himself more freely than to his Director.

31. Fit times of visiting, early and late.
 33. In time of consolation he may be left much to himself.
 34. Men like to choose, or think that they choose their own way.
 35. Written meditations given them that the memory may be spared, the whole strength of the faculties being required for the understanding and the will.
 35. Great danger of hurting the head by prayer.
 39. By this they may reform other Orders in no invidious way, qualifying their own members to undertake the work of reformation.
 41. The Course may be at the patient's own house, "*quod aliquando melius esse potest, quam ut ipsi domum nostram veniant et instructorem: præsertim cum sunt persone illustriores, quia sic facilius res celatur.*" But retreat is best—to the country or to a convent.
 43. How women are to be dealt with;—for whom however the Course was not designed.
 43. Novices to have the Exercises piece-meal.
 46. Others of the Order to go through them for their own amendment.
 52. The consideration of our latter end the foundation of this Course, "*quia est basis totius edificii moralis et spiritualis.*"
 54. Every man has some ruling vice. One must be selected to begin with.
 57. Why the first Exercise is called of the three Powers.
 58. Too much imagination must not be directed to the Preludes.
 61. The Colloquies are what require most reverence.
 64. General Confession to be advised, at the end of the first Week.
 72. "*applicatio sensuum.*" This accords ill with the caution given at p. 58.
 81. How the person who makes his election sure is to choose rejecting all thoughts but the one needful.
 84. He must be watchful in detecting the false logic of the devil.
 85. Choice of a religious state—and of which.
 - 86.
 105. No vow to be made when the choice is fixed, lest it be repented when the spirit flags.
 122. The first Week's Course is purgative, the second partly purgative and partly illuminative, and so the third. The fourth unctive.
 124. Ill consequences of passing per saltum to the unctive Course.
 - 126—7. Precautions after the Course.
-
- Francisco de Salazar. Afectos y Consideraciones devotas sobre los quatro Novissimos, añadidas a los Exercicios de la Primera Semana. 10th edition, 1758.*
- SUCH helps as this were much wanted, many such therefore had been prepared; but this, which long circulated in MS., was found the best.
- 1—2. First Prelude.

3. This is a good consideration, that all creatures except man, fulfil the end of their creation.

22-3. The presentation of his own sinful state.

39. "If any one held me suspended by a single rope from the top of a high tower, should I dare provoke him? Yet Lord," &c.

48. Moravian language.

52. Renunciation of his parents, and of his senses.

54. Christ represented in terrors.

98. Prayer for charity to the Virgin.

120. Representation of death.

123-4. Of burial.

137. A particular Judgement.

138. The Guardian Angel accusing him.

190. Of 30,000 who died at the same time with St. Bernard, only five souls were saved.

Of 6000 at another time, three souls went to Purgatory, one to Heaven, the rest to the Pit, whence nulla est redemptio.

Regulæ Societatis. 1635.

4. Its end the good of others.

Their vocation.

No austerities required,—permitted only. 35.

6. Every member must be contented to be constantly observed, and to have all his defects reported.

11. No fees for any of their ministerial functions.

16. Every temptation must be confessed.

17. No part to be taken in political affairs.

24.

22. At the summons of the bell, they must instantly repair to it, "statim vel imperfectâ litterâ relictâ."

Every one must keep his own cell clean, and be his own chamberlain.

33. Subordination.

36. The Superior, and all others in authority, must every year take upon themselves some of the menial offices of the house.

All letters to be inspected.

37. No musical instruments allowed.

Pupils not to have their time employed in devotional exercises.

38. A holyday, or at least a half one every week.

39. Every scholar reported to the Provincial.

44. Not to undertake the care of Nuns.

45. Not to visit or write to women, except for great causes. Women not to enter their Colleges.

48-9. Rules for deportment, and for carrying a Jesuitical face.

68. They must know the Exercises thoroughly.

69. Deportment when hearing confession.

70. And with women.

71. The Superior may allow them to receive money.

75. Not to reprove Dignities in their sermons,—nor meddle with news.

76. Not to jest or relate idle tales in their

sermons.—To prepare their discourses, and never either in sermon or lecture exceed an hour.

"UN Espagnol sans un Jesuite, est une perdrix sans orange," said a Deputé de Bourgogne.—*Satyre Menippée*, p. 237.

The Oratorians.

HAVING been instituted late, and in favourable circumstances, LINGUET says they have retained nothing "de la rouille monastique. C'est le plus respectable, et peut-être le seul respectable des ordres religieux. C'est le seul au moins qu'on n'ait jamais accusé ni d'ambition, ni d'avidité, ni de bassesse, ni de cruauté."—*Hist. Imp. des Jésuites*, vol. 1, p. 180.

"At Clonemagh, near Monrath, in Ireland, are cemeteries for men and women distinct from each other, by order of St. Fintan. It would have been a breach of chastity for monks and nuns to lie interred within the same inclosure."—LEDWICH, *Antiquities of Ireland*, p. 99.

"In the act of confession a woman is to place herself beside the Confessor, not before him, and not very near, so that he may hear her but not see her face, for the prophet Habakkuk says, the face of a woman shall sup up as the East Wind."—*Partida*, 1, tit. 4, ley 26.

HESIENS. quoted in the Gloss.

"Is upon the death of a Monk any money was found in his possession it was to be buried with him in a dunghill. But the Gloss. adds that not all the money—thirty pence will be sufficient as a sign of his damnation."—*Ibid.*, vol. 1, tit. 7, ley 14.

ANTHOLOGIA KATHOLIKA.

Mythologia Hispana.

"De qualquier Santo de quien otro Santo sabemos que escribió su historia, luego nos damos por satisfechos, y con reverencia tenemos por muy verdadero y de grande autoridad todo lo que allí se cuenta."—AMEROSIO DE MORALES, t. 4, p. 291. GARIBAY, 7, 1.

DURING the night of the Nativity there was no darkness in Spain: a luminous cloud, bright and effulgent as the sun, irradiated the whole country.—MORALES, 9, 1, 3. LUCAS, *Ibid.*

THE histories of the Saints do not always accord, but "es cosa piadosa y devota tener por cierto, lo que las Iglesias particulares resan en

las fiestas de sus propios Santos."—MORALES, 9, 14, 3.

Mythologia Hispánica.

FIRST the legend of Santiago and of the Pillar of Zaragoza. For these see GARIBAY and the *Annales de Galicia*, as well as for the topical histories.

St. Torpes.

WHO made this noble lie, or when was it made?

"In the days of Nero there lived at Sines on the coast of Alentejo, a Christian lady named Celerina. She had revelations that some great treasure was shortly to come to her by sea, and therefore often went to the beach to look for it, and at last she saw a boat come driving on without sail or oar, or living soul to guide it, but on it came and safely entered the port and came to shore.¹ Celerina went on board and found the dead body of a man mangled by various torture and his throat cut. There was nothing with the corpse except a cock and a dog. The pious lady, knowing by revelation and by the incorruptibility and sweet savour of the body, that it was the precious corpse of S. Torpes the Martyr, had it buried in a fitting sepulchre on the place where it had stranded, and then a church was erected and altars to his honour."—M. LUSITANA, 2, 5, 6.

"Now the aforesaid Saint Torpes was a Roman Courtier, the friend and favourite of Nero, and he being a courtier must be the chief person meant by St. Paul when he says, *All the Saints salute you, but chiefly they who are of Caesar's household*,² and it must have been owing to his interest with the Emperor that the Christians were not persecuted in the beginning of his reign and that St. Paul was enabled to preach so long in Rome, and introduced to Seneca, with whom he became so intimate. However the Christianity of Torpes was detected when he was with Nero at Pisa, and he was delivered up to Sattelicius, the Pisan Governor, who, though a Pagan, proceeded to convert him in a right Catholic manner. First he put him in irons and cast him into a dungeon; then he advised him in a friendly manner to regard his own interest, and then tormented him, till the house fell in and killed him and all his Gentiles, leaving the Saint unhurt. Silvinus, his son, succeeded in his stead; turned a leopard loose at him, who fawned at his feet, and then a lion, who, as he ran rampant, fell down dead. After more whippings he was carried to the Temple of Diana before the Emperor. This temple was a most rare device; it was all of metal, supported upon ninety columns, whose sun, moon, and stars were made, and all by mechanism performed their revolutions, and showers at times were let fall from

the roof, and thunder produced, and by underground engines the whole edifice would have an earthquake of its own. Here Torpes was led, and when Nero bade him offer incense, and live and be again his favourite, he lifted up his eyes, and called on Christ, and a real earthquake shook down the whole fabric, the costliest of all Nero's works. But nobody was hurt. Silvinus, for miracles never affected Pagans, then dragged him to the banks of the Arno, cut his throat, and put his body with the cock and the dog into the boat."

A.D. 1521. D. Theotonio de Braganza, Archbishop of Evora, having accounts of the site of the ruined church, searched for the body, and *com grandes averiguaçoẽs e experiencias*, the precious reliques were found and were, by special commission from Sextus V., approved and acknowledged for the very reliques of this very Saint!

This date is evidently false, for it is before D Theotonio was born.

The names indicate an ignorant inventor in an ignorant age. What inference from the planetarian temple?

But let what can be made of the tale *historically*, I will make a Poem of it thus to end:

Now this is the tale of St. Torpes,

And you will believe it, I hope,

The Story was told by the Cook of the Saint,

And confirmed by the Bull of the Pope.

The Seven Bishops.

TORQUATUS, Indalecius, Euphrasius, Cecilius, Secundus, Thesiphon, and Hesicius, were sent by Peter and Paul to Spain. They arrived on the coast of Granada, and landed near Guadix, then Acoi. Here they rested in a pleasant field, and sent their young men to the city for food. There was a festival that day in the city to the Idols. The worshippers beholding the strange dress of these foreigners, concluded that they professed a different religion, and that their appearance was an insult and profanation of the rites. They pursued them to put them to death; but as soon as the Christians had crossed the bridge, the arch fell in under their pursuers. Great part of the Accitaniens in consequence were converted, and Torquatus remained among them as their bishop. An olive tree planted by his hand was for many ages shown before his church, and was believed to produce fruit miraculously on the day of his feast. The other six settled in different parts of Spain, and these were the Saints who first introduced Mass into the country.—MORALES, 9, 13.

Enoch, Elijah, and St. John.

ENOCH, Elijah, and St. John, are all living, and to confront Antichrist as witnesses of the three periods of nature, of the Law, and of the

¹ May 17.

² Philippians, iv., 22.

Gospel. Among many reasons for affirming this of St. John, one is that Christ said he and Santiago were to drink of his cup, and it is certain that he has not been martyred yet.—*Ibid.*, 2, 5, tit. 2.

THEY are in Paradise; and the Cardinal Hugo says that Elijah was carried to a secret part of the earth, where he remains in great tranquillity, *y sosiego*, of body and of spirit. This secret part of the earth may certainly mean the Garden of Eden. St. Amaro got to Paradise. See for his life.—*TORQUEMADA, Mon. Indian.*, vol. 2, p. 530.

THE Virgin did indeed die, but as she alone of all creatures was free from original sin, so she alone was exempt from the pain of death; born without sin she died without suffering; and it is to be believed that her most holy body is together with her soul in heaven, since it has never been found in this world. Where if it had been, we cannot but suppose that in so great a number of years her precious Son would have revealed it to some one of so many his saints, martyrs, and confessors as have flourished in his church militant.—*GARIBAY*, 7, 4.

She had a will in the business of redemption.

"ella siendo elegida
su intencion fue de parir
e escusar nos el morir
Y administrar nos la vida."

Las 400 Respuestas, t. 1, p. 28.

The Apostles hid themselves on the day of the Crucifixion and the following Saturday, for fear of the Jews, and had lost all hope and all faith. The Virgin was the only person who believed that he would rise again—the *lumen fidei remansit* in her only.—1 *Partida*, tit. 23, ley 6.

JOSEPH FRANCESCO BORRI, a scoundrel of the 17th century, attempted to set up a new system of Christianity, of which the leading doctrine was that the Virgin Mary was the only daughter of God, and the Holy Ghost incarnate.

The Creed.

THE parts of the Creed are allotted to the several Apostles with sufficient propriety of tradition or invention.

St. Peter¹ began—I believe in God the Father Almighty, Maker of heaven and earth. St. John, and in Jesus Christ his only Son our Lord. Santiago, who was conceived of the Holy Ghost, born of the Virgin Mary. St. Andrew, suffered under Pontius Pilate, was crucified dead and

buried. St. Philip, he descended into hell. St. Thomas, on the third day he rose again from the dead. St. Bartholomew, he ascended into heaven, and sitteth on the right hand of God the Father. St. Matthew, from whence he shall come to judge the quick and the dead. St. James the Less, I believe in the Holy Ghost. St. Simon, the Holy Catholick Church, the communion of Saints. St. Judas, the forgiveness of sinners. St. Mathias, the resurrection of the body and the life everlasting. I suppose they all said Amen together.—1 *Partida*, tit. 3, ley 1.

Now these are called articles—quasi *Articuli*—joints of the faith.

THE mystery of the number seven is observable here; seven articles relate to the divinity, seven to the humanity of Christ.—*Ibid.*, ley 2.

THE sacraments are seven, because seven evils proceeded from the fall, and each has its peculiar antidote or remedy appointed. Original sin is taken away by baptism, mortal sins by penitence, venial by extreme unction, ignorance by ordination, weakness of spirit by confirmation, frailty of the flesh by matrimony, the evil nature by the eucharist.—*Ibid.*, tit. 4, ley 1.

THE Legend of St. Iria or Erea must be related, as from her the ancient Scalabis, or Julium Præsidium, has acquired the name Santarem.

Eria being a pious child was entrusted to two aunts, both religionists in a nunnery on the banks of the Nabaõ, now adjoining the bridge of Tomar. Britaldo, son of the lord of the land, fell in love with her, and fell sick for pure despair, never having told his love for he knew it to be hopeless. Erea knew by revelation the secret cause of his malady, went to him and reasoned with him in so holy and effectual a strain that Britaldo said he was contented, and only besought that no other man might ever obtain the love which he would cease to desire, for that would drive him to desperate vengeance.

It came to pass that Remigio, the virgin's tutor, yielded to the devil's power and tempted her, but in vain. To revenge his disappointment he gave her the juice of certain herbs, which made her swell and appear pregnant. Every body believed her shame; the report reached Britaldo, and by his orders a knight seized her while she was praying on the shore of the river, stripped her, reproached her for her incontinence, cut her throat, and threw the body into the stream. It was of course supposed that she had either fled to conceal her dishonour, or perhaps destroyed herself. But her uncle Selio, a holy abbot, was informed by revelation of all that had passed and where he should find her body, buried by angels. All this he related to the people when assembled in church, and went with them to see it confirmed. The corpse had been carried into the Zezere and by that into the Tagus, and left at the foot of the rock or hill whereon the town then called Julium Præsidium was

¹ The authority is a Sermon, 2 Dom. Palm., attributed to St. Augustine. It is said that there has scarcely been any heresy which is not contradicted by some part or other of the creed, and many modern heretics *con damna propositione* have held that it was not necessary to salvation to believe any thing more than what was contained therein.—*BERNINA*, 1, 5.

built. Here they found it in a tomb, the work of the angels, redolent of sanctity and in the beauty of beatitude. They would have removed this marvellous tomb to her convent, but no human strength could lift it, they therefore were obliged to content themselves with a lock of her hair, and a relique of the shift, the only garment which the murderer had left her. The Tagus then turned her stream a little, and covered the sepulchre. I take this to be one of those tales which were not designed to be believed by the inventors—a religious romance.

King Dinis and Queen S. Isabel wishing to ascertain this miracle, the river opened and left a path to the tomb, but they could not open it to remove the reliques. He placed a mark upon the spot.—M. LUSFT., 2, 6, 24.

Relics

WERE formerly a *necessary* of religion. By the fifth African or Carthaginian Council no church could be built without them. They were to be in the altar, so fastened that they could not be got at without entirely destroying it; hence it was said in the mass, "Oramus te Domine per merita Sanctorum, quorum reliquias hic sunt," &c., and then the priest kissed the altar. The custom in the time of MORALES was no longer in use.—10, 9, 33.

MORALES accounts well for the relics of the Archangel Michael, which Garihay had pronounced impossible: it was some earth or stone from the cave in Mount Garganus where he had miraculously appeared.—Ibid., 10, 9, 36.

Purgatory.

PURGATORY is close to hell, but the soul is sometimes punished in the grave, and sometimes on the spot where it has sinned. Apparitions have revealed this.—*Las 400 Respuestas*, p. 1, ff. 74.

AND purgatory-fire is the same as hell-fire—by some sort of Rumsford contrivance.—Ibid., p. 2, ff. 69.

HELL, purgatory and the two limbos are all called *infernus*. The limbo of the patriarchs and prophets is a deep abyss, the other is for unbaptized children.—Ibid., p. 2, ff. 70.

THE first saint who had a church dedicated to her honour after the Apostles Peter and Paul was St. Agnes, the second St. Laurence. Constantine according to P. Damasus built one over his grave. There is nothing improbable in his legend: he was archdeacon to P. Sextus II. and had the treasures of the church in charge. In Valerian's persecution the Pope was martyred, and Laurentius tortured to make him discover the money. He had distributed it among the poor, expecting this. On this account his death

was more cruel than that of Sextus. He was broiled, and during the torments said to the Emperor who was present, 'Turn me—for this side is done—and you may begin to eat.' In this nothing is unlikely except that Valerian himself should have looked on. Auto da fé's have been the spectacles of none but Catholic kings.—MORALES, 9, 46, 22.

No saint was more jealous of his honour. P. Pelagius II. wished to adorn his sepulchre, and not knowing in what part of the church it lay, ordered the monk and ministers of the church to dig all over it. Though all who were employed were religious, and though when they saw the body, not one ventured to touch it, every one died within ten days. San Gregory, the immediate successor of Pelagius, relates this. Lib. 3, epist. 30 (is the epistle genuine?). Perhaps they let out an infectious fever, but I believe there would be no other bodies in the church. "When I was a young lad at Salamanca," says MORALES, "a rich Hidalgo who had two horses sent the best to be shod on St. Laurence's day. The blacksmith begged him to use his other beast that day, and not insist that the work should be done on a day so sacred. The Hidalgo insisted, and the horse on his way home was taken ill and died in two hours. I myself saw him at the farriers where they were endeavouring to save him, and heard the blacksmith lamenting that his warning had been given in vain."—Ibid., 30, 1.

The Cross.

ADAM being now ready to die, felt a fear of death, and desired earnestly a branch from the Tree of Life in Paradise. He therefore sent one of his sons thither to fetch one, in hope that he might escape this dreadful reward of sin. The son went, and made his petition to the cherub who guarded the gate, and received from him a bough; but Adam meanwhile had departed, he therefore planted it on his father's grave; it struck root and grew into a great tree, and attracted the whole nature of Adam to its nutriment.

This tree, together with the bones of Adam from beneath it, was preserved in the ark. After the waters had abated Noah divided these relics among his sons. The skull was Shem's share. He buried it in a mountain of Judæa, called from thence Calvary and Golgotha, or the place of a *Skull*, in the singular. The tree was by remarkable providence preserved and made into the cross on which Christ was crucified, and this cross was erected in that very place where Adam's skull was buried. "So that he who perpend the matter well shall find that whole Adam as it were is recollected in and under the cross, and so with an admirable tie, conjoined to the vivifical nature itself: which how pleasant, efficacious and full of consolation let each one consider; for he that deserved death is present in and under the cross, and he that repaired life, yea that is life itself, is affixed to the cross; the

tree concordance of life and death, of a sinless Saviour and sinful man; whereby life is united to death, and Christ to Adam, not without the superinfusion of blood, like celestial dew for better and more fecundity, that so Adam and his posterity eating of the fruit of this transplanted tree might be really transplanted into Christ, and by a certain celestial magnetism and sympathy attracted to heaven, translated to life, and made heirs of happiness."

The second part of the Mymtal Treatise of Tentzelius, being a natural Account of the Tree of Life and of the Tree of Knowledge of Good and Evil, with a Myetical Interpretation of that great Secret, to wit, the Cabalistical Concordance of the Tree of Life and Death, of Christ and Adam.—Trans. by N. TURNER, Φιλομαθής, London, 1657.

WHEN the Queen of Sheba was on her way to Jerusalem, she had to cross certain beams laid by way of bridge, but being illumined by the spirit of prophecy she turned, and saying "she would not put her feet upon that whereon the Saviour of the world was to suffer," she desired Solomon to remove the predestinated timber.—BARROS, 3, 4, 2, from the *Abyssinian Tradition*.

No suffering was ever equal to that of the Redeemer, because as his body was without defect, it was so much the more susceptible, all bodies being more susceptible in proportion as they are more perfect. Even Adam before the fall could not by possibility have endured so much, he being made only of clay. "Y el cuerpo de Christo fue formado de la purissima sangre de la virgin sin manzella." Moreover a redemption was to be effected as much by justice as by love. He bore at that time the pain which all the sins of mankind deserved.—*Las 400 Respuestas*, p. 2, f. 112.

IMMEDIATELY after the resurrection, as soon all the children of men are risen and collected together in expectation of their doom. "Sabemos que de repente se ha de abrir no Ceo huma grande porta, et que a primeira cousa que todos verão sahir por ella, cercada de resplandores bastantes a escurecer o Sol (se ainda ouvera Sol) será a mesma sagrada Cruz, em que o Redemptor do mundo padecoo, reservada so ella do incendio, et reunida de todas as partes de Christandade, onde esteve dividida et adorada."—VIEYRA, *Sermoes*, tom. 2, p. 489. See also *Ibid.*, tom. 7, p. 255.

Baptism.

"THE chrism was to be made of oil and balsam, denoting good inclination and good appearances. The person was to be anointed twice with holy oil before the baptismal act; once on the breast, to expel all evil and sinfulness and

inspire good thoughts; once on the back, to expel slothfulness and strengthen to good works. After baptism twice with chrism, in the shape of a cross, on the head, that he may have understanding to give a reason for his faith; and on the forehead, that he may have courage to confess.—1 *Partida*, tit. 4, ley 14, 15. The chrism was only to be made on Good Friday.—P. 1 tit. 10, ley 13.

At consecrating a church, the walls and altars were to be anointed with chrism.—*Ibid.*, ley 16.

In the seventeenth and last council of Toledo, it was decreed that the baptistery should be shut up and sealed with the episcopal seal all the year till Good Friday, on which day the bishop, in his pontificals, was with great solemnity to open it; in token that Christ by his passion and resurrection had opened the way to heaven for mankind, as on that day the hope was opened of obtaining redemption by this holy sacrament.—MORALES, 12, 62, 3.

See *Collect. Gothica*, for an Athanasian miracle.

Elijah.

"THIS is he, who, though he continue a man, yet waxeth he not old;—this is he that is reserved for a captain of war against Antichrist;—this is he that in the end of the world will turn all men from lying and deceit unto God. Afore his mother was delivered of him, his father saw in a vision the angels saluting him, all in white, wrapping him with flames of fire as it were swathing hands, and nourishing him with fire as if it had been usual food or pap."—DOROTHEUS.

ENOCH and ELIAS are preserved, according to the opinion of grave expositors, to be witnesses of God's judgements (*ser testemunhas de seus juizios*), one in the state of the law of nature, the other in the state of the written law,—to which, I suppose, St. John is to be added for the law of grace.—SEBASTIANESTAS, pt. 1, p. 21.

St. John.

ST. AUGUSTINE (Tract 124, in Johan.) mentions and ridicules a tradition that John ordered his own grave to be made, lay down in it, and went to sleep, still sleeping there, as is manifest by the heaving of the earth over him as he breathes.

DOROTHEUS says, "he living as yet (the Lord would so have it) buried himself."

Holy Water.

"THERE were two reasons for sprinkling the graves, because sometimes the grave is the special purgatory, where soul and body suffer together: but in general, because, while the soul is in purgatory and looking on to redemption, the Devil, knowing how dearly it loves the body

wherein it is to rise again to glory, gets into the grave to insult it,—every wrong offered to the body afflicting the soul. Now if he happens to be there when the grave is sprinkled, he cannot bear holy water, and flies away directly."

This is only an opinion of Fray Luys d'Escobar, but he says he knows no opinion in opposition to it,—and it may hold good till some better reason be assigned.—*Las 400 Respuestas*, p. 1, f. 118.

Excommunication.

ADAM was the first man that was excommunicated; but this was not the first instance of excommunication, for the fallen angels were excommunicated before him.—1 *Partida*, tit. 8.

The Celestial Hierarchy.

THERE were ten orders originally. One fell, and man was created to supply its place.—1 *Partida*, tit. 20.

Fasting.

LENT is the title of the year.—This was following the precept of giving full and overflowing measure.—1 *Partida*, tit. 20, ley 3.

MARINUS, the disciple and biographer of Proclus, calls the sublimer virtues *Cathartic*.—T. TAYLOR.

THE Saturday's fast was originally instituted in commemoration of one enjoined by St. Peter on that day, because he was to encounter S. Magnus on the morrow.—BERNINO. S. AUGUST., epist. 86.—CASS., coll. 3, c. 10, quos citat. Bar. an. 57, n. 24.

Hell.

"It is the fancy of some divines in the Roman Church, and particularly of Cornelius a Lapide (in Apocal.), that the souls of the damned shall be rolled up in bundles like a heap and involved circles of snakes, and in hell shall sink down like a stone into the bottomless pit, falling still downward for ever and ever."—JER. TAYLOR, *Duct. Dub.*, b. 1, c. 2, rule 6.

"He de Fe, que ha dous Infernos; hum inferior et muito mais abaixo; onde estava o rico Avarento,—et outro superior et mais asima, onde estava Abraham et Lazaro. Deste Inferno superior tiron Christo todas as Almas que la estavam: mas do Inferno inferior (ou Christo descesse la presencialmente, ou não) não tiron Alma alguma."—VIEYRA, *Serm.*, t. 4, p. 430.

De Statu Mortuorum.

"It was a common opinion in Tertullian's time, that the souls departed are in outer courts,

expecting the revelation of the day of the Lord; in the time of Pope Leo and Venerable Bede, and after, it was a common opinion that they were taken into the inner courts of heaven."—J. TAYLOR, *D. Dubit.*, b. 1, c. 4, rule 9.

Images.

THE Lady of Loretto precisely answers the description which Tacitus gives of the Venus of Cyprus. Duppa remarked this to me.

Some of the ancient statues were called *Diopesteia*, or such as descended from heaven, because, says Jamblichus, *apud Phot.*, p. 554, the occult art by which they were fabricated by human hands was inconspicuous.—T. TAYLOR, *Note to Julian's Orations*.

Taylor's explanation of the virtue or divinity of these statues is akin to the philosophy of talismans.

Christ.

"Todos os outros homens, quando se gerão et concebem no ventre da may, não são homens, nem ainda meninos; porque so tem a vida vegetativa, ou sensitiva, et ainda não estão informados com a Alma racional; porem o Verbo Encarnado, Christo, desde primeiro instante de sua concepção foy varão perfeito et perfeitissimo, não so com todas as potencias da Alma et do corpo, senão tambem com o uso dellas."—VIEYRA, *Sermoes*, tom. 4, p. 50.

Confession and Absolution.

THE necessity of those in the strict Catholic sense was one of the early corruptions of Christianity. It is insisted upon by Dionysius, Bishop of Alexandria, under Decius. See EUSEBIUS, l. 6, c. 44. *Περί Σαπηνύωφ*.

SOZOMEN traces the growth of the practice. In the beginning of Christianity people accused themselves publicly before the congregation. As zeal abated, shame increased, and that confession which had formerly been made openly in the church, was now made to the priest alone and in privacy. He gives this only as his opinion—*τὸ δὲ ὡς οὐκ ἀπὸ ἀνθρώπων*,—but it is the natural process.—Lib. 7, c. 16.

LADDERS of Christ and of the Virgin, as seen by S. Francesco and Leon.—VIEYRA, *Sermoes*, tom. 6, p. 479.

"He opinion de Doutores piadosa et bem recebida, que em todos os dias consagrados a alguma Festa da Senhora, estam mais franqueadas as portas do Ceo. Mas que este privilegio seja particularmente concedido a mayor Festa de todas, que he a da Assumpçam gloriosa, não tem so a probabilidade de opinion, mas he cousa certa.—Se Deos quando decreta a morte, dera a

escolher o dia, lodo o mundo se guardara para morrer nelle."—*Ibid.*, tom. 4, p. 435.

On a certain day, when the Virgin sate weeping, "præ desiderio videndi Christum," an angel appeared and told her that within three days she should depart and see her son, and placed in her hand a celestial palm-branch, radiant with splendour, which he said was to be borne before her bier. Upon this she requests that all the apostles might be brought together to see her before she died. St. John was at that time preaching at Ephesus. At the ninth hour before noon, an earthquake shook the place, and in the sight of the astonished people he was enveloped in a cloud and rapt away out of the pulpit, they knew not whither. He arrived first of all the Apostles, who from different parts of the world were transported in like manner; and the Virgin gave him the palm-branch, charged him with the care of her funeral; and especially that he would provide against all danger of that outrage which the Jews were likely to offer to her corpse in their hatred for the mother of our Lord. Other believers assembled, and when they were all sitting together, on the third day, a sudden sleep came upon all except the apostles, in whose presence Christ appeared in glory, surrounded with angels. The Virgin prostrated herself and adored him, and after mutual expressions of affection, she laid herself at his feet and died. Christ then commends her soul to the Archangel Michael, directed the Apostle to conceal her body in the earth, and then he ascended. The body remained unchanged in colour or in beauty; it became fragrant not sunken,—a cloud in the shape of a cone descended and remained upon the bier;—angels accompanied it singing the obsequies;—immense numbers collect by the heavenly voice;—Jews who attempt to insult the bier are struck with palsy or blindness, and are miraculously restored upon repentance; and finally the body was interred at Gethsemane, in the spot which her Son had appointed. There the angels remain three days singing beside the grave, and it is doubtful whether they would ever have returned to heaven, if they had not taken the precious body with them. On the third day, Thomas, doubting of the Assumption, moreover came to the grave to see and venerate the body. He found the sepulchre empty, retaining only the fragrance which was left there.—*LIGHTFOOT*, vol. 8, 307–9, from *Melito, S. Metaphrastes, Nicéphor. et alii*.

The Sacrament.

AFTER the end of the world, "se conservará eternamente no mesmo Ceo huma Hostia consagrada."—*VIEYRA*, tom. 7, p. 255.

[*Fragment.*] *St. Ursula and the 11,000 Virgins.*

THE earliest notice of St. Ursula that has been

discovered, is in that veracious historian, *GEOFFREY OF MONMOUTH*.

According to him, when Constantine went from Britain to deliver the Roman world from the tyranny of Maxentius, Octavius Duke of the Wesseans took advantage of his absence, slew the proconsuls which had been left in charge of the government, made himself king, and having once been driven from the kingdom and recovering it by the murder of Trahern, an uncle of the Empress Helena, who had been sent from Rome against him, kept possession of it till the time of Gratian and Valentinian. Then in his old age, wishing to provide for the succession, he convoked his Council, and asked them which of his family they desired to have for their king after his decease, seeing that he had no son, and only one daughter. Some advised him to marry her with some noble Roman, and bestow the kingdom with her, that so they might enjoy a firmer peace. Others were of opinion that his nephew Conan Meriadoc ought to succeed to the throne, and that his daughter, with a competent dowry in money, should be given in marriage to a foreign prince. Caradoc, Duke of Cornwall, differed from both, and advised, as the surest means of securing a permanent peace, that Maximian, the Roman Senator, should be invited over to marry the Princess, and succeed to the throne. Maximian was the son of Leolin, who was also an uncle of the Empress Helena; but by his mother and birth-place he was a Roman, and on both sides of royal blood, therefore having on both sides a right to the crown of Britain.

This advice, as might be expected, was vehemently opposed by Conan Meriadoc; King Octavius came to no decision, and Duke Caradoc persisting in his views sent his son Mauricius to acquaint Maximian with what had passed. Mauricius arrived at Rome in happy hour, when Maximian was offended with the two Emperors for having refused to admit him as a third. The Ambassador represents to him that ample means for acquiring not merely a portion of the empire, but the whole, were now at his disposal. King Octavius being aged and infirm would gladly give him his daughter, and make over to him his kingdom; and with the means in treasure and in men which Britain could supply, he might return to Rome, drive out the Emperors, and win the empire for himself, after the example of his kinsman Constantine. Maximian lent a willing ear, and set out accordingly for Britain. On the way he subdued the cities of the Franks, in which he found great treasure both of silver and gold; he raised men in all parts; set sail with a fair wind, and arrived at Hamo's Port,—since called Southampton.

Mauricius had deceived him, but with no ill intent. He had represented that the King and the Nobles had with one consent invited him; whereas the mission was from Duke Caradoc alone, and the King was so alarmed at what appeared an invasion, that he ordered Conan to raise all the force of the kingdom, and march against the enemy. This he did with such ce-

larity that he came in sight of Hamo's Port while Maximian was still in his tents there. Maximian was not prepared for an opposition which he had had no reason to expect; his troops were far inferior in numbers; his council were of opinion that a battle ought not to be hazarded, and Mauricius proposed a politic way of proceeding, to which they all consented. He took with him twelve gray-haired men, eminent beyond the rest for their quality and wisdom, and bearing olive branches in their right hands; and thus accompanied he went towards the British army. The Britons seeing these venerable men, and that they bore the emblem of peace, saluted them respectfully, and opened a way for them to their commander. Him they saluted in the name of the Emperors and of the Senate, and said that Maximian was sent with an Embassy to the King from Gratian and Valentinian. Why then, said Conan, comes he with an army, rather like an invader than an ambassador? Mauricius replied that the force with which he came was not greater than was suitable for his rank, and necessary for his safety, seeing that by reason of the Roman power, and the actions of his ancestors, he was obnoxious to many kings through whose territories he had to pass. But it was in peace that he came to Britain, and from the time of his landing his behaviour had been peaceful. He had taken nothing by force, and had paid for every thing that his people required. Duke Caradoc was at hand to urge that the Embassy should be received, and Conan being rather overruled than persuaded, unwillingly laid down his arms, and conducted Maximian to London.

Then Duke Caradoc and Mauricius represented to the King that what the more faithful and loyal of his subjects had long desired, was now by the good providence of God brought about. Now when by reason of his great age it was his wish to retire from the fatigues of the government, God had vouchsafed to bring him a person of the imperial family, upon whom he might most fitly bestow his daughter and his crown;—one indeed who had a just claim to the throne, for he was the cousin of Constantine and the nephew of King Coel, whose daughter Helena had possessed by an undeniable hereditary right. To these representations Octavius yielded; Maximian accordingly married the Princess, and ascended the throne. Conan retired in anger into Albania, as Scotland was then called, raised an army there, crossed the Humber, and wasted the provinces on either side. Maximian marched against him, gave him battle, and defeated him, but it was not till after many conflicts, and much loss on both sides, that Conan's resentment was appeased, and a sincere accommodation concluded.

From this time Conan became Maximian's friend. That king, elated by the wealth and strength which he had at his command, fitted out a fleet for the purpose of invading Gaul. He landed upon the coast of Armorica, and there put the Gauls under their leader Inbaltus to flight,

with the loss of fifteen thousand men. That victory rendered the conquest of Armorica certain, after which he doubted not of reducing all Gaul. Calling Conan aside, therefore, he said that amends should now be made him for his disappointed hopes of the British crown. Another Britain should be made of Armorica for his kingdom. The land was fruitful in corn, the rivers abounded with fish, and the forests with game; they would drive out the old inhabitants and people it with Britons. This determination was carried into effect. All the cities and towns were taken with little resistance, and all the males who were found in them were put to the sword. The strong places were made still stronger, and garrisoned with Britons. Thirty thousand troops were brought from Britain to defend this new Britain, and an hundred colonists to repeople it. And while Maximian pursued his conquests in Gaul and Germany, and established himself at Triers, as Emperor, Conan defeated all the attempts of the Gauls and the Aquitans to dispossess him of his new kingdom. But though he had spared the women when he waged a war of extermination against the men, he considered it dangerous to allow of any intermarriages with them. Wives, however, they must have; and Britain could well afford to supply, after so large a draught had been made upon its male population. Conan therefore sent to Dianotus, king of Cornwall, the brother and successor of Duke Caradoc, to ask his daughter in marriage for himself, and a competent number of partners for his fellow soldiers.

Dianotus was the person to whom Maximian had committed the government of Britain during his absence. His only daughter, Ursula, was celebrated for her wonderful beauty; Conan was deeply in love with her, and it cannot be inferred from the narrative of the voracious Geoffrey, that when her father accepted the proposal, any disinclination was expressed or felt by the Princess. The commission was readily executed; eleven thousand virgins, daughters of the nobility, and sixty thousand of the meaner sort were levied for this extraordinary occasion; they assembled in London, and ships were brought thither "from all shores" for their transportation. "In so great a multitude," says the historian, "many were pleased with this order, yet it was displeasing to the greater part, who had more affection for their relations and their native country. Nor perhaps were there wanting some, who, preferring virginity to the married state, would rather have lost their lives in any country than enjoyed the greatest affluence in wedlock." No opposition, however, was made; all were enlisted for matrimony, they embarked, and the fleet fell down the River Thames. Alas! as they were steering towards the coast of Armorica, a storm arose; its violence was such that most of the ships were lost, and those that escaped from the tempest were driven upon strange islands, where they fell into the hands of a cruel army which Gratian had sent into Germany to ravage Maximian's sea coast. The leaders of these

barbarians were Genuius, king of the Huns, and Melga, king of the Piets. It was not however either among Huns or Piets that the remnant of these virgins fell, but among Ambrones, a people of Gallia Narbonensis, so notorious as marauders that their name became a common appellation of reproach. These ruffians, "inflamed with the beauty of the virgins, courted them to their brutish embraces; and being incensed by the refusal which they received, fell upon them, and murdered the greater part without remorse."¹

Geoffrey's British History has been the prolific source of the Round Table Romances. The superstructure of religious fable which has been erected upon it is not less extraordinary. He neither represented the Cornish Princess as a saint, nor her companions as martyrs; but by the ancient and anonymous author whose relation was first printed by Surius, a story which in the main may have been true, though probably erroneous in its date, embellished in some of its circumstances, and greatly exaggerated as to numbers, was made the groundwork of a rich legend.

That legend begins by relating that at a time when the uttermost ends of the earth had been converted to the Christian faith, and not a corner of the ocean was hidden from the light of truth, there was in some part of Britain a king called Deonotus, whose life was answerable to his name. This king took unto himself a wife in the fear of the Lord, and when they were both expecting in full hope the birth of a son and heir, it pleased God to bless them with a daughter, and in that daughter to surpass their wishes.²

The Catholic Directory.

ST. FRUCTUOSO. "Avogado dos Litigantes," for he, having a lawsuit, himself prayed to God to be his friend, and his adversary accordingly died.—M. LUSITANA, 2, 6, 23.

STA. QUITERIA. Against mad dogs, and "angustias de caraçõa."—Ibid., 2, 5, 19.

STO. ENGRACIA. Complaints of the heart and liver, having been tortured in both.—Ibid., 2, 5, 21.

S. MARZAL. Against fire. The city of Burdegala was in flames, and his stick extinguished them.—*Colec. de Poessias Cast.*, tom. 2, p. 336.

ST. MARCULPHO. The king's evil. The kings

¹ Book 3, c. 8-16.

² Warton says that the British or Armorican Chronicle, from which Geoffrey composed his history, "was undoubtedly framed after the legend of St. Ursula, the acts of St. Lucia, and the historical writings of the Venerable Bede had undergone some degree of circulation in the world!" (*History of English Poetry*, vol. 1, Diss. 1, p. 12, 2d edition.) But as Geoffrey never let a story lose any thing by passing through his hands, it may fairly be inferred that he has included every thing which was accredited in his time concerning Ursula and her companions. The probable groundwork of the story may be that some ships with women on board, bound for Armorica to join their countrymen there, were driven to the coast of Flanders or Zealand, and fell into the hands of the barbarians.

of France derived from him their specific power in this disease.—MORALES, 13, 51, 5.

"Besides what the common people are taught to do, as to pray to S. Gall for the health and fecundity of their geese; to S. Weadeline, for their sheep; to S. Anthony, for their hogs; to S. Pelagius, for their oxen; and that several trades have their peculiar saints; and the physicians are patronized by Cosmas and Damian, the painters by S. Luke, the potters by Goarus, the huntsmen by Eustachius, the harlots (for that also is a trade at Rome), by S. Afra and S. Mary Magdalene; they do also rely upon peculiar saints for the cure of several diseases; S. Sebastian and S. Roch have a special privilege to cure the plague, S. Petronilla the fever, S. John, and S. Bennet the abbot, to cure all poison, S. Apollonia the tooth-ache, S. Otilia sore eyes, S. Apollinaris the French Fox (for it seems he hath lately got that employment since the discovery of the West Indies), S. Vincentius hath a special faculty in restoring stolen goods, and S. Liberius, if he please, does infallibly cure the stone, and S. Felicitas, if she be heartily called upon, will give the teeming mother a fine boy. It were strange if nothing but intercession by these saints were intended, that they cannot as well pray for other things as these, or that they have no commission to ask of these any thing else, or not so confidently; and that if they do ask, that S. Otilia shall not as much prevail to help a fever as a cataract, or that if S. Sebastian be called upon to pray for the help of a poor female sinner, who by sad diseases pays the price of her lust, he must go to S. Apollinaris in behalf of his client."—JEREMY TAYLOR. *Diss. from Popery*, p. 116.

The saints seem each like Mr. Bree, Member of the Corporation of Surgeons, to have confined themselves to the cure of one disease.

EVEN stupidity was curable. There was a canon, by name Martin, in the Monastery of St. Isidore, excellently pious, but an incorrigible blockhead. In vain he puzzled himself to learn, till the saint appeared to him in a dream, and made him eat a book. He awoke a learned man, and wrote good Latin. It was certainly a sure way of making him digest knowledge.—MORALES, 12, 22, 21.

[Memoranda.]

THE Council of Trent first instituted the plan of purging and prohibiting books. The Indices Exp. were kept secret. Junius discovered that of Antwerp. The one for Spain and Portugal was found at the taking of Cales.—DOCTOR JAMES. Part 4, of *The Myst. of the Indic. Expur.*, p. 22.

JUNIUS, 1559, saw a friend who was corrector to a press at Leyden, looking over some sheets of St. Ambrose, which Frelkonius was printing. He commended the elegance of the type and edi-

tion, but the corrector told him secretly it was of all editions the worst, and showed him the genuine sheets which had been cancelled by the authority of two Franciscans.—*JURIS in Pref. ante Indicem Exp. Belgicum, a se editum, 1586.*

—BIRCKBECK'S *Protestants' Evidence*, p. 13.

This, BIRCKBECK calls "purging the good old men till you wrung the very blood and life out of them."

"PLACUIT picturas in Ecclesia esse non debere, ne quod colitur aut adoratur in parietibus depingatur."—*Concil. Eliber.*, cap. 36, quoted by BIRCKBECK, p. 81.

THE Benedictines and Dominicans all have the same miracles. The dog-dream is related before the birth of S. Bernard as well as S. Dominick. The under-the-petticoat place in heaven is claimed by both orders. The Virgin Mary suckles S. Fulbus as well as S. Domingo, and S. Bernard also. These are the property of the Predicants, because none but the setters-up-of-a-new-shop would have invented such novelties.

ST. EDMUND, Archbishop of Canterbury, made a vow of chastity, and betrothed himself to the Virgin, putting a ring upon her finger.—*Marian Calendar*. November 16.

"THE primitive Christians were called the crickets of the night, because at any time of it, if any interruption of sleep happened, they ever made it out with ejaculatory prayer."—*Philanax Anglicus. Preface*.

PILGRIMS went to Montserrat in armour, or carrying bars of iron, and with such other manner of penitence, fakir-like.—*Hist. de Montser.*, 30.

The *Partidas* mention this as a mode of penance. 1 p., tit. 4, ley 20, that they shall wear iron round arm or neck.

WHEN an *Adalid* was taken by the Moors, they did not allow him to be ransomed, but the state purchased him of the captor, and he was then put to death.—*Hist. de Montser*, 48.

It seems to have been a common cruelty for robbers to cut out the tongue of their victims.—*Ibid.*, 96, 98.

AND a common practice, to catch men, and make them ransom themselves.—*Ibid.*, 110.

PRIVATE wars were not confined to chiefs. A man who seems to have been of no rank, "uno

que dezian Juan Artes," was set upon by seven men, at the instigation of his enemy, though he had been nine years at truce with him.—*Ibid.*, 111.

"ACHARAO tres mosquetes, e quatro espingardas." They are different then. The mosqueti must be a larger gun, for on the journey they buried two, as being very heavy, very inconvenient, and of little use.—242. *Hist. dos Naufragios*, vol. 2, p. 30.

MOST of the Zamorin's artillery were of metal cast by the Mil. Renegados. Of what then was the rest?—*Castaneda*, 1, c. 70.

In their first intercourse with India, the English were mere pirates. See a shocking tale in HERBERT, p. 334, of their seizing a junk that came to them for protection from a Malabar pirate. They sold the prisoners for slaves in Java, and sixty threw themselves overboard in indignation, "which seemed sport to some there; but not so to me who had compassion."

LEO X. Session 11 of the last Lateran Council, excommunicates all the inventors and forgers of visions and false miracles, a practice so common as to be heavily complained of in the Centum Gravamina of the German princes.—J. TAYLOR. *Liberty of Prophecy*, p. 513.

THE Alcayde of Alcacer saved one from death for the sake of D. Pedro, though often called upon to give him up to public justice, every man being bound to give him a dobra to make up his ransom, which would then have been fifteen hundred dobras.—CC. DO C. D. PEDRO, p. 380

Jesuits.

THEY seem to have aimed at a system of Illuminism, which would have ended in something like the Chinese establishment, an oligarchy of the learned. Men would be happier than they now are, but not progressive.

CARDINAL HENRIQUE founded a university for them at Evora: it became so much the custom to send boys to them for education, that agriculture suffered in consequence. "Vinieron a perderse muchas tierras que fertilmente produxian el sustento de grande parte del Reyno, traydo por esto a neccessidad de pedir pan a sus propios enemigos."—FARIA.

THEY were "quais aquelles, por quem perguntava Isaías, comparando os na pressa, e fervor as nuvens, que vam voando sem outra tençam, nem tino, que o do vento e espirito, que as leva."—LUCENA, vol. 5, p. 21

THEY called P. Simam and F. Xavier apostles when first they came to Portugal, and they continue to call us by that appellation, which is too much, though we rightly esteem the love that bestows it; but our proper name, says LUCENA, is not apostles, but the Religious of the Company of Jesus.—Vol. 1, p. 66.

THEIR success in Paraguay is attributable to the political system connected with the faith they preached. They converts partook immediately of obvious and important advantages, the comforts of peace and civilization.

"THE rebellion of a clergyman against his prince is not treason, because he is not his prince's subject."—EMANUEL SA. *Aphor. verb. Clericus*. "These words were left out in the edition of Paris, not suiting French loyalty, but still remain in the editions of Antwerp and Cologne."—JER. TAYLOR. *Dissuasion from Popery*, p. 149. It is marvellous that all the kings of Christendom did not combine against such a system!

Imago Primi Sæculi Societatis Jesu. Antverpia, ex off. Plantiniana. Anno Societatis Seculari, 1640.

THE state of the Company in their secular year justifies their emblem—the sun shining upon the globe of earth, and the motto Psalm 18. "Non est qui se abscondat a calore ejus."—P. 43.

175. Paupertas sapiens. A ship in danger, and the sailors heaving their treasure overboard.

176. Paupertas expedita. Elijah dropping his cloak as the fire-chariot carries him away. Liber ab exuviis.

179. A truer emblem. Paupertas omni curâ soluta. A bird in a cage. Aliunde pascitur.

324. Societas ad Missiones expedita. Mittet fulgura et ibunt, et revertentia dicent, adsumus. Job 38.

383. Sparserat hæc Coimbricæ in vulgus, iis qui se apud Patres Societatis exercerent, spectra nescio quæ et visa objici. Calumnix fidem adstruebat, quam detrahente debuerat, ut repentina ita ingens et crebra morum mutatio. Denique adeo invaluit hæc fabula, ut Cardinalis Henricus fidei Quæstor de re totâ cognoscendum censuerit. Hoc dum ejus imperio dissimulanter facit Jacobus de Murcia Academiæ Rector, Fratresque nostros de objectis visis legitimè interrogat, unus aperte fatetur se visa vidisse, et quidem feralia atque horrenda. Et quænam illa? inquit Rector, simulque Scribam admonet ut quæ narrarentur exciperet. Ille vere, Memetipsum, inquit, vidi, quem nunquam ante satis perspexeram, monstrum sane tetrum, quo turpius mihi quæ magis timendum nunquam vidi. Hoc responsum ab ipsâ veritate facietè petitum, calumniam potentius discussit, quam fortasse potuisset studiosa defensio, et compendio quodam rudem exercitiorum imaginem ac laudem amplectens, calumniam suo veluti telo confecit.

II.—S

Some of the Emblems are in a Flemish taste. 478. Catechista docet pueros orare ante refecti-onem. 'Tis a Cupid making his cur dog beg for his food. Non capit ante cibum. 569. Societati optandæ res adversæ. Cupid flying a kite. Prestant adversa secundis—best in a high wind. 570. Societas adversis oppressa virtutem exserit, a fellow playing the bagpipes, Pressus dulces sonat.

715. Ignatii crebra et per multos dies continuata jejunia. The Bird of Paradise. Exiguo vivit quia proxima cœlo.

"Ut reparet vires, prædam Jovis armiger unguis Diripit, et tepido rostra cruore notat.

I licet, et tuus est quaquâ patet arduus æther, Ætheris in campis pascere, tuta via est.

Ecce recens sudat madidis Auroræ capillis, Et favet et pennas evocat aura tuas.

I procul, et tenuem magis ac magis aera carpe; I, matutinas combe delicias.

Exiguum stillæ satis est, et simplicis auræ, Stilla sitim tollet, tollet et aura famem.

Dum loquor illa solum fugiens Jove pascetur udo,

Sed tamen arguto quod capit ore, parum est. Non tibi Loliolidæ tenuis se conferat ales

Dum nihil in terris, quo satieris, habes. Septimus Eois jam sol caput exserit undis,

Cum tibi non ullus venit in ora cibus. Scilicet æthereo pendes sublimis olympo,

Et Superum latices ambrosiamque bibis. Vivitur exiguo, quoties mens proxima cœlo est,

Quid petat e terræ pulvere plena Deo?"

722. B. Fran. Borgia stemma suum virtute nobilitat. A good emblem. A long line of cyphers, to which Cupid has prefixed the S. O nihil! at numeros sic facit innumeros.

Vida del S. Fr. de Borja. Por el Eminentiss. y Reverendiss. P. D. Alvaro Cien Fuegos. Cardinal de la Santa Iglesia de Roma. Arçobispo de Monreal, &c.

50. WHEN the Empress Isabel, D. Manoel's daughter, was in labour of Philip II. she was told to groan, for it would relieve her. She answered, in Portuguese, "Morrer sim, queyxa me nãõ."

At her death she requested that her body might not be embalmed, nor handled by any person except the Marquesa de Lombay. The Marquis was charged to attend the funeral from Toledo to Granada. It was in hot May, and the body, in obedience to her will, had only been externally anointed. He never left the coffin, praying beside it at night in the churches, or sleeping on the church floor. At Granada, when he gave up his charge, he deposed that what he delivered was the corpse of the Empress, and as a part of this formality, the coffin was opened, and he lifted up the face-cloth. The face was half consumed by worms, and excessively putrid. She had been of exceeding beauty, and the horror of this spectacle permanently affected Borja.

This happened in the Puerta de Elvira, at his entrance, and was painted afterward over the gate.—P. 232.

69. From Barcelona he made it his employment to hunt out banditti. This was called cruelty. He said he found no such diversion in any other chase. "Porque le parecia salir acompañado de la Justicia de aquel Rey supremo, a quien disponia y ordenava esta Caza, como Montero Mayor suyo." God's chief huntman! or the hangman's whipper-in! but he always prayed four hours for the soul of every malefactor whom he condemned, and ordered thirty masses to the same account.

115. He was praying for his wife in her sickness, and the Christ of his crucifix said to him these very identical words: "Si tu quierres que te dexa a la Duquesa mas tiempo en esta vida, yo lo dexo en tu mano, pero te aviso, que a ti no te conviene esto." Borja resigned himself, and she died.

169. Every thing was done to magnify the importance of such. The door of his palace, through which he passed when he forsook it, was blocked up, p. 139. And when he performed his first mass, the Pope proclaimed a plenary jubilee for all who should hear it. When Francisco el Pecador went begging in his own country, p. 171, with a wallet round his neck, the houses were all deserted for the sight, and the women gave him alms upon their knees, and kissed the mark of his footsteps.

201. He it was who influenced Cardinal Henrique to found the College at Evora. He used to say that his *desengaño* was but the echo of that which dwelt in the breast of Borja.

270. After the death of Joam III. some disciplines were found in his cabinet stained with blood. His royal breast may be called the common country, and the cradle of the company.

374. At Evora Monte one of his companions exhorted the master of the Estalagem to pray daily for the life of Sebastian, whose life was of so much consequence to the crown, that if he died it would pass to the King of Castile, the man raised a mob, and was about to stone P. Bustamante for the supposition.

Historia Jesuitici Ordinis a M. Elia Hasenmullero. Francofurti, 1691.

11. THE first companions, he says, when at Paris, "peculiares sibi vivendi regulas, quas constitutiones vocant, conscribunt, vel potius jam ante a Caraffa Cardinale conscriptas, sibi applicant."

30. In Germany it was their business to obtain pupils, and cajole them to enter the order; this from a German is believable.

32. The words of the Italian rule imply a theocratic superstition. "Riconoscendo il Superiore, qualunque egli sia, in logho di Christo nostro signore."

39. The Assistentes receive all letters of business.

41. Quaintly saith Elias Hasenmuller, "Bea-

tus vir, qui non abiit in consilio Generalis Jesuitici; et in via Assistentium ejus excecatorum non stetit, et in cathedra pestilentium Professum non sedit."

44. It was their policy to depute power in Germany to Italians or Spaniards, if there was a German rector or visitor, &c., appointed, a Spaniard was placed to watch him, "ne quid præter morem Hispanicum agat."

59. The temporal coadjutors—the helots of the order were kept in ignorance. "Nessuno de queglio si receveno per gli officii particolari di casa, imperi ne legere, ne scrivere, o s'alcuna cosa sapesse, non imperi pui lettere, ne altri gl'insegnì, senza licenza del proposito Generale, ma bastera loro in santa simplicita et humilta servire a Christo nostro signore."

64. Many of these temporal brothers found the work so hard that they ran away—their taylor, sheenmakers, &c., he says. "Ne tamen nomine Temporalium offendantur dicunt, illos non maiores esse merito quam reliquos; si eodem spiritu res mundanas, quo illi Spirituales tractent. Quia non sibi ipsis, nec hominibus, sed sociis Christi Jesu, imo ipsi Jesu inserviant."

73. In the Colleges were spiritual præfects to watch the noviciates if they inclined toward the world.

112. Trifling faults were ridiculously punished, if one of the order had been detected in talking foolishly, he was to repeat his folly before the whole at dinner. He who broke a dish was to carry the pieces round the dinner table—then beg for a new one. He who had throwa good food to the cat or dog, was to eat with them under the table.

208. Obedience. At Landsperg the rector, like Francisco, ordered a novice to plant *rapas* root upward; the boy did otherwise, and for penance was made say at meal time "Non quæ Natura vel mea ratio jubent, sed Superioris mandata exequenda sunt."

At Rome, one of the fathers walking with a novice, said to him, "roll in that dung and then go home." The rector, seeing him return in so beastly plight, asked what had happened? and hearing, said, "Go to the taylor and receive a new suit for your obedience."

But the oddest story is to come. At Verona a sick brother was ordered to eat ginger, and apply an ointment to his abdomen. The master suspected that his illness was feigned to obtain better food; it was to me you vowed obedience, said he, not to your physician, you will therefore rub yourself with the ginger, and eat the ointment. The sick man obeyed, and his obedience was reported to the rector, who ordered him thenceforth veal and oysters for his food.

587. What of truth can be extracted from this calumny? "Ignatium Loyolam, primum Societatis auctorem, ipsius vitæ auctor, placide defunctum soribit. Sed Turrianus, Jesuita mihi notissimus sæpe dixit, illum in cœna, prandio, missa, in recreationibus etiam ita a demonibus exagitatum, ut in magnâ copiâ frigidissimum mortis sudorem fuderit. Bobadilla dixit, illum

scipius conquestum, se nunquam et nullibi a demonibus tutum esse posse. Octavianus Jesuita, Romæ minister seu novitorum oeconomicus, retulit mihi, dicens, Sanctus erat noster pater Ignatius, sed circa agomena ita tremebat, quasi febris esset corruptus, et suspirans dixit, multa bona centuli in Ecclesiam Romanam, multas nostrorum provincias, multa collegia, domus, residentias et opes nostræ Societatis vidi; sed hæc omnia me deserunt, et quo me vertam ignoro. Turrianus dixit, ipsius comitem assiduam, usque ad missæ aram, fuisse dæmonem. Tandem vero cum tremore ipsum obisse, mortuumque nigerimo vultu conspectum esse, idem affirmavit. Cum anno 1554 ipsius corpus ad templum, ab Alexandro Farnesio extractum, transferre vellet, testibus omnibus Jesuitarum Professis, ipsius cadaveris ossa non sunt inventa; flagentibus ipsis, ea esse per angelos forsan translata. Quod ego non negarim, si angelos malos intelligam."

588. The speech of Turrianus, a Jesuit, to Hasenmuller is remarkable. "Utinam, inquit, Augustanarum Confessionem, contra quam scripsi, et libros Antonii Sadaelis Lutherani, mei antagoniste, nunquam legissem: illi me ita dubium fecerunt (quod tamen tibi amico meo sub rosâ dictum velim) ut neque prorsus Lutheranis assensum præbere, neque omnino a nostris discere possum. Sed quid faciam? non est qui me juvet. Cumque eum ex verbo Dei consolarer, ait, 'Vera sunt quæ dicis: sed ego senex hinc exire non possum.' Sic miser ille in dubitationibus periit."

S. Francisco Xavier.

"FRANCISCO," said IGNATIUS, who was then on a sick bed, "Robadilla is too ill to go to India, and the Portuguese ambassador is in haste and cannot wait, the province must be yours." Xavier replied, "Lo I am ready," he mended his garment, and took leave of his brethren, and departed the following day.—RIBADENEIRA, p. 121.

LAINEZ affirmed that Xavier had a prophetic presage of his destination, that when they were travelling together in Italy, Xavier would often wake and exclaim,—"Quam sum Deus bone defatigatus. I dreamt, brother, that India and Ethiopia were placed upon my shoulders, and that I supported them, but the weight almost crushed—itaque fessus valde sum."—*Ibid.*, 121.

LUCENA says "It was an Indian as black as an Ethiopian." Laynez is the authority, and he is the true founder of the Jesuits.

"No bishop, no king. A trim paradox, and that ye may know where they have been a begging for it, I will fetch you the twin-brother to it out of the Jesuits' cell. They feeling the ax of God's reformation hewing at the old and hollow trunk of Papacy, and finding the Spaniard their surest friend and safest refuge, to sooth him

up in his dream of a fifth monarchy, and withal to uphold the decrepit Papalty, have invented this super-political aphorism, as one terms it, One pope and One king."—MILTON. *Of Reformation in England*, p. 17.

Jesuits—Persecuted.

VASCO. (Vida de Alm. dedication) speaks of the zeal of Salvador Correa de Sa Alcarde, Governor of St. Sebastian's, in their defence, "naquelles fatais motins do Rio di Janeiro," when the people "arremeteo as ultimas violencias" against them. The governor rewarded the messenger who brought him the first news of the outrages of St. Paulo.

S. Francisco.

CHRIST was the corner stone of the temple—Francisco the stone with the arms of God over the gate way.—D. BARTOLOME CAYRASCOS DE FIGUEROA. *Templo Militanti*, 4 parte, p. 9.

THAT throne which Lucifer lost for his pride—Francisco gained for his humility.—11.

NUNCA le hambre cometo adulterio.—10.

Of humility—the characteristic quality—the nose in the face of his virtues, as old Fuller would have called it—the doctor has some odd things—

"Esta virtud para ganar el cielo
Mas que virginidad es necesaria.

* * * * *

No solo no aprovechan las virtudes
Sin Humaldad, mas causan grandes males.

* * * * *

Le Humildad que es perfecta propriamente
Consiste en quatro cosas, la primera
Es asi despreciarse; la segunda
No despreciar a nadie; la tercera
Es despreciar el mundo y sus enredos,
Y despreciar desprecios es del quarta."

PERFECT humility, says he, is that of a man, who not only thinks himself the greatest sinner in the world, but the cause of all the sins that are committed in the world. 17.

THE Gebir poet understood it better.

"A tattered cloak that pride wears when deformed."

SAITH Owen the quaint,

"Sum, fateor, doleoque, Minorum ex ordine
fratrum;
Frater, opes patrias et bona, major, habet"

"Fuit quoque dulcissimi nominis Jesu tanta perfusus dulcedine, ut cum nominare illud con-

tingeret, labia (præ amoris dulcedine) lingere videretur."—*PET. RODULF. TOSSIANENSIS*, p. 4.

GUELHERME ANGLICO, who was elected in the room of Joaõ Capella the Judas, worked so many miracles after his death that to keep peace in the convent Fr. Elias, the general of the order, was obliged to beg he would work no more—it brought such a rabble there. Dead as well as alive he was obedient, 189. A like story of Fr. and Pedro Cataneo. *Correjo*, vol. 1, p. 356.

FR. PACIFICO his biographer was a poet, and a liar. The first time he heard him preach he saw his swords that with his words wounded the hearts of the hearers. Did he pass off his metaphor as a miracle? he used to see a cross of rainbow colours upon his master—no one else saw it—but the sight was vouchsafed him for his great piety. He it was who was rapt up to heaven and saw Lucifer's chair vacant, and was told that it was to be filled by Francisco. 197.

On a wide plain three women met him, poor, and exactly alike in stature, age, and face, "Bene veniat (iniquant) domina Paupertas,"—then disappeared. They are supposed to have been an angelic pageant of chastity, poverty, and obedience.—*RODULPH*, 26.

Second Rule.

MOUNT Raynero was the scene. There appeared a cloud of light above the saint, and in the midst was Christ, who declared that he was the Instructor. Was this collusion? or had Francisco so entangled the Elianists that they durst not cry out against imposture?

IN 1282 an especial revelation was made to ascertain the exact minute wherein the greatest of miracles was wrought. It was upon that authority, the 14th of September, the day of the exaltation of the crown, two hours after midnight, and before the dawn.

"No hay porque—
pensar
Que mientras durare el mar
Los peces han de ser pocos,
Ne en tierra podra faltar
Copia de necios y locos."

CASTELLEJO, tom. 2, p. 181.

MEETING of the two worthies.—1, 2, 3. *Misc. of St. Franc.*

THE petticoat story claimed by the Cistercians. "Non nostrum est tantas componere lites." If the Dominicans have committed a trespass upon the premises of B. the aggrieved

party must bring a suit of ejectment. But though we know that justice came from heaven and returned, we have not the least reason for suspecting that law did the same. The question, however, we may fairly say comes under the cognizance of the courts below.

The Inquisition founded to accelerate the effect of his sermons,—as I remember to have seen in a pamphlet upon the Harrowgate waters a pint recommended as an aperient, with two ounces of Glauber's salts to assist their operation.

I believe the Franciscans designed to follow the example of the Moslem and supersede Jesus Christ.

The lies invented for, and the infamous tricks practised by, their founder, led to this, he had proclaimed himself the living pattern and parallel of the Redeeming God. If their systems at all differed, the one must therefore yield.

The Franciscans at one time attempted to leave off the vulgar era, and actually dated from the infliction of the Five Wounds.

But the eternal gospel is the main proof, and this with the prophecies of Jacquin and S. Brigida must be examined.

The Dominicans were the apes of the Franciscans; the one could not contradict the other—it was therefore who could invent the greatest miracles, and so we have two kings of Brentford in the calendar, embracing one another in their pictures, while their followers hate each other in their hearts.

Sins mental and venial. So far the Catholics are right as they admit a distinction, the folly is to attempt to lay down the line.

THE monastics all favoured by the Pope as lessening the power of the bishops, a sort of commons that protected the sovereign against the aristocracy. They may also be regarded as a standing army, whereas the regular clergy were a militia, who had a patriotic feeling towards their country.

St. Domingo.

DOMINGO DE GUZMAN was born at Caleruega in the year 1170. He was of noble family, and professed as a regular canon of St. Augustine's. The invention of the rosary had given him a fame among the Catholics, when the Pope sent him to preach at Tolosa; there he remained ten years, and there formed the plan of the Inquisition. It was speedily adopted, and the founder was nominated Inquisitor General. A crusade was preached against the Albigenes, and Domingo accompanied the army. "Now," says his biographer, "he made out the list of the heretics, writing down their names and employments and age and sex and qualities; now he prepared the dungeons and made ready the tortures; now he became an Argus . . . all eyes for the faith." I will not

particularize these horrors. Suffice it to say, that in one day fourscore persons were beheaded, and four hundred burnt alive, by this man's order and in his sight.

When this worthy friend of Simon de Montford had thus increased his fame, he determined to complete it by founding a new Order. With this intent he repaired to Rome, during the sittings of the Lateran Council. The Pope advised him to follow the good old examples in his rule; he accordingly chose that of St. Augustine, according to the Order of the Præmonstratenses. His first convent was built at Tolosa; his friars were allowed only room for a mat to sleep on, and a small table for the convenience of study; the cell of the bee being small.¹ Some of these cells, which were nine feet long and seven and a half wide, he condemned as being palaces. Like wards in an infirmary, they were to have no doors, that the Superior might at all times see what was going on. As yet they had no particular habit, wearing that of the regular canons, till the Virgin fancied a uniform, showed Reginald the pattern in a dream, and made him enter the order that he might wear it.

Till this time there had been no clausure imposed upon the nuns. They dwelt in what were called Beatorios, subject to no confinement; this was now thought a scandal, and the Pope appointed Domingo to hive the wild bees. Some resistance was made by those with whom he began; it was in vain, and to this saint the rigour of the nunneries, the secret abominations which have been practised, and the unuttered and unutterable miseries which have been endured in those dreadful prison-houses are to be immediately ascribed.

His next invention was the Militia of Christ. Each member swore that he would, when summoned, take up arms to defend the rights of the Church, and sacrifice his property and life in the cause. Married men were to have the consent of their wives, who were prohibited from contracting a second marriage; the husband was to swear that his wife should never detain him from this holy warfare, lest he should suffer like the bidden guest, who refused the King's invitation, because he had married a wife, and could not come. After some years, when the triumph of the Popes was complete, this was changed into the order of Dominican Penitents, and the Familiars of the Inquisition have since grown out of it.² His last measure was to convert his order into a Mendicant Society, in imitation of Francis.

Domingo is the only Saint in whom no solitary speck of goodness can be discovered. To impose privations and pain seems to have been the pleasure of his unnatural heart, and cruelty was in him an appetite and a passion. No other human being has ever been the occasion of so much human misery. The desolations committed by Attila or Timur shrink into insignificance when compared with the achievements of the Inquisition.

The few traits of character which can be gleaned from the lying volumes of his biographers are all of the darkest colours. He never looked a woman in the face, or spoke to one; on his preaching expeditions he usually slept in the churches or upon a grave; he wore an iron chain round his body, and his fastings and flagellations were excessive.

But if his disciples have preserved few personal facts concerning their master, they have made ample amends in the catalogue of his miracles, for Domingo is the Orlando Furioso of Saints Errant, the Hercules Furens of the Romish Demigods.

The dream of his mother is well known, that she whelped a dog, holding a burning torch in his mouth, wherewith he fired the world. Earthquakes and meteors announced his nativity to earth and air, and two or three suns and moons extraordinary were hung out for an illumination in heaven. The Virgin Mary received him in her arms as he sprang to birth. When a sucking babe he regularly observed fast-days, and would get out of bed and lie upon the ground for mortification.

Nine women, whom his preaching had reclaimed from heresy, came into the church to him to recant and be absolved. As he was praying before them, a cat appeared at their feet, as big as a mastiff, black, fiery of eye, with a short and indecent tail, and a long tongue, black and bloody, lolling and licking the dust. This monster jumped about, and stunk at every motion, at last ran up the bell rope and vanished. He fed multitudes miraculously, and performed the miracle of Cana with great success. Once, when he fell in with a troop of foreign pilgrims, the Babel curse was suspended for him, and all were enabled to speak one language. Travelling with a single companion, he entered a monastery in a lonely place, to pass the night. He awoke at matins, and hearing yells and lamentations instead of prayers, went out and discovered that he was among a brotherhood of devils. Domingo punished them upon the spot with a cruel sermon, and then returned to rest. At morning the convent had disappeared, and he and his comrade found themselves in a wilderness.

Domingo had once an obstinate battle with the flesh. The quarrel took place in a wood, and he found it necessary to call in help. He stripped himself, lay down, and commanded the ants and the wasps to come to his assistance. Even against these auxiliaries, the flesh warmly maintained the contest for three hours before the saint could win the victory. He used to be red hot with divine love; sometimes blazing like a sun, sometimes glowing like a furnace; at times it blanched his garments and imbued them with white glory, like Christ in his transfiguration; once it sprouted out in six wings, like a seraph; and once the fervour of piety made him sweat blood.

These are a sample of the miscellaneous miracles of St. Domingo. There remain two distinct and important classes to be noticed; those relat-

¹ Luis de Sousa.

² Luis de Sousa.

ing to the Rosary, which are the original stock in trade of the order; and those which refer to the Virgin Mary, having been invented to play off against the Franciscans.

When the Rosary was borrowed by Domingo from the Moslem, who had themselves learnt it from the Hindoos, the Romish Church had established an opinion that prayer was a thing of actual, not of relative value; that it was a coin current in heaven, and paid into the treasury of heaven, a due account being there kept, and due credit given to every soul for all which he has himself placed there, or which has been received for his use, for the stock was transferable by gift or purchase. The Rosary was an admirable device upon this principle, as it abridged the arithmetic. It had also its peculiar earthly advantages; if the Ave Maria were repeated successively one hundred and fifty times, the words would necessarily become mere sounds, unconnected with thought, confused and confusing, but by this invention, when ten beads have been dropt, the larger one comes opportunely in to jog the memory; sufficient attention is thus excited to satisfy the conscience of the devotee, and yet no effort, no feeling, no fervour are required; the heart may be asleep, the understanding may go wander; only the lips and the fingers are needed for this act of most acceptable and most efficient devotion. Nor can the beauty of this religious utensil, or tool, have been without its effect; nothing can be conceived more beautiful than the bead string with its appendant cross or crucifix, around the neck of the young, or in the trembling hands of the aged.

* * * * *

When Domingo was on his first preaching expedition, he and his companion Bernardo fell into the hands of certain Moorish rovers, who immediately carried them to sea. A storm arose, a leak was sprung, and the water gushed in so fast, and in such quantities, that the sailors were obliged to swim in the ship. Domingo exhorted them to pray to the Virgin, who could save; but at this they only blasphemed, and the danger grew worse and worse till the dawn of the Annunciation. Then Mary the great goddess appeared to him, and bade him in her name offer the misbelievers their choice, either to be drowned and damned, or to recite her Rosary and form a fraternity in its honour and for its use. If they accepted these terms, Domingo had only to make a cross in the air, and the winds and the sea should be still. The Moors joyfully accepted their proffered safety, and no sooner had they begun the beads, than the devil was heard exclaiming, "O that Domingo, he kills us with the Rosary—he scourges us—he chains us—he releases our captives with that bead-string." The ship was driven to the coast of Britain, and there they found all the goods that had been thrown overboard to lighten her, lying safe upon the strand. The Moors were baptized, and became the founders of the brotherhood of the Rosary.

* * * * *

After an interview with the Virgin, as Do-

mingo entered Toulouse, the bells all rang to welcome him without human hands, but the heretics neither heeded the miracle nor his earnest exhortation that they should use the Rosary. In consequence of their obstinacy a dreadful tempest began, of wind and of thunder and of lightning, that made the whole firmament a blaze, and the very earth shook, and the howling of affrighted animals was mingled with the shrieks and groans of the terrified multitude. "Citizens of Toulouse," said he, "it is the voice of the right hand of God! I see before me one hundred and fifty angels, sent by Christ and his mother to punish you." There was an image of Our Lady in the Church, who raised her arm into a threatening attitude as he spoke. "Take notice," he continued, "while you persist in your wickedness, yea, till you supplicate her by reciting her Rosary, that arm will not be withdrawn." The devils meantime were yelling for the torment which this inflicted upon them; the congregation praying and disciplining themselves and dropping their beads, till the storm at length abated; the Saint gave the word, and down went the arm of the puppet.

A more prodigious miracle to the same purpose was transacted in the city. There dwelt there a heretic so active and mischievous, that at Domingo's prayer the Virgin sent into him a whole army of devils, whereby he was grievously tormented. In this plight he was brought before Domingo, who in the name of the Trinity, the Virgin and the Rosary, asked the evil spirits how many they were, and why they had taken possession of that miserable sinner. For his irreverence to the Virgin and his incredulity in the Rosary, they answered; and that they were just fifteen thousand in number to a devil, because of the fifteen decades of the beads. Was what he preached of the Rosary then true? At that they roared and yelled and cursed its tremendous powers. Whom did the Devil hate most? whom but Domingo himself! He then strung his own string round the demoniac's neck, and demanded of the spirit what saint in heaven they dreaded most, and to whom ought the chief revenue to be paid? To this, after screams of hideous agony, they requested that they might be permitted to answer him in private. No, he would have a public answer. With that they struggled till fire issued from eyes, nostrils, and mouth of the poor devil-hive, and Domingo in compassion prayed to the Virgin and adjured her by the Rosary to have pity upon him. Heaven opened, she came down, surrounded by angels, and with a golden rod smote the possessed, and bade the fiends answer. They exclaimed, Alas, our enemy and our confusion, why dost thou come to torment us? By thee we are compelled to publish the fear that confounds us. Hear, O ye Christians, that Mary the Mother of God is powerful to deliver her servants from hell, &c.—1, 2, 3.

It is painful to dwell upon the horrible blasphemies which follow. If we recollect that they have proceeded from Dominicans, from the im-

mediate agents of the Inquisition, the depravity and consummate wickedness of their invention is as prodigious as it is shocking.

They say that the Virgin appeared to Domingo in a cave near Toulouse; that she called him her son and her husband; that she took him in her arms and bared her breast to him, that he might drink their nectar! She told him that was she a mortal she could not live without him, so excessive was her love; even now, she should die for him, did not Almighty God himself support her as he had done at the crucifixion. At another visit she espoused him and the saint. Christ came down from heaven to witness the espousals. It is impossible to transcribe these atrocious lies without shuddering at the wickedness of those who devised them. Blessed be the day of Martin Luther's birth—it should be a festival almost as sacred as the Nativity! * * *

[Notes.] *Domingo.*

Was the Rosary stolen from the Mohammedans?

The Inquisition. Christ, say these dogs, was the first Inquisitor—every tree that beareth not good fruit, &c. Then came the Apostles, then the Bishops—the Adam they, from whose side this rib was taken out for an helpmate.—FRAN. DE POSADAS, 101, 102.

Never was commodity advertised so well as the Rosaries!

THE enmity between the Franciscans and Dominicans is well known. A friar of each order came at the same time to a brook side, which it was necessary to ford, and the Dominican requested the Franciscan to carry him across, as he was barefooted, and the Dominican must else undress; the Franciscan took him on his shoulders and carried him to the middle—then suddenly stooped, and asked if he had any money with him? Only two reales, replied the Dominican. Excuse me then, father, said the Franciscan, you know my vow, I cannot carry money—and in he dropt him.—FLORESTA ESPANOLA, p. 42.

THE Gentooes have the Rosary.—HASTING'S *Letter Pref. to B. Geeta*. Quarles was right in saying,

"God takes his goods by weight and not by measure."

Albigenses.

THEY dealt with the devil.—*Life of Domingo*, p. 60. Walked on the water; affected sanctity; denied hell and purgatory; believed transmigration; two principles—God, who created soul, the devil, who made the bodies. Rejected the Scriptures, and the confession of sins, and baptism, and marriage.

The Waldenses denied that any miracles had been wrought since those of the Scriptures "They will have us believe that either they have quite perished, or else have been wrought in hugger mugger and in great secret."—M. ROBERT CHAMBERS, Priest, *Dedication to a Trans. of Miracles of the Virgin at Mont-Aigu*. Antwerp, 1606.

What passed between the Devil and Domingo.

"ONE night the Saint found old Nicholas in the dormitory, reading a written paper by lamp light with great glee. The following dialogue took place. *Domingo*. Beast, what are you doing? *Nicholas*. I am doing my business, or labouring in my vocation, in which I always gain. *Dom*. Cursed be thy gain! What can you gain in the dormitory? Are not the religious asleep? Is there a will in sleep that can aid thy malice? *Nich*. I gain much. I always disturb them by all manner of means; some I keep awake, that they may lie abed and sleep when it is choir time, or go there so sleepy as to yawn over the service, and then, if they let me, I do worse then. *Dom*. What mischief dost thou do in the church? *Nich*. More than in the dormitory: I make them go late and against their inclination, and with a wish the job was over. *Dom*. And in the refectory? *Nich*. Oh, there are few whom I do not get at there; some I make eat too little, so that they weaken themselves till they are unable to do their duty; others too much. *Dom*. And what in the room where conversation is allowed? *Nich*. Oh, that is my own room; there I make them talk about the news, and joke, and laugh, and grumble. *Dom*. And in the chapter-house (where confession is made and penance done)? *Nich*. That is my hell; there all that I do is undone! Half an hour loses me the labour of years. And so Nicholas disappeared."—235.

"HE was writing at night, and Scratch came like a great monkey to tease him. Domingo, coolly called him to hold the candle, and let it burn down to the snuff, to the great annoyance of the paw that held it."—240. One of the few good points in SAUTEL'S *Annus Sacer* is on this circumstance.

"Dum tulit ardentem Phlegetonius histrio cernam

Tunc cœtè aut nunquam, Lucifer ille fuit."

Vol. 2, p. 50.

APOLLYON teased him in the shape of a flea, skipping upon his book. The Saint fixed him as a mark where he left off, and used him so through the volume.

¹ So Kreesha in the B. Geeta. The Divine discipline is not to be attained by him who eateth more than enough, or less than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all.—61.

ORIENTALIANA;

OR, EASTERN AND MAHOMMEDAN COLLECTIONS.

[Hindoo Notion of Vicarious Atonement.]

THE Hindoos hold that "a child may obviate the evil consequences of his parents' sins by practising virtue expressly on their account."—KINDERSLEY'S *Specimens*, p. 70.

[Arafat, Kufa, and Mecca.]

"ADAM and Eve met for the first time on Mount Aarafat near Mecca, so called because Adam, beholding her first from this mountain, cried out, *Aarafat*—I know her! There they built the first house, and the second they built at Kufa. There they dwelt seventy years, and Eve was delivered there of Seth, Cain and Abel. Then the Lord sent to Adam a praying-house, or chapel, of white pearl excavated, called Beiti Maamor, which was let down from heaven upon the spot where the Caaba now stands, and Adam changed his abode, on the Lord's command, to Mecca. So the house on Mount Aarafat was the first abode of Adam, Kufa the second, and Mecca the third."—EVLIA, vol. 4.

[Occupations of Scripture Characters.]

"God having created man in Paradise, from whence he was seduced by the insinuations of Satan, Adam was taught, by Gabriel's mediation, to sow corn in the earth during his lifetime, and all the prophets received a similar art for keeping up this life. Adam was, as we are told, a husbandman; Seth, a weaver; Edris (Enoch), a tailor; Noah, a joiner; Houd, a merchant; Saleh, a camel-driver; Abraham, a dairyman at Haleb, and afterwards when he built the Caaba, a mason; Ishmael, a hunter; Isaac, before he grew blind, a shepherd; Jacob, a speculative man; Joseph, in the prison, a watchmaker, and then a King; Job, a patient beggar; Shoaib (Jethro), a devotee; Moses, a shepherd; Aaron, a Vizir; Zilkafel, a baker; Djerdjish (George), a Sheikh; Lot, a chronographer; Kaffauh, a gardener; Azeer (Esdras), an ass-driver; Samuel, the companion of the 72 translators, an interpreter; Elias, a weaver; David, an armourer; Solomon, a basket-maker of the leaves of palm trees; Zacharias, a hermit; John, a Sheikh; Jeremiah, a surgeon; Daniel, a fortune-teller by the art *Reml*; Lokman, a philosopher; Jonah, a fisherman; Jesus, a traveller; and six hundred years after him, Mahommed, the last of the prophets, a mer-

chant and soldier in God's ways, who according to the text, *Militate in the ways of God*, witnessed himself twenty-eight victories. All these Prophets, having been taught the aforesaid arts by Gabriel, communicated them to mankind, and became the Sheiks and Patrons of those arts."—*Ibid*.

Babelmandel.

"THIS streightness of the neighbouring people, and of those which inhabit the coasts of the Indian Ocean, is called Albabo, which in the Arabian tongue do signify gates or mouths: and in this place and mouth the land doth neighbour so much, and the shewes which they make of willingness to join themselves are so known, that it seemeth without any doubt, the sea, much against their wills and perforce, to interpose itself in separating these two parts of the world. For the space which in this place divideth the land of the Arabians from the coast of the Abexi (Abyssinians) is about six leagues distance. In this space there lie so many islands, little islets, and rocks, that they cause a doubt, considering the straightness without, that some time it was stopt, and so by these streight sluices and channels which are made between the one island and the other, there entereth such a quantity of sea, and maketh within so many and so great nooks, so many bays, so many names of great gulphs, so many diversities of seas, so many ports, so many islands, that it seemeth not that we sail in a sea between two lands, but in the deepest and most tempestuous lake of the great ocean."—D. JOAM DE CASTROS ROLEIRO. *PURCHAS*, 1124.

[Persian Botany Bay.]

"THE Islands of the Red Sea were the places where the Kings of Persia used to send those whom they banished:—*καὶ τῶν ἐν νήσοις οὐκ ὄντων τῶν ἐν τῇ Ἐρυθρῇ θαλάσσῃ, ἐν ᾗσι, τοὺς ἀνασπᾶσταις καλεομένους κατοικίζει ὁ βασιλεὺς.*"—HERODOTUS. *Thalia*, iii., 93. *Polymnia*, vii., 80.

The Hindoo Padalon.

"THE Hindoos believe that many deep caverns or pits which appear to be unfathomable, or out of which water springs, have their origin in Padalon (Patülü, the world of snakes.) In rocky

places, in the mouths of some of these pits, stones are found standing; these stones they call the uncreated Shivā-lingū, and believe that by worshipping in these places they will quickly obtain the most important fruits.”—WARD, vol. 1, p. 417.

[*Dervises of Erzzerom.*]

NEAR ERZZEROM, EVLIA speaks of some Dervises “who go bareheaded and barefooted, with long hair. Great and little carry wooden clubs in their hands, and some of them crooked sticks. They came all to wait on the Pashaw and to exhibit their diploma of foundation. The Pashaw asked them from whence their immunity dated, and they invited him to pass into their place of devotion. We followed them to a large place where a great fire was lighted of more than forty waggon-loads of wood, and forty victims immolated. They assigned to the Pashaw a place at a distance from the fire, and they began to dance around it, their drums and flutes playing, and they crying *Hoo!* and *Allah!* This circular motion having continued an hour’s time, about an hundred of these dervises, being naked, took their children by the hand, and entered the fire, the flames of which towered like the pile of Nimrod, crying *O all-constant! O vivifying!* After half an hour they came out of the fire without the least hurt, except their beards and hairs singed, some of them retiring into their cells instead of coming before the Pashaw, who remained astonished.”

[*Literal Application of our Saviour’s Saying, “If thine Eye offend thee, pluck it out.”*]

“ONE grave old man who had a long grey beard I saw,” says SANDERSON, “led with great ceremony out of the city of Cairo (on his way to Mecca), who had but one eye; and I likewise did see the same man return back again with the same Emir Haggi, or Captain of the Caravan, and he had left his other eye there, having had it plucked out, after he had seen their Prophet’s Sepulchre, because he would see no more sin.”—PURCHAS, p. 1616.

[*Eastern Apparition.*]

“THAT same night there suddenly appeared in Dwaraka a woman of the very blackest appearance; she was also dressed in black attire, and was hideous, with yellow teeth. She entered every house grinning horribly a ghastly smile, and all who saw her were stricken with dread.”—LIFE OF CREEKSHA.

[*Wonderful Book of Nijaguna.*]

“A JANGAMA named Nijaguna wrote a book which is held in great veneration by one of the thousand and one sects of the Hindoos. He received the necessary instruction for this work in conversation with an image of Seeva, in a tem-

ple on a hill near Ellandurn, and after he had finished the book the image opened and received him into its substance.”—BUCHANAN.

[*Spiritual Discipline of the Brahmins.*]

“THE Brahmins are enjoined to perform a kind of spiritual discipline, not, I believe, unknown to some of the religious orders of Christians in the Romish Church. This consists in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of this life. It is required of those who practise this exercise, not only that they divest their minds of all sensual desire, but that their attention be abstracted from every external object, and absorbed with every sense, in the prescribed subject of their attention. I myself was once a witness of a man employed in this species of devotion, at the principal temple of Banaris. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another, through his fingers, repeating with the touch of each, as I was informed, one of the names of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction.”—HASTINGS, *Letters prefixed to the Bhagvat Geeta.*

[*Earth from the Tomb of Hussein.*]

“AT the distance of twenty paces from the south window of the tomb of Hussein, is a level spot where he was killed; and on the place where he fell is an excavation about the size of a grave, which is filled up with earth, brought from the place where his tents were pitched; this is covered with boards, and whoever comes to visit the shrine, pays something to one of the Kdemo, for permission to carry away some of the earth, which is universally known by the name of Khaks Korbela (Korbela earth), and has wonderful properties ascribed to it; and amongst others, it is said to have the power of quelling a storm at sea, upon flinging it against the wind.”—ABDUL KURRCHEM.

[*Place where Abraham, at the Command of Nimrod, was thrown into the Fiery Furnace.*]

“IN the neighbourhood of the city they show you the place where Abraham, by the command of Nimrod, was thrown into the fiery furnace, at the foot of the mountain where the machine from which he was flung was constructed, and of which they pretend to point out some vestige to this day. Over the spring, which is said to have issued from the midst of the fire, a mosque is erected, with a large reservoir on the outside, into which the water runs; and in it are great numbers of fish, which will eat out of your hand,

but no one is allowed to catch them. Adjoining to this mosque is the most beautiful garden I have ever seen in any part of the world."—*Ibid.*

[*The Grave of Saint Akyazli.*]

"AKYAZLI lived forty years under the shade of a wild chesnut-tree, close to which he is buried under a leaden-covered cupola. The chesnuts, big as an egg, are wonderfully useful in diseases of horses. Tradition says that this tree sprouted forth from the stick on which the saint roasted his meat, as he once fixed it in the ground. Round his grave are different inscriptions from the Koran, censers, vases for rose water, candelabres, lamps wrought in the style of Khorassanic work, and at his head a horse tail, a standard and a drum. Those who enter this room are seized with trembling awe, and revived by the fragrant scent of musk which they inhale. Out of the four windows you have the prospect of a blooming garden full of hyacinths and jasmins, of roses and of nightingales. The guard of this sepulchre is entrusted to the care of the Dervishes of the order of Begtash. Myself being affected with ague, having come to this place, I recited the seven verses of the Lord's Prayer (*Fatiha*, the first *Soora* of the Koran), wrote a distich I was inspired with on the
, and put myself under the green cloth covering the coffin. There I fell into a sleep, and awaked in full perspiration and restored to health by the virtue of this grave.

"Saint Akyazli lived from the time of Orchan till the time of Murad II., the father of Mahomed II., the conqueror. One of his followers, called Arslanbey, was so much devoted to him, that the Saint used to bridle and saddle him, and to mount on his back whenever he went abroad. The saddle which is said to have served to the Saint is shown at the entrance of his tomb."—EVLIA EFFENDI, vol. 3.

[*The Sacred Handkerchief.*]

"NEAR the Convent of Abraham (at Orfa) is an ancient cloister called Ishanli Kilise, the church with bells, where the handkerchief is preserved with which the Messiah wiped his face. They guard it with the greatest care, fearing lest some king, eager to enrich himself with such a treasure, should carry it away, and accordingly they refuse to show it. Myself having much mingled in my travels with Greeks, I begged of the monks the favour to be shown that handkerchief, but they assured me that there was no such thing in their convent. Having taken my oath on the Evangelist and on the doctrine of Jesus that I would discover to nobody the existence of their handkerchief, I was led to an obscure cave, on the outside of which I left my servants. The cave was illuminated with twelve candles. They produced from a cupboard a small chest, and from the chest a box

studded with precious stones, which being opened spread a perfume of muscens and ambergris, and there I beheld the noble handkerchief. It is a square of two ells, woven of the fibres of the palm-tree. After the passion on Mount Sinaï, Jesus having put this handkerchief to his face, it received the impression of his enlightened countenance in so lively a manner, that every body who looks on it, believes it to be a living image, breathing, smiling, and looking him in the face. I have not the least doubt this is the true impression of Jesus's face. Having had many conversations with learned and well-informed men, and having seen in my travels thousands of marvellous things produced by the ingenuity of art, I examined it a long time, whether it might not be, like so many other pictures in Christian churches, the masterpiece of some skilful painter: but I convinced myself by the evidence of senses and reason that this awful portrait was the true impression of Jesus, because even such men as myself who behold it, begin to tremble, overawed by the effect of so great a miracle. I took it with reverence, and put it to my face, and bid it hail."—EVLIA'S *Travels*, vol. 3.¹

[*The Holy Man on his Solitary Visit to the Caba, and the Serpent.*]

"THE merit of the pilgrimage round the Caba is infinitely enhanced if it be performed alone. Kotbeddin relates that a holy man watched night and day for forty years in hopes of this happy opportunity. At last he thought he had found it; but on the way he met a serpent upon the same business, and this animal assured him that he had been waiting in like manner a century longer than himself."—*Notices des MSS. de la Bibl. Nat.*, tom. 4, p. 544.

[*The Scape-Lamp of the Sucla Tirt'ha.*]

"CHANAAYA having instigated Chandragupta to put his eight royal brothers to death, was exceedingly troubled in mind, and so much stung with remorse for his crime, and the effusion of human blood which took place in consequence of it, that he withdrew to the *Sucla-Tirt'ha*, a famous place of worship near the sea on the bank of the Narmada, and seven *cos* to the west of Baroche, to get himself purified. There, having gone through a most severe course of religious austerities and expiatory ceremonies, he was directed to sail upon the river in a boat with white sails, which, if they turned black, would be to him a sure sign of the remission of his sins, the blackness of which would attack itself to the sails. It happened so, and he joyfully sent the boat adrift, with his sins, into the sea. "This ceremony, or another very similar to it (for the expense of a boat would be too great), is performed to this day at the *Sucla-Tirt'ha*; but, instead of a boat, they use a common earth-

¹ The blank is in the original MS. "Spot" would complete the sense.—J. W. W.

¹ Evidently the same story as that of VERONICA. See FULLER'S "*True Penitent*."—J. W. W.

en pot, in which they light a lamp, and send it adrift with the accumulated load of their sins."—CAPTAIN WILFORD. *Asiat. Res.*, vol. 9.

[*The Ass of Jesus.*]

"KHARBU, or Kharpool, in Diarbekr. They say that this is the place where the Apostles put the ass of Jesus on a living, on which he continued to live till the time of the Prophet; and because the Christians paid worship to that ass, they derivate from thence the name of the castle; *Khaar* meaning in Persian an ass, and *pool* adoration."—EVLIA EFFENDI, vol. 3.

"At the distance of three hours is a lake, which a man may come round in a day, of venomous water. Some historians assert that it communicates with the sea of Wan below ground, because you find here the same fishes. There is an island in this lake, and in this island is an Armenian monastery, where the ass of Jesus has been embalmed by the patriarchs, bishops, priests, and monks; but the grave is kept so secret that it is shown to nobody. I myself have not seen it."—*Ibid.*

[*Woman and the Haudji Bairaum.*]

"A WOMAN who sought to seduce the Mohammedan Saint Haudji Bairaum began to praise his hair, his beard, his eyebrows and his eyelashes. The Saint retired into a corner and prayed to God that he might be deprived of all these beauties, which had produced so ill an effect, and become uglified. When he returned there was neither hair on his head or face, brows or eyelids, and the woman trembling at his portentous ugliness, ordered her maidens to turn him out of doors."—EVLIA.

[*Faith of a Good Mussulman.*]

"EVERY good Mussulman believes that after the death and burial of the Prophet, his soul reunited itself to his body, and ascended to Paradise, mounted upon Al Borak. The Wahabees deny this, and affirm that the mortal remains of the Prophet remain in the sepulchre the same as those of other men."—ALI BEY, vol. 2, p. 129.

[*Oriental Knowledge.*]

"In these new countries almost all things which we so much esteem of here, and hold that they were first revealed and sent from Heaven, were commonly believed and observed; from whence they came, I will not say,—who dares determine it? Yes, many of them were in use a thousand years before we heard any tidings of them; both in the matter of religion, as the belief of one only man the father of us all, of the universal deluge, of one God, who sometimes lived in the form of a man, undefiled and holy, of the day of judgement, the resurrection of the dead, circumcision like to that of the Jews and

Mohammed; and in the matter of policy, as that the elder son should succeed in the inheritance, that he that is exalted to a dignity loseth his own name and takes a new, tyrannical subsidies, arm-ouries, tumblers, musical instruments, all sorts, artillery, printing."—CHARRON, p. 231

[*Villages and Cattle—how protected under Annual Inundations.*]

"THE villages throughout the low country, which is subject to annual inundation, are invariably built upon eminences, or knobs of land, of which many appear to be artificial. Nevertheless, in some extraordinary season, towns are swept away. This, however, is not so alarming an event as might at first be supposed. Such places as are considered of insufficient height, are farther secured by building the houses on stakes or piles, over which the floors, composed of bamboo laths and mats, are laid, perhaps five or six feet from the ground. The openings below are sufficient, on one hand to let the water pass freely; which it does at a slow rate, seldom exceeding a mile in the hour; while, by means of a few additional battens during the dry season, a convenient enclosure is formed for keeping calves, &c. As long as the waters are up, the cattle of each village are kept in boats, crowded as thick as their prows can be brought together all around the insulated village; and green fodder is daily procured by means of long wooden forks, pushed down in the water near to the bottom, whence they come up well laden with a remarkable sweet kind of bent grass, providentially abounding at this juncture, and remarkably fattening to every species of cattle."—*Oriental Sports*, vol. 2, p. 186.

[*Remarkable Banian Tree near Manjee.*]

THE following is an account of the dimensions of a remarkable banian or burr tree, near Manjee, twenty miles west of Patna, in Bengal. Diameter, 363 to 375. Circumference of shadow at noon, 1116 feet. Circumference of the several stems, in number fifty or sixty, 921 feet. Under this tree sat a naked Fakir, who had occupied that situation for twenty-five years; but he did not continue there the whole year through, for his vow obliged him to lie during the four cold months up to his neck in the waters of the Ganges.

[*Indian Cannibals.—The Modern Sect of the Thugs.*]

"I WILL go a step farther, and say, that not only do *Hindus*, even *Brahmins*, eat flesh, but that, at least, one sect eat *human* flesh. I know only of one sect, and that I believe few in numbers, that doth this; but there may, for aught I can say, be others, and more numerous. They do not, I conclude (in our territory, assuredly not), kill human subjects to eat; but they eat such as they find in or about the *Ganges*, and

perhaps other rivers. The name of the sect that I allude to is, I think, *Paramahansa*, as I have commonly heard it named; and I have received authentic information of individuals of this sect being not very unusually seen about *Benares*, floating down the river on, and feeding on a corpse. Nor is this a low despicable tribe, but, on the contrary, esteemed—by themselves, at any rate—a very high one. Whether the exaltation be legitimate, or assumed by individuals in consequence of penance, or holy and sanctified acts, I am not prepared to state, but I believe the latter.”—Moor’s *Hindu Pantheon*, p. 352.

[*Brahmin’s Expiatory Surfeit.*]

“A VERY strange custom prevails in some parts of India: a Brahmin devotes himself to death, by eating until he expires with the surfeit. It is no wonder that superstition is convinced of the necessity of cramming the Priest, when he professes to eat like a cormorant through a principle of religion.”—ORME’S *Fragments*.

[*Indian Chaun, or, Congreve Rocket, or Lattie.*]

“THE *Chaun*, or rocket, is a hollow cylinder of iron, of about ten inches or a foot long, and from two to three inches in diameter, closed at the fore end, and at the other having only a small aperture left, for the purpose of filling with a composition, similar to what is used for making serpents, &c. These cylinders are tied very strongly to *lattie*s, or wild bamboo staves, of about six or seven feet long. Thus they are firmly fixed parallel to the thickest end of the *lattie*, when the fuse at the vent being lighted, and a direction given by the operator, as soon as the fire gains sufficient force, a slight cast of the hand commences its motion, and the dangerous missile, urged by its increasing powers, proceeds in the most furious manner to its destination! The panic it occasions among cavalry is wonderful! It would doubtless be the most formidable of all destructive inventions, if its course and distance could be brought under tolerable regulation. When it does light where intended, its effect is inconceivable; all fly from the hissing, winding visitor; receiving perhaps some smart strokes from the *lattie*, which gives direction to the tube, often causing it to make the most sudden and unexpected traverse. So delicate, indeed, is the management of this tremendous weapon, that without great precaution, those who discharge them are not safe; and it requires much practice not only to give them due elevation, whereby their distance is proportioned, but to ensure that they shall not, in the very act of discharging, receive any improper bias, which would infallibly produce mischief among their own party.”—*Oriental Sports*, vol. 1, p. 230.

[*Easy Way of raising Water in India.*]

“It is pleasant to see with what ease a large quantity of water is raised in some parts of In-

dia; a palmira or cocoa tree being scooped out, and the butt-end closed with a board, &c., is fixed on a pivot on a level with the place to which the water is to be raised; a man having a pole to sustain him, throws his weight towards the butt-end, which thus sinks into the water, when the balance being again changed to the other end, the water is raised as the butt-end ascends, and shoots into a channel or reservoir made for the purpose. The quickest method, however, is by means of an osier scoop, about three feet square, and having a raised ledge on every side, except that which is immersed into the water.

“Two men place themselves on the opposite sides of the reservoir, whence the water is to be raised, and by means of four ropes, one at each corner of the scoop, and passing to the men’s hands respectively, the water is raised by a swinging motion to about four or five feet above its former level.

“All these methods are excellent. They lift immense quantities, and are exempt from the expenses attendant on all machinery.”—*Oriental Sports*, vol. 2, p. 192.

[*Nabob—the meaning of.*]

“THE Persic word *Nawab*, which the English have corrupted to Nabob, is, grammatically speaking, the plural of *Naib*, which signifies a deputy or lieutenant-governor; an officer in rank and consequence inferior to the *subadar*, and subordinate to him. But *Nawab* or *Nabob*, the plural of this term, is likewise an hereditary title of honour, which was always conferred on the *subadars*, frequently on the *naibs*, and sometimes on the *emirs* or nobles of the empire, as the reward of eminent public service, or as a signal mark of royal favour.”—*Asiat. An. Reg.*, 1805. *Characters*, p. 45.

[*Malacca—[Fruit.]*]

“THEY say,” says DAMIAN DE GOES, “that they have in this land a fruit in shape like an artichoke, and of the size of the citron, which they call *durioens*, and which are of so delicate and sweet a taste, that many strangers choose to remain there for the sake of that fruit, though the country be so sickly.”—*Chron. del R. D. EMANUEL*, p. 3, c. 1.

[*Malacca.*]

OF these Chinese, DAMIAN DE GOES says oddly, that “they supped with Alboquerque, and were well entertained after the manner of *Flanders* and *Germany*, for their customs are such as if they were of those very provinces.”—P. 3, c. 17.

[*Custom of Succession in Malabar.*]

“THE same mode of succession as in *Malabar* prevailed among the original inhabitants of *St. Domingo*. They leave the inheritance of their kingdoms to the eldest son of their eldest sister.

If she fail, to the eldest of the second sister, and so of the third, if the second also fail: for they are out of doubt that those children come of their blood, but the children of their own wives they count to be not legitimate. If there remain none of their sisters' children, they leave the inheritance to their brothers'; and if they fail, it descendeth to their own sons."—PIETRO MARTIRE. Dec. 3, c. 9.

So also among the Natchez. "The government was hereditary, but the sons of the reigning chief did not succeed their father; the sons of his sister, the first princess of the blood, were his declared successors. This policy was founded on the knowledge which they had of the libertinism of their wives. They were not certain, said they, that the children of their wives were of the blood royal; whereas the sons of the sister of the Grand Chief were at least so by the side of their mother."—HERIOT's *Hist. of Canada*, vol. 1, p. 509.

[*Brahmin's Notion of Benares not pertaining to this Earth, shook by an Earthquake.*]

"THE Brahmins say that Benares is not a part of this sinful earth; but that it is on the outside of the earth. An earthquake, however, which was lately felt there, has rather nonplussed them, as it proves that what shakes the earth shakes Benares too."—*Baptist Periodical Accounts*, vol. 2, p. 483.

[*Head-Dress of the Sophis.*]

"THE head-dress of the Sophis is described by DAMIAN DE GOKS, from one which had been sent among the Persian presents to Emanuel. *Sam huns carapucos de feltro altos, que se pregam, abrem, e fecham quomo hum folle, fazendo de cada banda seis pregas que fazem assi doze em memoria dor doze filhos de Hocem.*"—*Chron. del R. D. EMANUEL*, vol. 3, p. 67.

[*Extraordinary Creeper of Sumatra.*]

"THESE fibres, that look like ropes attached to the branches, when they meet with any obstruction in their descent, conform themselves to the shape of the resisting body, and thus occasion many curious metamorphoses. I recollect seeing them stand in the perfect shape of a gate, long after the original posts and cross-pieces had decayed and disappeared; and I have been told of their lining the internal circumference of a large bricked well, like the worm in a distiller's tub; there exhibiting the view of a tree turned inside out, the branches pointing to the centre, instead of growing from it. It is not more extraordinary in its manner of growth, than whimsical and fantastic in its choice of situations.

"From the side of a wall, or the top of a house, it seems to spring spontaneously. Even from the smooth surface of a wooden pillar, turned and painted, I have seen it shoot forth, as if the vegetated juices of the seasoned timber had

renewed their circulation, and begun to produce leaves afresh. I have seen it flourish in the centre of a hollow tree, of a very different species, which, however, still retained its verdure, its branches encompassing those of the adventitious plant, whilst its decayed trunk enclosed the stem, which was visible, at interstices, from nearly the level of the plain on which they grew. This, in truth, appeared so striking a curiosity, that I have often repaired to the spot to contemplate the singularity of it. How the seed, from which it is produced, happens to occupy stations seemingly so unnatural, is not easily determined. Some have imagined the berries carried thither by the wind, and others, with more appearance of truth, by the birds; which, cleansing their bills where they light, or attempt to light, leave in those places the seeds, adhering by the viscous matter which surrounds them. However this be, the *jawi-jawi* growing on buildings without earth or water, and deriving from the genial atmosphere its principle of nourishment, proves in its increasing growth highly destructive to the fabric where it is harboured; for the fibrous roots, which are at first extremely fine, penetrate common cements, and overcoming, as their size enlarges, the most powerful resistance, split with the force of the mechanic wedge, the most substantial brick-work. When the consistence is such as not to admit the insinuations of the fibres, the root extends itself along the outside, and to an extraordinary length, bearing near unfrequently to the stem, the proportion of eight to one, when young. I have measured the former sixty inches, when the latter, to the extremity of the leaf, which took up a third part, was no more than eight inches. I have also seen it wave its boughs at the apparent height of two hundred feet, of which the roots, if we may term them such, occupied at least one hundred; forming, by their close combination, the appearance of a venerable gothic pillar. It stood near the plains of Brakap, but, like other monuments of antiquity, it had its period of existence, and is now no more."—*Hist. of Sumatra*, p. 163, by WILLIAM MARSDEN.

[*Narsinga.*]

"THE last of thirteen Rajas of the house of Hurryhur, who were followers of Seeva, was succeeded in 1490 by Narsing Raja of the sect of Veeshnoo, the founder of a new dynasty, whose empire appears to have been called by Europeans Narsinga, a name which being no longer in use has perplexed geographers with regard to its proper position. Narsing Raja seems to have been the first King of Vijayanuggur, who extended his conquests into Dranveda, and erected the strong forts of Chandragherry and Vellore."—*WILKS's South of India*, vol. 1, p. 15.

[*Cunning Robbers of Dehly.*]

"THE cunningest robbers in the world are in the province of *Dehly*. They use a certain slip

with a running noose, which they cast with as much sleight about a man's neck, when they are within reach of him, that they never fail; so that they strangle him in a trice. They have another cunning trick also to catch travellers with: They send out a handsome woman upon the road, who with her hair dishevelled, seems to be all in tears, sighing and complaining of some misfortune, which she pretends has befallen her. Now as she takes the same way that the traveller goes, he easily falls into conversation with her, and finding her beautiful, offers her his assistance, which she accepts; but he hath no sooner taken her up behind him on horseback, but she throws the snare about his neck and strangles him, or at least stuns him, until the robbers (who lie hid) come running in to her assistance and complete what she hath begun. But besides that, there are men in those quarters so skilful in casting the snare, that they succeed as well at a distance as near at hand; and if an ox or any other beast belonging to a caravan run away, as sometimes it happens, they fail not to catch it by the neck."

—THEVENOT.

[The Worship of Kali.]

"KALI is worshipped under the name of Chammoundee, on the hill of Mysoor, in a temple famed at no very distant period for human sacrifices. The Mysoreans never failed to decorate her with a wreath composed of the noses and ears of their captives."—WILKS, vol. 1, p. 34.

[The Pagoda of Tripeti.]

"THE pagoda of Tripeti, the resort of pilgrims from the farthest limits of the Hindoo religion, is situated in an elevated basin, surrounded by a circular crest of hills; and during the successive revolutions of the country, these sacred precincts, guarded by four Polegars or Cawilkars, who are its hereditary watchmen, had not only never been profaned by Mahomedan or Christian feet, but even the exterior of the temple had never been seen by any but a genuine Hindoo. The reciprocal interests of the Brahmins and the successive governments had compromised this forbearance by the payment of a large revenue which the Brahmins exacted from the pilgrims. COLONEL WILKS says he was on duty for eighteen months in the woods of that neighbourhood, and frequently climbed to the summit of the neighbouring hills, without being able to get even a distant glimpse of the pagoda."—*South of India*, vol. 1, p. 399.

[Snakes of the Guzerat Lakes.]

"MANY snakes in the Guzerat lakes are of beautiful colours; and their predatory pursuits are extremely curious. They watch the frogs, lizards, young ducks, water rats, and other animals when reposing on the leaves of the lotus, or sporting on the margin of a lake, and at a favourable opportunity seize their prey, and swal-

low it whole, though often of a circumference much larger than themselves. These in their turn, become food to the larger aquatic fowl, which frequent the lakes; who also swallow them, and their contents entire: thus it sometimes happens that a large duck not only gulps down the living serpent, but one of its own brood still existing in its maw. Standing with some friends on the side of a tank, watching the manœuvres of these animals, we saw a Muscovy drake swallow a large snake, which had just before gorged itself with a living prey. The drake came on shore to exercise himself in getting down the snake, which continued for some hours working within the bird's craw; who seemed rather uneasy at its troublesome guest. It is therefore most probable there were three different creatures alive at the same time in this singular connection."—FORBES, vol. 2, p. 336.

[Luxury of Cold Water in India.]

"THE greatest luxury I enjoyed during this sultry season was a visit to the English factory, where the resident had one room dark and cool, set apart entirely for the porous earthen vessels containing the water for drinking; which were disposed with as much care and regularity as the milk-pans in an English dairy; on the surface of each water-jar were scattered a few leaves of the Damascus rose; not enough to communicate the flavour of the flower, but to convey an idea of fragrant coolness when entering this delightful spectacle: to me a draught of this water was far more grateful than the choicest wines of Schiraz, and the delicious sensations from the sudden transition of heat, altogether indescribable."—*Ibid.*, vol. 2, p. 30.

[Halcarras—or, Indian News-Messengers.]

"IN Ahmedabad, as in most other large oriental cities, are a sort of news-writers or gazetteers, who at midnight record all the transactions of the preceding day, and send them off by express Halcarras or messengers, to their correspondent, in distant provinces. During the splendour of the Mogul government, in the capital of every district, the emperor maintained a gazetteer, an historiographer, and a spy, to collect and record the occurrences of the day and immediately to transmit them to a public officer at the imperial court, who laid such as were of importance before his sovereign."—*Ibid.*, vol. 3, p. 130.

[Palanquin-Bearers, and the Round of Beef.]

"I KNEW a gentleman who having formed a party for a little excursion into the country, provided a round of beef as a principal dish in the cold collation: as he was going on horseback he desired the beef might be covered with a cloth and put into his palanquin to keep it cool: the bearers refused to carry a vehicle which contained such a pollution. The gentleman on finding that neither remonstrances, entreaties, or threat-

enings were of any avail, out off a slice of the meat, and eating it in their presence, desired them to carry him to the place of rendezvous. This produced the desired effect. The bearers were the first to laugh at their folly, and exclaimed, 'master come wise-man, with two eyes, while poor black man come very foolish with only one:' and taking up the palanquin with the beef they set off towards the tents in great good humour."—*Ibid.*, vol. 2, p. 139.

[*The Parsee Tribe and the Everlasting Fire.*]

"SOME of the Parsee tribe still reside in Persia, near the city of Baku, on the shores of the Caspian sea, about ten miles from the everlasting fire which they hold in such veneration. This fire issues from the cleft of a rock, five or six feet in length and three in breadth, appearing like the clear flame over burning spirits; sometimes it rises to the height of several yards, at others only a few inches above the aperture. It has continued thus for ages without intermission, and the rock is said not to be in the least affected, either by the fire consuming its substance, or changing its colour. Travellers mention, that if a hollow tube is put a few inches into the ground, for some hundred yards around this rocky opening, a similar flame issues through the orifice: the poorer people who live in the neighbourhood, frequently cook their victuals over the flame."—*Ibid.*, vol. 1, p. 111.

[*The Mowah Tree.*]

"THE mowah (*basia butyracea*) attains the size of an English oak, grows in almost any soil, and from the beauty of the foliage makes a conspicuous appearance in the landscape. Its timber is very desirable, from being proof against the destructive teeth of the termites: these formidable ants, it is said, are unable to eat it. The leaves are large and shining; and the flowers which grow in full bunches, of so rich a nature, that when gathered and dried in the sun, they resemble Malaga raisins in flavour and appearance. These blossoms are ate in various ways, either as a preserved fruit, or to give an acidity to curries and other savoury dishes; but their greatest consumption is in the distillery of arrack, of which there are many kinds, from rice, jaggaree, tari, and sugar: this by way of distinction is called mowah-arrack, and is so strong and cheap a spirit that the lower class of natives drink it to great excess: its consequences are as pernicious as the same deleterious liquor in Europe. In a plentiful season a good tree produces from two to three hundred pounds weight of flowers; the proportionate quantity of spirit I cannot ascertain. The flowers are never entirely gathered. Those that remain on the tree are succeeded by a fruit or shell containing a pulp of delicate whiteness, from which is extracted an oily substance like butter or ghee, which keeps a long time, and for family use answers all the purposes of those valuable articles. The

kernel or seed contains an oil of inferior quality and more rancid flavour: it does not congeal and is chiefly used by the poor."—*Ibid.*, vol. 2, p. 451.

[*Eastern Hospitality.*]

"HOSPITALITY to strangers prevails throughout Guzerat; a person of any consideration passing through the province is presented at the entrance of a village with fruit, milk, butter, firewood, and earthen-pots for cookery; the women and children offer him wreaths of flowers. Small bowers are constructed on convenient spots, at a distance from a well or lake, where a person is maintained by the nearest villages, to take care of the water-jars, and supply all travellers gratis. There are particular villages where the inhabitants compel all travellers to accept of one day's provisions; whether they be many or few, rich or poor, European or native, they must not refuse the offered bounty."—*Ibid.*, vol. 2, p. 415.

[*Indian Holybrede, or Sacred Lands.*]

"SOME particular fields, called pysisita and vujessa lands, are set apart in each village for public purposes; varying perhaps as to the mode of application, in different districts; but in most the produce of these lands is appropriated to the maintenance of the Brahmins, the casee, washerwoman, smith, barber, and the lame, blind, and helpless; as also to the support of a few vertunees, or armed men, who are kept for the defence of the village, and to conduct travellers in safety from one village to another. An English reader may perhaps be surprised to see the barber in the list of pensioners: there is seldom more than one in each village; he shaves the inhabitants gratis; and as he has no exercise in the day, it is his province at night to carry a maul, or torch, to light travellers on the road, or for any other purpose required; no time remaining for him to attend to husbandry or to provide for his family, it is but just he should be maintained at the public expense; this is also to be applied to the washerwoman and the smith, who work for the village, without any other emolument. In some places, particularly in Mysore, there is an appropriation of grain to the saktis or destructive spirits; and perhaps to many other deities who may be the objects of hope or fear in the worship of the villagers."—*Ibid.*, vol. 2, p. 416.

[*The Blood-stones of Cobra.*]

"IN this town of Diu the so much famed stones of *Cobra* are made; they are composed of the ashes of burnt roots, mingled with a kind of earth they have, and once again burnt with that earth, which afterwards is made up into a paste, of which these stones are formed. They are used against the stinging of serpents and other venomous creatures, or when one is wounded with a poisonous weapon. A little blood is to

be let out of the wound with the prick of a needle, and the stone applied thereto, which must be left till it drop off of itself. Then it must be put into woman's milk; or if none can be had, into that of a cow, and there it leaves all the venom it hath imbibed; for if it be not so used, it will burst."—THEVENOT.

[*Oriental Wells.*]

"THE well is usually built on a spot in some degree elevated above the neighbouring fields with one, two, or more levers, inserted into forked posts, and moving on pivots placed near its brink; the butt-end of each lever is loaded with mud sufficiently to overpower the weight of an earthen or iron pitcher, when filled with water. This pitcher being fastened to a rope, of which the part that touches the water is made of green ox hides, as being less subject to rot than hemp, and suspended thereby from the peak of the lever, the operator pulls down the peak until the vessel reach the water. When it is filled, he suffers the lever to act; and the loaded end, descending again, draws up the pitcher, which empties itself into a reservoir, or channel, whence the water is conducted by small rills into an immense number of partitions, made by a little raised mould. A person attends to open each partition, in its turn, and to stop the water when the bed has received a sufficient supply. Thus each bed or partition is adequately watered. Some wells are worked by a pair of oxen, which draw over a pulley, and raise, as they walk down an inclined plane, a leather bag containing from twenty to forty gallons at a time. This process is chiefly confined from the month of November to that of February, when the corn, opium-fields, &c., are growing.

"From the insecure manner in which these wells are generally finished, as well as from the looseness of the soil in many places, they rarely last long. In such cases the peasant digs others, without doing anything to those which have fallen in. This is productive of considerable danger, not only to hunters, but to foot passengers; many of whom are precipitated into them. Several collectors of districts are very rigid in causing every old well to be distinguished by a pillar of mud, sufficiently high to be seen above the surface of the highest crops. These serve as in use. It is a pity such a precaution were not beacons, as do the levers to such wells as are in universal practice."—*Oriental Sports*, vol. 1, p. 25.

[*The fallen Fortunes of the Great City of Agra.*]

"THE country through which we travelled for several days past has presented a melancholy picture, occasioned by a dreadful famine, which had sadly diminished the population, and left the survivors in a state of misery. At Gwalier the whole suburbs were strewn with skeletons; and from thence to Agra the villages were generally uninhabited, and the land became

a wilderness from want of cultivation; but our arrival at Agra presented a scene lamentable beyond conception.

"The gloom of the morning veiled the suburbs in a great measure from our observation, and we entered the gates of Agra, or Akberabad, with the early dawn; and proceeding through the quarter called Montazabad, beheld on all sides the most melancholy objects of fallen grandeur, mosques, palaces, gardens, caravansaries, and mausoleums, mingled in one general ruin.

"Agra had been the frequent subject of our conversation, we had anticipated much novelty, and expected every comfort at the close of our fatiguing journey; instead of the spacious squares and frequented streets of a great capital, it was with difficulty and danger we kept our horses on their feet amidst the magnificent, but terrible mass of ruin. Few persons can have an idea of the painful sensations excited by such a view of this once celebrated city, for few have the opportunity of contemplating an object so deplorable! In the midst of this chaotic heap of desolation, our attention was suddenly roused by a stupendous fabric bursting on our view, in complete repair and resplendent beauty—a splendid structure, with domes and minarets of the purest white, surmounting the dark umbrage of rich surrounding groves, produced in such a situation a most extraordinary effect."—FORBES, vol. 4, p. 36.

[*Noble Generosity of a Chinese Merchant.*]

"I THINK it very probable you may meet our friend C— at Tellicherry or Cochin, in one of the Portuguese ships from Macao, which generally arrive about this time. You have heard of his late misfortunes; but it is possible you may not know by what means his affairs are likely to be retrieved. You, who were formerly so well acquainted with this worthy man in India, know that he afterwards resided many years highly respected at Canton and Macao; where a sudden reverse of fortune lately reduced him from a state of affluence to the greatest necessity. A Chinese merchant, to whom he had formerly rendered service, gratefully offered him an immediate loan of ten thousand dollars, which the gentleman accepted, and gave his bond for the amount; this the Chinese immediately threw into the fire, saying, 'When you, my friend, first came to China, I was a poor man; you took me by the hand, and assisting my honest endeavours, made me rich. Our destiny is now reversed: I see you poor, while I am blessed with affluence.' The by-standers had snatched the bond from the flames; the gentleman, sensibly affected by such generosity, pressed his Chinese friend to take the security, which he did, and then effectually destroyed it. The disciple of Confucius, beholding the renewed distress it occasioned, said he would accept of his watch, or any little valuable as a memorial of their friendship. The gentleman immediately presented his watch; and the Chi-

nese, in return, gave him an old iron seal, saying, 'Take this seal; it is one I have long used, and possesses no intrinsic value: but as you are going to India to look after your outstanding concerns, should fortune further persecute you, draw upon me for any sum of money you may stand in need of, seal it with this signet, sign it with your own hand, and I will pay the money.'—*Ibid.*, vol. 4, p. 242.

[Black Teeth.]

BLACK teeth are in so much esteem among the Banyans that they call the white-teethed Europeans *bondra*, or apes.—P. H. BAUCK.

[Custom of Plastering Floors with Cow-Dung.]

"As the Hindoos have not solid squares to use like us, they make their floors of earth so slightly that they cannot last long; when, therefore, they wish their floors to be well united, polished, and solid, they plaister them over with cow-dung, which they mix up with water, if it is not liquid, but use without when fresh; and applying it either with the hands, or with an instrument like a trowel, they render their floors whole, polished, bright, and solid, with a greenish colour, as the cattle are fed only on herbs. But it has this advantage, that the polishing is done at once, and it dries immediately, and so thoroughly that you can immediately make use of the room. As I told you, they expected us, and we found in the houses where we were to lodge, people actually thus employed when we arrived; and yet the floors of the chambers dried at once, and we remained in them. Certainly this is *quelque chose de beau et de galant*; when I return to Italy I shall try it the more willingly, as they say that such floors have marvellous virtue against the plague. All the inconvenience which I find is that this beauty and polish does not last long, but to be preserved, requires to be renewed every eight or ten days; this, however, signifies little, as it is so easily done, and costs nothing but a servant's labour. The Portuguese use this practice at Goa, and in their other Indian settlements."—PIETRO DELLA VALLE.

[Cow-Dung Flooring in the East.]

"THE custom so universal in India, of using cow-dung for covering for floors and walls, can scarcely be considered as a superstition; for it is used for floors by all sects, as well as Hindus, as the most cool and cleanly article. Once a week, perhaps, it is common to rub over earthen floors with fresh cow-dung, mixed up with as much water as will render it easy to spread: this is done, not only in tents and temporary houses of gentlemen, but sometimes over the best apartments of splendid habitations of Europeans, as well as natives. The smell, which is not at first unpleasant, quickly goes off; and no floor is so cool and comfortable, nor so obnoxious to fleas and vermin. This pleasant and salutary article

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is falling into disuse with the English, who in their habitations and habits, are departing more and more from the sober dictates of nature, and the obedient usages of the natives."—MOOR'S *Hindu Pantheon*, p. 141.

[Advantage in the East of Unglazed Windows, and of Cow-Dung Flooring.]

"WE now, for instance, build lofty rooms, admitting insufferable glare and heat through long glazed windows fronting the sun, reflected by marble or polished floors: domestic comfort is sacrificed to exterior decoration.

"No man of taste would now build a low sun-excluding veranda, nor mitigate the intensity of the heat by a cow-dung flooring. In Bombay, the delectable light that, twenty or thirty years ago, was so commonly admitted through thin semi-transparent panes, composed of oyster-shells, is no longer known among the English, except in the church; and these, perhaps, will when the present worthy clergyman shall vacate his cure, give way to the superior transparency of glass. The church will then be, like our new house, insufferably hot; and the adaptation of *pankhas*, monstrous fans, ten, twenty, thirty, or more feet long, suspended from the ceiling of sitting rooms, and moved to and fro by men outside, by means of ropes and pulleys, will be necessary."—*Ibid.*, p. 142.

[Indian-Lamps.]

"FLAMBEAUX are not made in India, but instead, certain lamps (*falots*) of metal, shaped like those which are painted in the hands of the infernal furies; and of which the fire is supported by bituminous and other dry substances, placed in the bason of these torches. This flame is increased by a certain unctuous liquor, which the torch-bearer carries in a metal flagon with a very long neck, made purposely that when he pours it slowly on, to increase the flame, the length may secure him from injury."—PIETRO DELLA VALLE.

[Bhool Shikun, or, The Destroyer of Idols.]

"SULTAN MAHMOOD made thirteen cruel and successful expeditions from Ghisni, against the Hindoo rajahs, from one of which he carried to his capital a spoil of fifty thousand captives, three hundred and fifty elephants, with gold, diamonds, pearls, and precious effects to an incredible amount. These riches were generally secreted in temples: hollow images were filled with jewels; gold and silver, which had been accumulating for ages, were buried under the pavement. At the destruction of the temple of Somenaut, the Brahmins offered the Sultan a large sum to spare the principal idol, which he refused, saying he preferred the title of 'the destroyer of idols,' to the 'seller of idols,' and, brandishing his mace, inflicted so violent a blow on the image, that it broke in pieces, and there issued from it an amazing collection of the most precious jew-

els. The Sultan was immediately congratulated by his Mahomedan courtiers, on the purity and effect of his zeal; and from thence assumed the additional title, a glorious one in their estimation, of Bhool Shikun, the 'Destroyer of Idols.'—*FORBES*, vol. 3, p. 142.

[*Holy Prayer !*]

"GIVE to us, and to all thy servants whom thy Providence hath placed in these remote parts of the world, grace to discharge our several duties with piety towards thee our God; loyalty towards our king; fidelity and diligence towards those by whom we are employed; kindness and love towards one another, and sincere charity towards all men; that we, adorning the gospel of our Lord and Saviour in all things, these Indian nations among whom we dwell, beholding our good works, may be won over to the love of our most holy religion, and glorify thee, our Father which art in heaven!"—*Ibid.*, p. 30.

[*The City of Aurungabad. The Throne of Aurungzebe and the startled Hare.*]

"MAY 31, 1794. This morning we made another excursion from our encampment to view the city of Aurungabad and its environs. We went first to the palace, which was built by Aurungzebe, at the same time as the city; and in the multiplicity and extent of its offices and apartments, exhibits a strong proof of the magnificence of that great but bigoted monarch, and of the melancholy mutability of human grandeur; for in the short space of ninety years, the splendid remains of this princely structure are mouldering into dust, and some parts quite obliterated!

"We first entered by a lofty gateway into a vast area called the Jelloughah, or the place where the imperial guards paraded; the gates here, as in most other oriental palaces and cities, being intended for the admission of state elephants, with the exalted houndar on their backs, are on a large scale, and add much to the general grandeur. From the Jelloughah we ascended a noble flight of steps into another spacious court, on the western side of which was the duanaum, or public hall of audience, and opposite to it the nobat khani, or music-gallery. On approaching the hall of audience, a timid hare started from the spot were stood the musnud of Aurungzebe; that throne where the proudest monarch in the world was seated in all his glory! The throne was elevated in the most conspicuous part of this superb hall; the hall itself was filled with ameers of the first distinction, and the spacious court crowded with haughty warriors and other nobles, while the air echoed with the swelling notes from the Nobat Khani, and the voices of the choppers and heralds loudly proclaiming, 'May the King of the World live forever!' From that throne, which the proudest nobles then approached with awe and palpitation, now sprang forth a terrified little hare!"—*SIR CHARLES MALET*.—*Ibid.*, vol. 3, p. 105.

[*The Hindoo Princes and their Secret Chamber.*]

"MANY Indian Princes, Hindoos and Mahomedans, as also the wealthy nobles, have a favourite upper chamber, with walls and ceiling covered with mirrors of every size and shape: in the centre is a sofa or a swinging bed, suspended from the roof, adorned with wreaths of mogrees, and cooled with rose water. Here the voluptuous Indian retires to smoke his hookah, or waste his time with a favourite from the haram. This apartment is sometimes decorated with obscene paintings in a wretched style, suited to their depraved appetites."—*Ibid.*, vol. 3, p. 268.

[*The Bees in the Caverns of Salsette—their inconvenience.*]

"THE bees are sometimes very troublesome and dangerous, and often annoyed us in our visits to the caves at Salsette and the Elephanta; where they make their combs in the clefts, and the rocks, and in the recesses among the figures, and hang in immense clusters: I have known a whole party put to the rout in the caverns of Salsette, and obliged to return with their curiosity unsatisfied, from having imprudently fired a gun to disperse the bees, who in their rage pursued them to the bottom of the mountains."—*Ibid.*, vol. 1, p. 46.

[*Sujaat Khaun's Mosque at Ahmedabad.*]

SUJAAT KHAUN'S Mosque at Ahmedabad, of the purest white marble, surrounded by the dark foliage and glowing scarlet of pomegranate blossoms, says *MR. FORBES*, had an uncommon effect. Another mosque here, built of white marble, is lined with ivory, and inlaid with a profusion of gems to imitate flowers, bordered by silver foliage on mother-of-pearl. During the hot winds at this place the heavens were as brass, and the earth like heated iron, and we were obliged to confine ourselves in dark rooms, cooled by batties or screens of matted grass kept continually watered.—*Ibid.*, vol. 3, p. 126.

[*Splendid Diamond.*]

"I SAW a valuable assortment of precious stones at Cambay, belonging to a Persian nobleman, intended for sale; among them was a diamond of the first water, shaped like a prism, weighing an hundred and seventeen carats, and estimated at twenty-five thousand pounds. The proprietor informed me of a diamond, then in the royal treasury at Ispahan, which weighed two hundred and sixty-four carats, and was valued at four hundred and twenty thousand pounds. This is probably the same stone mentioned by Tavernier, at that time in possession of the Mogul emperor, which weighed two hundred and seventy-nine carats, and its value was estimated at half a million sterling. The variation in the weight and price in a gem of such magnitude, may be easily allowed between a Persian and a European traveller. This imperial diamond is a brilliant

of beautiful shape, called by way of eminence Kooi Toor, 'the Hill of Lustre,' alluding to Mount Sinai, in Arabia, where God appeared in glory to Moses. Another diamond of a flat surface, nearly as valuable as the former, is denominated Doniainoor, 'the Ocean of Lustre.' These magnificent jewels formed part of Nadir Shah's plunder at Delhi in 1739; when the riches he carried off exceeded seventy millions sterling. The most superb article of this imperial spoil was the Fucht-Taos, or peacock-throne, in which the expanded tail of the peacock, in its natural size, was imitated in jewellery, composed of the most costly diamonds, rubies, emeralds, sapphires, topazes, and amethysts, producing a wonderful effect. This throne was valued at ten crores of rupees, upwards of twelve million sterling. After the assassination of Nadir Shah this plunder was transported into various countries, and since the late revolutions in Persia has been more widely dispersed.

"The magnificent prismatic diamond I have just mentioned, was lost in a dreadful storm in a few months afterwards, at Surat bar, where the ship in which it was freighted, with a number of other vessels, foundered at their anchors."—*Ibid.*, vol. 3, p. 84.

[*Novel Agriculture.*]

"THEY plough twice before they sow. But before they begin the first time, they let in water upon their land, to make it more soft and pliable for the plough. After it is once ploughed, they make up their banks. For if otherwise, they should let it alone till after the second ploughing, it would be mere mud; and not hard enough to use for banking. Now these banks are greatly necessary, not only for paths for the people to go upon through the fields, who otherwise must go in the mud, it may be, knee-deep; but chiefly to keep in and contain their water, which by the help of these banks they overflow their grounds with.

"These banks they make as smooth with the back side of their Houghs, as a bricklayer can smooth a wall with his trowel. For in this they are very neat. These banks are usually not above a foot over.

"After the land is thus ploughed, and the banks finished, it is laid under water again for some time, till they go to ploughing the second time. Now it is exceedingly muddy, so that the trampling of the cattle that draw the plough, does as much good as the plough, for the more muddy the better. Sometimes they use no plough this second time, but only drive their cattle over to make the ground the muddier.

"Their lands being thus ordered, they still keep them overflowed with water, that the weeds and grass may rot."—*Knox's Historical Relation of the Island of Ceylon*, p. 10.

[*Deer Catching in Ceylon.*]

"FOR the catching of deer or other wild beasts they have this ingenious device. In dark moons,

when there are drizzling rains, they go about this design. They have a basket made with canes, somewhat like a funnel, into which they put a potsheard with fire in it, together with a certain wood which they have growing there, full of sap like pitch, and that will burn like a pitch-barrel. This being kindled in the potsheard, flames, and gives an exceeding light. They carry it upon their heads with the flame foremost; the basket hiding him that is under it, and those that come behind it. In their hands they carry three or four small bells, which they tingle as they go, that the noise of their steps should not be heard.

"Behind the man that carries the light, go men with bows and arrows. And so they go walking along the plains, and by the pond sides, where they think the deer will come out to feed. Which when they see the light, stand still and stare upon it, seeing only the light, and hearing nothing but the tingling of the bells."—*Ibid.*, p. 26.

[*Maldivé Notions relative to the World.*]

THE inhabitants of the Maldives believe "that the world is flat, and not round; and that there is a wall of copper about it, which hinders the world from being overwhelmed with the waters which environ it; and that the devil seeks every night to pierce through and undermine this wall, and by daybreak he wants very little to have made a hole thorow; for this cause all the men from fifteen years old goe at the point of day to their moschs, to make prayers, saying that without their prayers all the world would perish."—*PYREARD DE LAVAL. PURCHAS. 1667.*

[*Eastern Trees with Worms for Roots.*]

"NARRANT in orientalis Indiæ insula Sombro-ro reperiri arbores, quæ radicum loco magnos habent vermes; qui crescentibus arboribus, decrescunt; et nisi hi planè assumpti, inque arbores mutati sint, haud figent illæ radices altius."—*CHRISTIANI FRANCISCI PAULINI de Morte Vermisnosa*, p. 29. *Seyfried medull. mirab. nat.*, l. 2, c. 5, § 27, p. 670.

[*Large Cocoa-Nut.*]

"THERE is a very large species of cocoa-nut which is found only in the islands of Madura and Baly, and which the Malay princes procure at an exorbitant price. The body makes a fiddle."—*Sketches of Java*, p. 357.

[*Naphtha—the Fuel of the Everlasting Fire of the Persians.*]

"NAPHTHA is the mineral oil which sustained the everlasting fire of the Persians, and does so still in some places where the old adorers of that element still exist; but the progress of knowledge has now done away the marvellous from this natural phenomenon; as we know that in any piece of ground where springs of naphtha

or petroleum obtain, by merely sticking an iron tube in the earth, and applying a light to the upper end, the mineral oil will burn till the tube is decomposed, or for a vast number of years. This kind of tube the Persian idolaters inclose in a stone hut open at top, as the temple of their God."—GUTHRIE'S *Tour through the Tawrida*.

[*The Fire Temple of Erdeshir.*]

"To the south of Mossoul, and at a day's journey distance, near the bath of Ali, was formerly the fire temple of Erdeshir, where the fire, ever kept since the time of Nimrod, was extinguished on the birth-night of the Prophet. Since then it has been rekindled many times by talismanic power, and the caravans see it in dark nights at a journey's distance. As in the year 1059 (A. D. 1649) I passed here with Melek Ahmed Pashaw, then removed from Bagdad, I saw this fire, and marched eight hours in its light. Some say it is sulphur, and some say it is naphtha which burns in this manner. Be that as it may, these are the remains of the fire temple of Erdeshir."—EVLIA, vol. 4.

[*Unreasonable Demand, and Zertoost's Reply.*]

"THE King (either stimulated by his churchmen, or judging Zertoost able to do anything) calls for him, professing his propensity to be of his religion, conditionally he would grant him four things: first, that he might never dye; secondly, that he might ascend heaven, and descend as often as he listed; thirdly, that he might know what God had done and intended; fourthly, that his body might be invulnerable.

"Zertoost, amazed at these unreasonable demands, and perceiving it otherwise impossible to have his dogmata received, tells the King, that for one man to have all those properties was to be God more than man; that the King should have the liberty to choose any one for himself; and the other three should be distributed to any other three he should please to nominate. Which being accepted, *Gustasp* makes the second his choice, that he might ascend and descend at pleasure; to know the secrets of heaven was granted to the King's Church-man; to live for ever was conferred upon *Pischiton* (the King's eldest son), who (they say) lives yet upon *Damoan's* high mountain, guarded by thirty spirits to forbid others the entrance, and lest by setting foot upon that holy ground, they also should live for ever: to be free from hurt was granted *Es-pandiar*, the King's youngest son: after which the *Zandavastaw* was opened, the new-broached doctrine read, and universally accepted of."—SIR THOMAS HERBERT.

[*Wood consumed at Funerals in Ispahan in proportion to the Wealth of the Deceased.*]

"THE quantity of wood consumed at these funerals is in proportion to the rank and wealth of the deceased, and the honour which his rela-

tives pay to his memory. Wood is exceedingly dear at *Hispahan*, and the friends of a *Banian* who died there, wept as if they thought him disgraced, because they could only procure six or seven camels' loads for his funeral pile; whereas half one would have been sufficient to consume the body."—PIETRO DELLA VALLE.

The Walls of Ecbatana, built by Deioces.

'Οικοδομῆται τείχεα μέγала τε καὶ καρτερά, κ. τ. λ. "They are of a circular form, one within the other, and each gradually raised just so much above the other as the battlements are high. The situation of the ground, rising by an easy ascent, was very favourable to the design. But the thing chiefly to be considered is, that the King's palace and treasury are built within the innermost circle of the seven which compose this city. The first and most spacious of these walls is equal in circumference to the city of Athens, and white from the foot of the battlements. The second is black, the third of a purple colour, the fourth blue, and the fifth of a deep orange. All these are coloured with different compositions; but of the two innermost walls, one is painted on the battlements with a silver colour, and the other is gilded with gold."—LITTLEBURY'S *Herodotus*. *Clio.*, c. 98.

[*Siamese Notion of the End of the World.*]

"THE Siamese say, that at the end of the world, seven eyes of the sun will be opened in heaven, each successively will dry up something, till at the fifth the sea will be parched up, and by the two last the whole earth will be set on fire and consumed. Two eggs, however, male and female, are to remain among the ashes, and from these shall all things be reproduced."—JOAM DE BARROS, 3, 2, 5.

[*The Maldives and the King of the Winds.*]

IN the Maldives, which are not less storm-vexed than the Bermudas, and where the thousand currents render navigation particularly dangerous, the superstition of the people (the *Mahomedans*) has grown out of their peculiar situation. "There is no isle," says *PYRARD DE LAVAL* (the only traveller, I believe, who has ever lived among them), "where is not found a *sidre*, as they call it, which is a place dedicated to the winds, in a desolate corner of the isle, where they which have escaped danger, make offerings daily of little boats and ships, made purposely, full of perfumes, gums, flowers, and odoriferous woods. They burn the perfumes, and cast the little boats into the sea, which go floating till they be burned, for they put fire in them, to the end, they say, that the king of the winds may accept them. Also they set not willingly their ships and galleys afloat, but they kill hens and cocks, and cast them in the sea, before the ship or boat which they will use. They believe also that there is a king of the sea, to whom in like sort they make pray-

ers and ceremonies in their navigation, and when they go on fishing, fearing upon every error and offence, the kings of the winds and of the sea. So that being on the sea, they dare not spit on the windy side, nor cast any thing overboard, for fear that they should be angry with them; also they never look behind them. All the boats, barks and ships are devoted to the powers of the winds and of the sea, and surely they respect them as if they were their temple, keeping them neat, and never committing any filthy and dishonest thing in them."—PURCHAS. 1658.

[*An Elephant—the Hindoo Name for a Hurricane.*]

"THE Hindoos call a hurricane an elephant, on account of its force."—DELLON, vol. 1, p. 13.

[*Encroachment of Rivers in the East, and the Roots of the Ficus Indica, destructive to Buildings.*]

"THE encroachments of the Ganges, and even of small rivers, soon effect the destruction of the strongest buildings; since the immense quantity of rain, which in this country falls in the space of a few hours, gives them a degree of force and rapidity which defies all resistance. The rapid growth of trees proves a very powerful source of decay to Indian buildings. The seeds of the peepal tree (*Ficus Indica*), as often as they fall upon an old edifice, spring up into trees with great rapidity. The roots you may observe spreading along the front of a wall in search of nourishment, for twenty feet; wherever these find an interstice, they penetrate, while their enlargement gradually loosens and shatters the most sufficient buildings. Thus a town in India suffers as much in the course of fifty years, as in Europe it would do in two centuries."—TENNANT.

[*Superstition of not passing over a Shadow.*]

"LET him not intentionally pass over the shadow of sacred images, of a natural or spiritual father, of a King, of a Brahmin who keeps house, or of any reverend personage, nor of a red-haired or copper-coloured man, nor of one who has just performed a sacrifice."—*Instit. of Menu.*

[*Leaf-Plates.*]

"THEIR plates and dishes are generally formed from the leaf of the plaintain tree, or the nymphaea lotos, that beautiful lily which abounds in every lake. These are never used a second time."—FORBES, vol. 1, p. 72.

[*The Preparation of Leaves for Hindoo Plates.*]

"THE trade of *Barbi* is to prepare dishes of leaves from which the Hindoos eat their food. In Bengal the plaintain leaf is so common, and from its size so commodious for this purpose, that

the object is attained at once without the intervention of professional skill; but in the upper provinces there is no single leaf which can supply the place of the plaintain; an artificial combination is made up by patching different leaves together, which forms a substitute for a plate at the Hindoo meals."—TENNANT.

[*Olympias and the Serpent.*]

ACCORDING to Justin, the commerce of the serpent with Olympias was only a dream. The Queen dreamed that a great serpent enjoyed her that night that she conceived Alexander. One of our best critics, commenting upon this passage of Justin, observes, that there were serpents in Macedonia which grew so tame and familiar, that the women put them round their arms and necks, like bracelets and necklaces, either for diversion or to cool themselves. He alludes upon this the authority of Lucian. "Hoc autem non abs re fuerit meminisse (nam ex nihilo, ut aiunt, nihil) reperiri in Macedonia serpentes, qui tam facile mansuescunt, ut ex iis olim et puellae et matronae sibi armillas, sibi monilia facerent, vel ut animalas suas oblectarent, vel ad corpusculum frigerandum. Hujus rei auctorem citare possum Lucianum in Alexandro, sive Pseudomanti." Lucian speaks neither of these bracelets nor necklaces, but he says what is equally strange. He affirms, that the women of Pella brought up great serpents so very tame, that they suckled them, and let them lie with their children. He conjectures that the vulgar traditions about Olympias were grounded upon this reason.

"Ἐνταῦθα ἰδόντες δράκοντας, παμμεγέθεις, ἡμέρους πάνων καὶ τιθαρτοῖς, ὧς καὶ ὑπὸ γυναικῶν τρέφονται, καὶ παιδοῖς συγκαθεύδουσιν, καὶ παυρομένους ἀνέχεσθαι καὶ θλιβεμένους μὴ ἀγανακτεῖν, καὶ γάλα πίνειν ἀπὸ θηλῆς κατὰ ταῦτα τοῖς βρέφεσι. κ. τ. λ. § 7. Ibi cum immani magnitudine dracones conspicerent, cicures ac mansuetos, adeo ut à mulieribus alerentur, et cum pueris cubarent et eo concubari sustinerent neque se premi indignè ferrent, denique infantum more lac è papillis suggerent, &c."—v. BAYLE in *loc. Olympias*, *note*.

[*Quere? Origin of the Royal Cubit.*]

"A FOOLISH prince in the East will sometimes establish a royal cubit longer than the common one, under pretence of his arms being long."—BUCHANAN, vol. 2, p. 156.¹

[*The Turcoman Blouse, or Smock-Frock.*]

THE Turcomans sometimes wear a sort of smock-frock of white linen over their other garments, for the purpose of protecting themselves

¹ Old Fuller's remark will suggest thankfulness:—"The God of Heaven measureth his judgments by the ordinary cubit; but his kindnesses by the cubit of the Sanctuary, twice as big; yea, all the world had been a hell without God's mercy."—*Holy Estate*, book iv., c. 21. J. W. W.

against the sun. "Voilà," says D'ARVIEUX (t. 3, p. 293), "*une nouvelle découverte importante dont nous sommes redevables aux Arabes.*" But he proceeds to jest upon the subject, in a manner which seems to imply a doubt of the effect, and shows him to have been ignorant of the cause.

[*Buffaloes concealed in the Water in the Hot Weather.*]

"OFTEN during this campaign," says Mr. FORBES, "when suffering from thirst, and panting under extreme heat, have I envied the village buffaloes, who in such weather seem the happiest beings in the country: they either get under water, or conceal themselves in the thin slimy mud on the margin of the lakes and rivers; there they remain during the sultry hours, without any part of them appearing above the surface."—FORBES, vol. 2, p. 140.

[*The Girdle of Famine.*]

"WHEN a Mahratta expects a battle where there is a chance of being defeated, he mounts a Bhimara mare, and girds himself with a broad belt round the loins, the better to enable him to bear the fatigue of a forced march: this girdle is generally made of strong leather, covered with velvet, and divided into small compartments containing his most valuable papers and precious jewels: the selected companions of his flight, and a sure resource in adversity."—*Ibid.*, p. 61.

[*Old Building of Agari, and the Rajah of Benares.*]

"WITHIN the gate of the citadel of Agari, stand the remains of an old building, which is said to have been once a lofty edifice. Chet Singh pulled down the upper stories, and was proceeding to demolish this building with the rest of the fort, until an inscription was found, which contained a solemn imprecation on the person who should destroy the place. Superstition compelled the Rajah of Benares not only to desist from his intention, but to repair the fort."—*Journey from Muzapur to Nagpur. Asiat. Ann. Register*, 1806.

[*Belief of the Wild Inhabitants of the Mountains between Kerhook and Moussul.*]

THE inhabitants of the mountains between Kerhook and Moussul believe in two gods, one the bestower of good, the other the inflicter of evil. If any one should repeat from the Koran, "I take refuge with God from Satan the accursed," they would stone him to death. Abdul Kureem calls them a detestable race. They are without decent clothing, and are a race of robbers.

[*Thalaba. [Cecil and the Pomegranate Tree.]*]

In the Memoirs of Mr. Cecil, there is a practical application of this simile. At Oxford "he

suffered many reproaches from his profligate fellow students, and many secret conflicts in his own mind. One day, while walking in the physic gardens, he observed a fine pomegranate tree, cut almost through the stem near the root. On enquiring of the gardener the reason of this, he replied, 'This tree used to shoot so strong, that it bore nothing but leaves: but when I had cut it in this manner, it began to bear plenty of fruit.' This he instantly applied to his own case, and derived much consolation."—*Evangelical Magazine for January, 1812.*

[*Aged Warrior of the Celebes and his Kris.*]

"IN 1739, when the Dutch had quelled an insurrection in Celebes, a man upwards of a hundred years old came with the rest to surrender his arms. As he gave up his kris he addressed the Dutch thus: 'I have beheld the city of Goach in its proudest lustre, when it ruled over the whole Island of Celebes. I afterwards was a witness to its first humiliation when we were subdued by the Company; it was then thought that its fame and honour were greatly tarnished, yet it was still greatly populous and respected; but now I look around me and behold nothing but ruins and dishonour. I surrendered my kris the first time at Samboepo, once more at Sourabaya, and now here for the third time to the conquering arms of the Company. Leave to an old man now the only consolation that remains, to die in peace.' He received a free pardon, and his kris was restored to him."—STAVORINUS, vol. 2, p. 200.

[*House-burning, by Order of the Brahmins, at the October New Moon.*]

"ON the night of the new moon, in the month of October, the Princes are obliged to set fire to certain houses, in honour of a victory obtained by their gods upon earth. The choice of the houses is left to the Brahmins, who thus safely gratify their own enmities. The assault is made suddenly, the houses are set fire to on all sides, and consumed, with all their contents and all their inhabitants, and this they call the holy sacrifice of blood and fire."—LUCENA, vol. 1, p. 188.

[*The Shin-Nai, or Red Dog of the Savana-Durga.*]

"IT is said," says DR. BUCHANAN, "that in the great forests round *Savana-durga*, there is a small animal called the *Shin-Nai*, or red dog, which fastens itself by surprise on the neck of the tyger, and kills him. On this account the tyger is not so common in these large forests as in the smaller woods. The *Shin-Nai* is quite distinct from the wild dog, which is said to be very common here, to grow to a large size, and to be very destructive to sheep. By this wild dog the natives probably mean the wolf. I have seen native drawings of the *Shin-Nai* which appear to represent an animal not yet described."

[*Precautions against the excessive Heat in the Isle of Ormus.*]

"THE Ile of Ormus in Ormus time is so unreasonable and intollerable hotte, that they are forced to lie and sleepe in wooden easterns, made for the purpose full of water, and all naked, both men and women, lying cleane under water saving only their heads."—LINSCHOTEN, 16.

"IN the tops of their houses," he says, "they make holes to let air come in, as at Cairo." The Commentator explains this thus: "In the middle of these houses are great pipes of ten cubits long at the least, which stand northward, to convey and spread the cold air into their houses, and specially to cool the lowest rooms."

"THEY use certaine instruments like waggins with bellows to bear the people in, and to gather winde to coole them withall, which they call Cat-taventos."

[*Ancient Notions of India.*—"Omne ignotum pro magnifico."]

"IN Inde is a byrde that is named Phitacus, Elephantis, Peper, and a tree that is called Hebanus, ivory and precyous stones, beryls, crysopassis, carboncles, adamantes, and golden hylles to the whiche it is full harde for to come, for dragons and gripes, and for dyverse maner men grysely and wonderly shapen. Amonge all the londes of this worlde Inde is greetest and moost ryche, strengeste and moost full of people, in wonder and mervaylles moost wonderfull. . . . In Inde ben trees that have toppes as hyghe as men shall shote with an arowe.¹ Also of a gobet bytweyne twayne knottes of a reed. In Inde men make a boot that bereth three men at ones over a depe water. In Inde ben men of fyve cubyte longe that wexe not seke, nor gelde up the breth. Also there ben Satyri and other dyverse men grysely and wonderly shapen. There inne ben men of a cubyte long and ben named Pygmey. These Pygmey geten chylderen and engenderne in the fourth yere, and wexe hore in the fyfthe. They gadre a grete hoost, and ryden upon wedres and rammes to fyght with Cranes, and destroyen theyr nestes and her egges, for that Cranes that ben theyr enemies sholde not encrease and wexe to many. There ben besy Phylosophers that beholde on the sonne all the day longe. Also some have hedes as it were houndes, and the voyce that they make is lyker to berkyng of houndes than to mannes voys; they ben clothed in wyld beestes skynnes, and armed wyth theyr owne tethe and nayles, and lyven by huntynge and hawkyng. Other there ben that have no mouthe, and lyven by odour and smelles, and ben clothed in mosse and heery tofes that growe out of trees. Other wexe hore in youghth and wexen blacke in elde. In some hylles of Inde ben men that have the sooles of theyr fete over-

turned, and eight fyngers in one hande. . . . In Inde ben trees that ben called trees of the sonne and the mone. Prestes that eate of the apples of thylke trees lyven 5 C. yere. They were called the trees of the sonne, for everyche of them quaked and shook as soone as the sonne beme touched his toppes, and answerde men that stode about. The same doyng was of the mone. By these trees the grete kynge Alysaunder was forbidden that he sholde never come in Babylon."—*Polycronicon*, vol. 1, c. 11.

[*End of King Sarama Pereimal.*]

"THIS king, Sarama Pereimal, embarked, taking with him many ships laden with spices to offer at Mecca; but before he arrived there, his soul arrived at the Devil's, for he died upon the way; and whatever faith he was then in, whether the gentilism wherein he was born, or the sect which he had embraced, the end of his journey must have been in the infernal fire, as the end of his offerings was in the bottom of the sea, where all his ships were lost."—BARROS, 1, 9, 3.

[*Robber Tombs near Shiraz.*]

PIETTO DELLA VALLE saw a row of pillars by the road-side near Shiraz, about five foot high, like little boundary marks, he says. In every one a man had been buried up to the waist, and then walled up. It was the regular punishment for robbery in that province.

[*Steel Mirrors of Damascus.*]

"THERE are made at Damascus," says BERTANDON LA BROUQUIERE (p. 138), "and in the adjoining country, mirrors of steel that magnify objects like burning-glasses. I have seen some which, when exposed to the sun, have reflected the heat so strongly, as to set fire to a plank fifteen or sixteen feet distant."

[*Locusts in Turkey destroyed by the Storks.*]

"THE Storks also destroy the Locusts in great quantities. These birds annually visit Turkey, where they arrive in vast numbers about the middle of March, and always in the night. Their progress is very systematically arranged. They send forward their scouts, who make their appearance a day or two before the grand army, and then return to give in their report; after which the whole body advances, and on its passage leaves during the night its detachments to garrison the different towns and villages on their way. Early in October they take their departure in the same manner, so that no one can tell from whence they come, or whither they go. They are known in the night time to leave all the villages, and have been seen in the air like clouds. They leave none behind but those who from infirmity or accident are unable to fly. A person who at the season of their departure was in the habit of coming from the interior, told me

¹ See VITA, *Georg.*, ii, 123.—J. W. W.

that on his journey the year preceding, he had seen thousands, and hundreds of thousands of them near the banks of a river, and that they annually assemble there; and when the general sees that his whole army is collected, he at a given moment sets them in motion, leaving a detachment, no doubt, to bring up the stragglers."—T. MACGILL, *Travels in Turkey*, vol. 1, p. 126.

[*The Natives of Assam, and the Treasure buried by the Barabuinia.*]

"THE natives of Assam firmly believe that the Barabuinia, or former princes of the country, have buried their wealth deep in the earth, and in the numerous tanks of all sizes, which they made in various parts of the country. Whenever the Dikrunch receives intimation where any wealth of the kind is deposited, it rises immediately, rushes over its banks, attacks the high banks of the tanks, which it breaks down at last, and retiring, drops utensils of gold and silver on the grounds it has overflowed. With respect to the utensils of the precious metals found after the waters have subsided, the natives are quite positive."—DR. WADE, *Description of Assam*, p. 130. *Asiatic Annual Register*, 1805.

[*Device at Schiras, &c., for Cooling their Houses.*]

"AT Schiras, Lar, and in other hot countries, they have upon the tops of their houses an invention for catching the fresh air: it is a wall one or two fathom high, and about the same breadth, to which at the intervals of about three foot, other walls about three foot broad, and as high as the great wall, join in right angles; there are several of such on each side of the great wall, and all support a roof that covers them: the effect of this is, that from whatsoever corner the wind blows, it is straightened betwixt three walls, and the roof over head, and so easily descends into the house below, by a hole that is made for it."—THEVENOT.

[*Instructions for the Archers.*]

"THE archer must be instructed in the method of untying the bow, of anointing it, &c. Two or three strings must be attached to one bow, lest one should break. The archer must frequently exercise himself by tossing up his bow in the air, and catching it again; and by pulling the string of the bow first with one hand and then with the other. He must be skilful in wielding the bow on all sides, to keep off the arrows of the enemy. He must be well versed in producing the twang of the bow. The string of the bow must be drawn till it reaches the ear, when the bow is held at arms length. The archer must be expert in taking his aim. A good archer makes the ends of his bow almost meet, before he lets fly his arrow.

"The quiver for arrows must be made of skin, and be as deep as three-fourths of the arrow. The gods give to eminent saints quivers which

contain an inexhaustible store of arrows. The archer must hang his quiver on his back with a leather girdle. The archer must wear two thimbles on the first and second fingers of the right hand, made of leather, or iron, or any other metal, to prevent injury from the bow-string. A leathern sleeve must be worn on the left arm, to prevent the bow from rubbing off the skin. The name of this is godha.

"The archer must wear a golden or some other cap, a girdle for the loins, a pair of short breeches, a piece of leather round the loins, from which must be suspended a number of small bells; a coat of mail woven with wire, or made with leather."—WARD's *Hindoos*, vol. 2, p. 383.

[*Great Floods of the East.*]

"IN the rainy months the mountain floods swell the small rivers of India in a wonderful manner. Within a few hours they often rise twenty or thirty feet above their usual height, and run with astonishing rapidity. The Nerbudda, Tappee, and large rivers, generally gentle and pellucid, are then furious and destructive, sweeping away whole villages, with their inhabitants and cattle; while tigers, and other ferocious animals from the wilds, join the general wreck in its passage to the ocean.

"Two years before I left India, some weeks previous to the setting in of the southwest monsoon, we had the most dreadful storm ever remembered in Guzerat; its ravages by sea and land were terrible, the damage at Baroche was very great, and the loss of lives considerable. It came on so suddenly, that a Hindoo wedding passing in procession through the streets by torch-light, with the usual pageantry of palanquins, led horses, and a numerous train of attendants, were overtaken by the tempest, and fled for shelter into an old structure, which had for ages withstood the rage of the elements: on that fatal night, from the violence of the winds and rain, both roof and foundation gave way, and seventy-two of the company were crushed to death."—FORBES, vol. 3, p. 52.

[*Rice and Cotton Fields.*]

"MANY parts yield a double crop, particularly the rice and cotton fields, which are both planted at the commencement of the rainy season, in June. The former is sown in furrows, and reaped in about three months: the cotton shrub, which grows to the height of three or four feet, and in verdure resembles the currant-bush, requires a longer time to bring its delicate produce to perfection. They are planted between the rows of rice, but do not impede its growth, or prevent its being reaped. Soon after the rice harvest is over, the cotton bushes put forth a beautiful yellow flower, with a crimson eye in each petal; this is succeeded by a green pod, filled with a white stringy pulp; the pod turns brown and hard as it ripens, and then separates into two or three divisions, containing the cotton. A luxu

riant field exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindostan."—*Ibid.*, vol. 2, p. 405.

[*Trade of Precious Stones at Cambay.*]

"CORNELIANS, agates, and the beautifully variegated stones improperly called mocha stones, form a valuable part of the trade at Cambay. The best agates and cornelians are found in peculiar strata, thirty feet under the surface of the earth, in a small tract among the Rajepiplee hills, on the banks of the Nerbudda: they are not to be met with in any other part of Guzerat, and are generally cut and polished in Cambay. On being taken from their native bed, they are exposed to the heat of the sun for two years: the longer they remain in that situation the brighter and deeper will be the colour of the stone; fire is sometimes substituted for the solar ray, but with less effect, as the stones frequently crack, and seldom acquire a brilliant lustre. After having undergone this process, they are boiled for two days, and sent to the manufactories at Cambay. The agates are of different hues; those generally called cornelians are black, white, and red, in shades from the palest yellow to the deepest scarlet. The variegated stones with landscapes, trees, and water beautifully delineated, are found at Copperwange, or more properly Cubbenspunge, the five tombs, a place sixty miles distant."—*Ibid.*, vol. 2, p. 20.

[*Sudden Change from Night to Day, and from Day to Night.*]

"*Mane horâ sextâ subito diescit, vesperi autem eâdem horâ confestim noctescit.*"—NIECAMP, p. 1, c. 4, § 1.

[*Virtues of the Date Tree.*]

"THE date tree," says MR. WARING (p. 317), after the oriental writers, "partakes of a number of the qualities of animals. It appears to possess an inherent warmth above all other trees, resembling the heart of animals, from whence the branches shoot out, as the veins from the heart. And it resembles other animals in these several points, that it accepts the seed or effluvia of the male blossom, is impregnated and conceives, and that the matter which occasions this conception sends forth an odour similar to that of animals. If its head be cut off, or if it receives a hurt, or is overwhelmed, it dies like other animals. Many respectable people have mentioned other particulars which I shall notice. That the tree appears to long after a particular tree, and that it will not bear fruit but from the impregnation of that particular tree. Now this passion greatly resembles that of desire which is perceptible in other animals.

"This," says MR. WARING, "is carrying the subject farther than it will admit: we shall ex-

cuse this enthusiasm, however, when we recollect that the date-tree is everything to an Arab, and that without it he must perish. Besides which it is spoken of by the Prophet, who calls it the uncle of mankind, and says that it was made with the dust which remained after the formation of Adam."

[*Rule of Evidence in Mysoor.*]

"IT is a fixed rule of evidence in Mysoor to suspect as false the testimony of every witness, until its truth is otherwise supported. It follows as a consequence of this principle that the *panchaets* are anxious for the examination of collateral facts, of matters of general notoriety, and of all that enters into circumstantial evidence: and that their decisions are infinitely more influenced by that description of proof than is consistent with the received rules of evidence to which we are accustomed, or could be tolerated in the practice of an English court. 'I have frequently conversed,' says MAJOR MARK WILKS, 'with the *deewan*, and with the most intelligent members of these *panchaets*, on the subject of this new principle in the reception of evidence; and none of these persons have hesitated to defend the rule, and to avow, as an abstract proposition, founded on experience, that the presumption is infinitely stronger against the veracity, than in favour of the truth of a witness.'"—*Asiat. An. Reg.*, 1805, *Misc.*, p. 14.

[*Vegetable Soap of India.*]

"AMONG other useful productions is a vegetable soap, called *omlah*; the nuts grow in clusters on a wild tree, and the kernels, when made into a paste, are preferred to common soap for washing shawls, silk, and embroidery; it lathers in salt water, and on that account is valuable at sea, were common soap is of little use: *retah*, another vegetable soap, in the vicinity of Surat, has the same property."—FORBES, vol. 1, p. 269.

[*That admirable Beast the Jarraff, that was not to kneel before a Christian.*]

"THE admirablest and fairest beast that ever I saw was a Jarraff, as tame as a domestical deer, and of a reddish deer colour, white breasted, and cloven footed; he was of a very great height, his fore legs longer than the hinder, a very long neck, and headed like a camel, except two stumps of horn on his head. This fairest animal was sent out of Ethiopia to the Great Turk's father for a present. Two Turks, the keepers of him, would make him kneel, but not before any Christian for any money."—SANDERSON. PURCHAS. 1619.

[*The Singing-Well at Monghyr.*]

"NEAR to the palace at Monghyr is a very large well, to which you descend by a long and wide flight of steps: it is never dry, and is sup-

posed to have a subterranean communication with the river. This is called the singing well; and the natives firmly believe, that every seven years is heard, at the bottom, the noise of singing and music, such as was produced by the nautch girls¹ in the neighbouring Zenana. They say that when Sultan Suja was obliged to fly to Rajamahall, he put to death all his women whom he could not take with him, by immuring some in the walls of the well, and by throwing the others into it. I inquired why these unfortunate females limited their rejoicing to once in seven years, but could obtain no satisfactory answer.”
—LORD VALENTIA, vol. 1, p. 89.

[*Progress of the Caravan, and its Halls at the Five Stated Hours of Prayer.*]

“WHEN the stages are very long, the caravan travels day and night, stopping an hour at each of the five stated times of prayer, when the camels are allowed to lie down with their burthens upon their backs; and at midnight they halt in like manner another hour. In order that those in the rear may know when to halt, the Meer Haaj lets off a rocket. The number of links which are along with the caravan, every camel having one, form a beautiful illumination, and the songs of the camel drivers enliven the pilgrims, and please the camels.”—ABDUL KURREEM.

[*Toddy-Tree.*]

“THE branches on which the nuts grow when young are taken and tied together, and the nut is not suffered to grow upon them. The sprouts are cut off at about one foot from the end, and under these they fix a bamboo, into which the toddy runs. The bamboo is emptied night and morning, and the branches are cut away about one-eighth of an inch at a time; which creating a fresh wound, the liquor runs again. In a dry season the roots of the tree are watered to increase the toddy, which runs with great freedom in this manner.”—WOODARD'S *Narrative*.

[*Culture of Rice.*]

“Too much seed can scarcely be used in sowing rice: the plants come up so thick as almost to bear up a man on their points: they resemble a beautiful green carpet; it grows amazingly fast; in fact, it is not easy to drown it. The great rivers often rise twelve or fourteen feet in twenty-four hours, yet, strange to behold! the rice increases with equal haste, and still displays its fine green top above the flood. I have often pulled up rice straw eighteen and twenty feet long, from places which a week before were nearly dry. I was for a long time puzzled by this curious circumstance, but my wonder ceased when I examined the plant. Each joint of the

straw is to a certain degree perfect from the time that the rice is a foot high, and as the water rises, exclusive of the growth of each joint in itself, the whole of the several tubes or joints draw forth in a manner similar to the insertions of a pocket telescope. After a certain time the straw becomes hard, and contracting, forms a *callus*, much the same as the joint in wheat or other straws. If a very high flood come, the rice floats, and is lost: as the tubes in such case slip out altogether. I cannot say in what depth of water rice will grow; but if the rise be not very rapid, I conceive its increase would bear a suitable proportion, even to the depth of forty or fifty feet. We may suppose that in some places it must be of that length, when vessels of considerable burthen can sail through it for a whole day without touching the ground.

“When the rice is ripe, it is generally gathered in boats throughout the lower country, else it must be left till the water withdraws.”—*Oriental Sports*, vol. 2, p. 185.

[*Pleasantness of Eastern Evenings.*]

“*Hora autem vespertina propter clarum lune splendorem tanto jucundiores sunt, ubi simul sapientis iris visitur.*”—NIECAMP, p. 1, c. 4, § 1.

[*Progress of the Soul to Veeshnoo's Paradise.*]

BEFORE the ladders which lead to Veeshnoo's paradise can be reached, the soul has to pass rivers of fire, of darkness, of milk, and of water.—*Ibid.*, p. 1, c. 10, § 15.

[*Elephant Ornaments.*]

“THE *Mohouts* ornament the cheeks and foreheads, as likewise the chests and shoulders, of their elephants, in a similar manner, with ochres and vermillion, generally in fanciful patterns or flourishes; and they regularly anoint the forehead of those intended for riding, especially with *ghee*, in order to make the hair grow thick and bushy, which is considered a great beauty.”—*Oriental Sports*, vol. 1, p. 271.

[*The Kettle-Drums and large Bells affixed to Great Men's Elephants.*]

“SOMETIMES men of rank imitate the sovereign, by having very large kettle-drums, called *magaraha*, slung across elephants or camels; these are beaten the whole length of the journey. I know nothing more tiresome than the perpetual jingling of large bells suspended from the pads of elephants preceding the great man, two or three hundred yards from each other, to announce his approach. The motion of the elephant occasions the bells to strike at every step.”—*Ibid.*, vol. 1, p. 293.

[*Funeral of the Kings of Persia.*]

“UPON the first day of August his Majesty's

¹ The dancing and singing girls of India, of which every man of high rank has a private set. There are others who exhibit for pay at any house.

body was placed upon a wheel-carriage covered with a most magnificent pall of gold cloth, and conveyed to a chapel a league from Isbahan, from whence it was conveyed to Com, there to be interred in the sepulchre of the kings his fathers. All the grantees of the kingdom followed him on foot, excepting one of the officers of the crown, called *Mierza-taher*, and an ecclesiastick of distinction, who on account of their great age, were allowed to go on horseback. These lords were followed by the men of the robe and pen, lamenting and singing, and these were succeeded by a great body of soldiers who attended the corpse to the chapel, with *Flambeaux smoking but not lighted*. When they had reached the chapel all that had attended tore their garments and returned to the city, leaving some of their friends and relations to follow the body in the night."—Vol. 1, c. 42, of *LE BRUYN's Travels into Muscovy, Persia, and Part of the East Indies*, 3 vols. 8vo., 1737.

[*Oil of the Sesamum Orientale.*]

"ANOTHER expedient for the production of oil, is growing the *Sesamum Orientale*; a plant somewhat resembling hemp; but of a clean and semi-transparent stalk, with a beautiful flower. So gaudy is the appearance of this crop, when in blossom, that you would at first imagine it had been cultivated for show, rather than use: and the fine aromatic flavour it diffuses tends, on a nearer approach, rather to confirm than remove your mistake. According to the account given by the natives, the oil produced by this vegetable is that principally used in food.

"The mode of expressing oil from the seeds is by putting them into a large mortar, the pestle of which is turned by a bullock continually driven round the floor of the barn."—TENNANT.

[*Pea-Fowls of Jungleterry and Terriagully.*]

"ABOUT the passes in the *Jungleterry* district, especially near *Terriagully*, I have seen such quantities of pea-fowls as have absolutely surprised me. Whole woods were covered with their beautiful plumage, to which a rising sun imparted additional brilliancy! The small patches of plain among the long grass, most of them cultivated, and with mustard then in bloom, which induced the birds to feed, increased the beauty of the scene! And I speak within bounds when I assert, that there could not be less than twelve or fifteen hundred pea-fowls, of various sizes, within sight of the spot where I stood for near an hour. Quite fascinated with the grand display, I refrained from disturbing them. They abound chiefly in close wooded parts, particularly where there is an extent of long grass for them to range in. They are very thirsty birds, and will remain only where they can have easy access to water. *Rhum* plantations are their favourite shelter, being close above, so as to keep off the solar ray, and open at the bottom, sufficiently to admit a free passage for the air. If

there be trees near such spots, the peacocks may be seen mounting into them every evening towards dusk to roost; and in which they generally continue till the sun rises, when they descend to feed and pass the mid-day in the heavy covers."—*Oriental Sports*, vol. 2, p. 61.

[*Abyssinian Mode of Baking Bread.*]

"As the mode of our baking bread is somewhat curious, and may hereafter be useful to travellers, I shall describe it. Our flour (which was generally the unsifted produce of barley, ground between two stones), was first made up with a little water in dough. It was then flattened out, and a stone (of the hardest consistence we could find) which had been in the mean time heated red hot, was put into the centre of the dough, which was afterwards completely closed over the stone into the form of a round ball. It was then put upon the clearest part of the fire, and in a few minutes produced us excellent cakes; at least what we at that time considered as such. This mode of baking bread is in common use with travellers in Abyssinia."—SALT, in *LORD VALENTIA's Travels*, vol. 3, p. 217.

[*Aleppo.*]

"SOME of our merchants have weighed their water and ours in England when they have come home, and have found their water lighter than ours by four ounces in the pound; and the lighter the water is, the more pleasant it is to drink, and goeth down more delectably, as if it were milk rather than water."—BIDDULPH. *PURCHAS*. 1340.

[*Locust-Flight.*]

"SOON after my arrival at Baroche, I saw a flight of locusts extending above a mile in length, and half as much in breadth; they appeared, as the sun was in the meridian, like a black cloud at a distance; as they approached, the density of the host obscured the solar rays, cast an awful gloom like that of an eclipse, over the garden, and caused a noise like the rushing of a torrent. They were near an hour in passing over our little territory; I need not say with what an anxious eye we marked their progress, fearful lest the delicacies of our garden should allure them to a repast. We picked up a few stragglers, but the main body took a western direction, and without settling in the country, most probably perished in the gulph of Cambay. A few months afterwards, a much larger army alighted on the opposite side of the *Nerbudda*, destroyed every vegetable production throughout the *Oolaseer* purgunna, and gave the whole country the appearance of having been burnt."—FORBES, vol. 2, p. 273.

[*The Chin-chow, Hai-stai, or, Sea Vegetable of China.*]

"THE *Chin-chow* of China, called more prop-

erly *Hai-stai*, or *sea vegetable*, is not only used as an article of food, but is employed both in China, Japan, and Cochinchina, as a gummy or gelatinous substance, for giving additional transparency to large sheets of paper or coarse gauze used for windows or lanterns. The latter, made sometimes of slips of bamboo crossed diagonally, have frequently their lozenge-shaped interstices wholly filled with the transparent gluten of the *Hai-stai*."—BARROW.

[*The Kuttau, or, Indian Fig.*]

"THE *Kuttaw*, commonly called the *Jack*, is the Indian fig. Its fruit grows like large pendant bulbs, from the stem or main branches. Some of these weigh from twenty to thirty pounds; they rarely ripen on the tree, requiring a stick smeared with a thick solution of fresh lime to be run through them, and to remain until the coat shall change colour and become soft. The kernels or fruit are numerous, and by some are much admired; but the smell of a jack when first opened is almost as offensive as carrion. When the fruit is nearly perfect, the scent is strong at times from the tree; but otherwise there is no inconvenience in being under its shade; which, from the opaqueness of its foliage, much resembling the laurel, effectually precludes the sun."—*Oriental Sports*, p. 9.

[*Eastern Portions of the Heavens, and their Efficaciousness.*]

"If he seek long life, he should eat with his face to the east; if exalted fame, to the south; if prosperity, to the west; if truth and its reward, to the north."—*Inst. of MENU*.

[*The Good shall have Enough.*]

"GRASS and earth to sit on, water to wash the feet, and fourthly, affectionate speech, are at no time deficient in the mansions of the good, although they may be indigent."—*Ibid*.

[*Leeches in the Nostrils of the Tanian Horses.*]

"THE most extraordinary circumstance that attends these *Tanians*, as the horses of the hilly countries bordering on Bengal and Bahar are called, is that they are often found to have leeches in their nostrils, which keep them poor in spite of the best feed. They are never seen but when the *Tanians* are drinking, when they occasionally stretch themselves down to lip in the water. This very curious fact has been ascertained in several instances; and the existence of the leeches may generally be suspected when there is a running or defluxion, nearly pure and limpid, issuing from the nostrils."—*Oriental Sports*, vol. 2, p. 209.

[*Quere? The Pariars the Aborigines of India?*]

"THERE is a tradition that a king who ruled

at Banawasse, about fourteen hundred and fifty years before Christ, reduced Hoobasica, a Hulia or Pariar king, and all his subjects, to a state of slavery, in which their descendants continue to this day. The fact is worthy of note, from the ground which it affords for a conjecture which many circumstances will support, that these unhappy outcasts were the aborigines of India, and that the establishment of casts was not the effort of a single mind, but the result of successive expedients for retaining in subjection the conquests of the northern Hindoos. Among the various lists of dynasties and kings, real or imaginary, in the Maackenzie collection, is one which records the names of the monarchs who successively established the distinctions of the priesthood, the military, the agricultural, and servile classes."—WILKS. *South of India*, vol. 1, p. 151.

[*Deval—Pagoda.*]

DEVAL, according to MR. FORBES (vol. 1, p. 25), is the proper name for a Hindoo temple. No such word as Pagoda is known in the native languages.

[*Chunan Coverings of Temples, &c., contrasted with the Mango and Banians around them.*]

"THE temples and many other buildings in Hindoostan are covered with a coat of fine chunan, in whiteness and brilliancy equalling the purest marble or porcelain, which it most resembles. These polished domes form a striking contrast to the mango and banian trees by which they are surrounded."—FORBES, vol. 1, p. 208.

[*The Mausoleum of the Mogul of Cambaya.*]

"THE finest mausoleum in Cambaya was erected to the memory of a Mogul of great rank, who during a famine which almost depopulated that part of the country, offered a measure of pearls for an equal quantity of grain; but not being able to procure food at any price, he died of hunger; and this history is related on his monument."—*Ibid*, vol. 2, p. 18.

It is said that the dust which worked out in finishing the flowers and ornaments on this tomb was weighed against gold, and the weight given to the artist as his compensation.

[*Indian Instance of the Profanation of Marriage.*]

"ABOUT fifteen or twenty years ago, Esakwurchundru, the rajah of Nudecya, spent a lack of rupees in marrying two monkeys: the parade and ceremonies which take place in Hindoo marriages were exhibited. In the cavalcade were seen horses richly caparisoned, elephants, camels, palanquins, lamps, flambeaux; the male monkey, fastened in a fine palanquin, with a crown upon his head, with men standing by his

side to fan him; singing and dancing girls in carriages; every kind of Hindoo music; very many fire works, &c., &c. Dancing, music, singing, revelling, and every degree of low mirth, were exhibited for twelve days together. At the time of the marriage ceremony, learned Brahmans were employed in reading the *Muntru*, &c., according to the *Shastru*."—WARD, vol. 4, p. 231.

[*Chura conquering Yamen.*]

"I HAVE heard," says WARD the missionary, "of a Hindoo at Calcutta, who on being carried to the river side in the last stages of his illness, was preceded at his own request by an hundred large drums, and a great number of friends, singing, Chura (the man's name) goes conquering Yamen.—Vol. 4, p. 192.

[*Cocoa-Nut.*]

"ACCORDING to the opinion of the old historians, and the commentators of the Koran, God created from the remainder of the clay of which Adam was made the Kullser, or Cocoa tree, which is found in abundance in the Indian islands. It produces a nut which is brought to Anatolia and Roomili. The interior and oily part is nourishing and fortifying food. The shell is worked into spoons and cups of the size of a man's head. It is a round, black nut, on which all the parts of a man's head may be seen, mouth, nose, eyebrows, eyes, hair and whiskers, before it was formed from Adam's clay. A wonderful sight! From the same clay God created also the tree Wakwak, found in India, the fruit of which resembles the head of man, which, shaken by the wind, emit the sound of Wakwak. Finally, was created also the palm tree from the remainder of Adam's clay, at Kufa, near the water Tinnor. This is said to be the cause why the palm trees of Kufa, Medain, and Ommann are straight and upright, like the stature of man. If you cut its branches, it does not only no harm to it, but grows even more, like the hair and beard of men: but if you cut off the head of the palm tree, it gives a reddish juice like blood, and the tree perishes like a man whose head is cut off. The palm trees are also male and female, and bear no fruit if the female has not been fructified by the male. The female also has its menses, after the manner of women. There are three hundred useful properties in the tree; we should be obliged to compose a separate work if we were to relate them all."—EVLIA, vol. 4.

[*The Adjutant Bird, or, Argali.*]

"THE adjutant bird, or argali, of the crane species, is sometimes near six feet high, and from twelve to fifteen from the extremity of each wing. It destroys serpents and other noxious reptiles, and eats up the carrion and offal. The name of centinel would be more appropriate, for when not in quest of food, they stand mo-

tionless in a pensive attitude, like so many statues. It is one of the ugliest birds in India, with a pendant red craw, and coarse breast, with some long, dark hairs upon it instead of feathers."—FORBES, vol. 2, p. 124.

[*Brilliancy of the Fire-Fly.*]

"WHEN a vast number of fire-flies," says WARD, "settle on the branches of a tree, they illuminate the whole tree, and produce one of the most pleasing effects in nature."—Vol. 4, p. 218.

[*The Owl offered to Gunga.*]

"IN the work called *Valmeekie-moonnee*, amongst many other forms of *stutis* to be offered to Gunga, is the following, 'O goddess, the owl that lodges in the hollow of a tree on thy banks is exalted beyond measure: while the emperor whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of a million of conquered enemies to serve him, is nothing.'"—WARD, vol. 2, p. 259.

[*Hindoo Comparisons.*]

"THE Hindoo writers are sometimes very singular in their comparisons, as well as in their taste. A woman is said to move elegantly when she walks like a goose or an elephant; a man is described as very handsome when his face is like the full moon; the eyes are considered as very beautiful if they are like those of a deer; the eyebrows are praised if they are like a bow; the thighs and legs are commended if they are taper like the snout of an elephant; a handsome waist must be like that of a lion; or, I should suppose, like that of an ancient European old maid, when she had been completely laced in. The teeth are very beautiful when like the seeds of the pomegranate; the nose, when like the beak of a parrot; the hands and feet, when like the water-lily; the hair, when black as a cloud; the chin, when it resembles a mango; the lips, when like the fruit *tolakoocha*."—*Ibid.*, vol. 4, p. 214.

[*Story of Akbur.*]

"AKBUR succeeded in the nine hundred and sixty third year of the Hijree, and reigned, some say fifty-one years, two months, nine days, and others say fifty-six years. At a certain time, a Brumhuoharee, named Mookoondou, was performing what is called *yogu*, at Pruyagu, but without obtaining his desires. One day he drank some cow's milk, which had some hairs in it; when the hairs exciting worldly desires in his mind, he began to long for wisdom and to become great. At this time he was sitting under a cut tree (the *ficus religiosa*) which was called *vancha* cut, or the tree which could grant whatever a person desired. He, therefore, laying hold of this tree, renounced life in Gunga, and sprung into life again in the form of Akbur. This Brumhuoharee had a disciple with him, a

Brahmin, who renounced life in the same way, and became in the next birth Akbur's prime counsellor, under the name of Veervunu. Akbur himself used to relate this circumstance. He built round this tree a wall of stone, cemented with hot lead, lest any person, renouncing life in the same way, should become emperor in his stead."—*Ibid.*, vol. 1, p. 54.

[*Specimen of Brahmin Historians.*]

THE time of the following story is just before the Mahomedan conquest of Delhi, being thus completely within reach of history; it is a fine specimen of the Brahmin historians.

"A Brahmin one day ventured to prophesy to Dweepusinghu, that through a female of his race, the kingdom would depart from his family. From that time to this day the Chohanu Rajapoots have destroyed all their female children as soon as born. Nurusinghu, Dweepusinghu's great great grandson, however, was so fond of one of his daughters, that he would not destroy her; but, when old enough, married her to the king of Prathu. This King had another wife, a rakshusee, who at length devoured her husband's first son by the daughter of Nurusinghu. The King, on hearing that his rakshusee wife had eaten his son, reproved her, but she, after much intreaty, declaring what a sweet flavour it had, persuaded the King to eat human flesh, who was so much pleased with it, that he desired his wife to give him a dish every day. In this manner these cannibals began to devour all their subjects, till at length Nurusinghu's daughter was again big with child. Alarmed for the safety of her expected offspring, she fled to her brother Jeevunusinghu, who had then ascended the throne of his father. She was again delivered of a son, whom they called Prithorayu; who, after he was grown up, in the absence of his uncle, who had gone out on a warlike expedition, took possession of the throne. Jeevunusinghu, on his return, finding Prithorayu on the throne, was full of wrath; but recollecting the prophecy of the Brahmin, and perhaps seeing no way of recovering his authority, he went into the jungle as a hermit, or tupuswee, and thus abandoned the world. After a while, Prithorayu heard of the conduct of his father and his rakshusee wife, who had devoured all their subjects, and reduced their kingdom to a wilderness. Full of grief, he asked his mother, who confirmed what he had heard, and told him that his elder brother had been devoured by this rakshusee. He then set off to Prathu, found the country a wilderness, with human bones, heads, &c., scattered round the palace. He went in, and found his father lying on a bed; who, after a little explanation, desired him to cut off his head, for his istudavta had told him that when Prithorayu had cut off his head he should obtain deliverance from his sins. He also directed that after he had cut off his head, he should burn his body, and with that part of the flesh of the body which does not burn, he should make a dinner and give the food to twenty-

one women, who should from thence bring forth twenty-one sons, who would be able, by their amazing strength, to overcome the greatest armies. The son then cut off his father's head. The rakshusee wife had departed from her husband before this, or Prithorayu would have destroyed her too. The son obeyed his father's injunction; cooked part of this flesh, and fed twenty-one women, who brought forth giants. Through these mighty men Prithorayu overcame his enemies."—*Ibid.*, p. 35.

[*The King Bhurtrikuree and the Immortal Fruit.*]

"ONE day a certain Brahmin, who was a tupuswee, gave a fruit to the King Bhurtrikuree, with his blessing, saying, 'O King, the person who eats the fruit will be like a god; he will never grow old, but will become immortal.' The King dismissed him with many honours and presents, and having a wife whom he loved better than himself, he went in and gave the fruit to her. But the Queen, having a paramour whom she was exceedingly fond of, gave it to him. This man had a violent passion for a woman of ill fame, and he gave the fruit to her. But this woman thought within herself, this fruit makes people like the gods, preserves men from age and death; what shall I do with such a fruit? This fruit is most proper for the King. Thus reasoning, she took it to the King. The King, thunderstruck, said, 'I gave this fruit to my wife; how then did it come into the hands of this whore?' Reflecting much upon the matter, the King guessed at the whole; and, sick of the world, he at length eat this fruit, renounced his kingdom and the world, and went into the wilderness, leaving his kingdom in the hands of his ministers."—*Ibid.*, p. 28.

[*The Faith of the Boudhdus.*]

"THE Boudhdus deny the truth of every thing invisible; they deny the existence of the Creator, and say that every thing rose by chance and goes away by chance; that there is no future state, neither rewards nor punishments; that as the trees in an inaccessible forest grew without a planter, and die without a destroyer, so the world springs up and dies, as a matter of course.

"THE Boudhdus took their rise from the following circumstance: one day Indru, and Vivotchunu, the King of the Usocrus, went and asked Brumha these questions; What the mind was, and what the body was? Brumha, who was performing Thyannu, having his eyes shut, and absorbed in meditation, laid his hand on his breast. At this time a basin of water stood before Brumha, and his image, in this posture, was reflected upon the water. Vivotchunu concluded, from this conduct of Brumha, that he intended to say, that the image of the body on the water was every thing, viz., that all was a shadow, and that man was nothing else. Indru thought that this was not the meaning, but that Brumha meant to convey this idea, that the mere body was like the

shadow on the water; but that within (intimated by laying his hand on his breast) there was an immortal soul, and that this was Brumha."—*Ibid.*, p. 20.

[*Indian Metempsychosis.*]

"A YOGEE, named Sumoodrupalu, who knew many dark sciences and mischievous incantations, became acquainted with Vikrumusanu, and had such an influence over him, that he made him do whatever he chose. One day Sumoodrupalu enticed Vikrumusanu into the wilderness, and told him that he was acquainted with a science by which persons could exchange bodies; and he offered him the proof of the fact: so saying, he seized a bird, took its soul out of it, and caused another soul to enter it. After this, he proposed to Vikrumusanu that he should go out of his present body, and that he Sumoodrupalu would give him an undecaying and immortal body, so that he should become equal to a god. The proposal mightily pleased the King, who requested him to hasten the job. Wherefore this conjuring yogee causing the soul of Vikrumusanu to go out of his body, he entered it himself, and throwing his own body into a ditch, went to the place as Vikrumusanu, and afterwards sat as king on the throne of Vikramadityu at Delhi."—*Ibid.*, p. 31.

[*Prostration to Vishnoo.*]

"I LATELY saw a Hindoo going to Jugunnath-kshatru, making prostrations to Vishnoo all the way, as though he had been measuring the distance betwixt Viradaramu and Jugunnath-kshatru, using his body as the measure. It is supposed to take two years and a half or three years to perform all these prostrations, thus covering with his body the whole length of the way betwixt these two holy places, not less than one thousand four hundred miles distant. The above devotee was a stout young man, nor did he seem to suffer at all from this exercise. At night these devotees, making a mark at the place to which their last prostrations extended, may retire into a neighbouring village behind them, but they must not go to any place beyond the distance to which their prostrations extend. Sometimes a mendicant joins such a devotee, and waits upon him, under the idea that there will be much merit in assisting such a saint. The Hindoos suppose that Vishnoo, when he looks down upon such a devotee, says, 'Ah! is this disciple suffering all this to show his attachment to me! I will make him completely happy in my heaven (Vikrantu).' "—*Ibid.*, vol. 2, p. 35.

[*Indian Parable on the Subject of God.*]

"ONE day, in conversation with the Jungokritu head pundit of the College of Fort William, on the subject of God, this man, who is truly learned in his own shastras, gave me, from one of their books, this parable:—"In a certain coun-

try there existed a village of the blind men. These men had heard that there was an amazing animal called the elephant, but they knew not how to form an idea of his shape. One day an elephant happened to pass through the place: the villagers crowded to the spot where this animal was standing. One of them got hold of his trunk, another seized his ear, another his tail, another one of his legs, &c. After thus trying to gratify their curiosity, they returned into the village, and, sitting down together, they began to give their ideas on what the elephant was like: the man who had seized his trunk said, he thought the elephant was like the body of the plantain tree; the man who had felt his ear said he thought he was like the fan with which the Hindoos clean the rice; the man who had felt his tail said, he thought he must be like a snake, and the man who had seized his leg, thought he must be like a pillar. An old blind man of some judgment was present, who was greatly perplexed how to reconcile these jarring notions respecting the form of the elephant; but he at length said, 'You have all been to examine this animal, it is true, and what you report can not be false: I suppose, therefore, that that which was like the plantain tree must be his trunk; that which was like a fan must be his ear; that which was like a snake must be his tail; and that which was like a pillar must be his body.' In this way the old man united all their notions, and made out something of the form of the elephant.' 'Respecting God,' added the pundit, 'we are all blind; none of us have seen him; those who wrote the shastras, like the old blind man, have collected all the reasonings and conjectures of mankind together, and have endeavoured to form some idea of the nature of the Divine Being.'—*Ibid.*, vol. 1, p. 323.

[*The Zamorine King, his Brahmins, and Hyder Ally.*]

"THE Zamorines, or kings of Calicut, according to the Nellore manuscript, were ascertained to have maintained twelve hundred Brahmins in their household; and until they had been first served with victuals, the Zamorine never tasted any himself. It was an etiquette also, that he never spoke to, nor suffered a Mahomedan to come into his presence. Hyder Ally, after taking Calicut, sent a complimentary message, and desired to see the Zamorine, but was refused: he, however, admitted Hyder's head Brahmin to speak to him, and carry his answer back to his master, then waiting at some distance from them. After this interview Hyder, instead of sending rice sufficient for the daily food of twelve hundred Brahmins, ordered only enough for five hundred; this they dispensed with. The second day he diminished the allowance to a sufficiency for three hundred; and on the third they received only enough for one hundred. All further supplies were afterwards refused; nor did the conqueror take any notice of the Zamorine's complaints and applications. The unfortunate prince,

after fasting three days, and finding all remonstrances vain, set fire to his palace, and was burned, with some of his women, and three Brahmins, the rest having left him on this sad reverse of fortune."—FORBES, vol. 4, p. 207.

[*The Juta.*]

"THE *juta* is the hair behind, which is suffered to grow by the Sunyasees till it is sometimes three, four, and even five cubits long. They mix ashes with it, till it is as hard as a rope, and then tie it round their heads like a turban."—WARD, vol. 2, p. 123.

[*Hindoo extreme Notions of Antiquity.*]

"THE Hindoos give an incredible and ridiculous antiquity to all their Shastrs: this is partly owing, perhaps, to their disposition to swell and magnify every occurrence, especially the events of past times, a propensity common to all insulated nations, but especially the eastern. At this day, a Hindoo never describes a circumstance as it took place. When he mentions bodily sufferings, he never thinks of using common terms; he gives them the name of hell torments. If a man possess a little land, he is complimented as a *raja*. If a Hindoo give an account of a petty quarrel, he calls it a *kooroo-kshatru*, alluding to the dreadful war betwixt Yoodhisthiru and Dhritrashtra, in which, they say, many millions perished. If he describe a great fall of rain, he calls it the general deluge (*Jul-plavitu*). If the weather be uncommonly hot, he says, Ha! it is as though the twelve suns had arisen! If the cold be intense, he says the place is like the mountain *Heemalayu*. If he wish to describe the fame of an ancient monarch, he compares him to *Brumha*; of a modern king, he says his actions equal those of *Indru*. On a certain occasion, returning home in a boat, after a very strong flood tide had occurred, accompanied by that extraordinary phenomenon the *bove*, I heard one of the boatmen, while attempting to describe the force of the *bove*, which had thrown up a heavy stone on the side of the bank, compare it to *Hunoomanu's* carrying the mountains in his arms, and flinging them into the sea, in order to make what is called *Bamu's Bridge*, that is, the isthmus by which *Hindoothan* and *Ceylon* are said to have been formerly joined."—*Ibid.*, p. 82.

[*The Angel of the Thunder.*]

GENERAL DESAIX having questioned a person in the law on the cause of thunder, he replied with the perfect confidence of conviction,—"We know very well that it is an angel, but so small in stature that he cannot be perceived in the air. He has, however, the power of conducting the clouds of the Mediterranean into *Abyssinia*, and when the wickedness of men is at its height, he makes his voice heard, which is a voice of menace and reproach; and as a proof that he has also the disposal of punishment, he opens a little

way the gate of heaven, whence darts out the lightning."—DENON.

[*Dexterity of the Arab Horsemen.*]

THE Horsemen whom Thevenot saw sporting before the Bey at Cairo had each an iron hook with a wooden handle, with which they picked up their spears or arrows from the ground as they rode on.

[*Division of Tongues, after Adam's Exile from Paradise.*]

"ACCORDING to the most authentic historians," says EVLIA, "Adam was created in *Paradise* in the true Tatar form, and having, after his exile, met Eve on Mount *Aarafaut*, they begat forty thousand children, all in the form of Tatars. Adam having talked Arabic in *Paradise*, forgot it when on earth, and began to speak Hebrew, Syrian, Dehkei (?) and Persian, which languages were spoken till the deluge, after which human-kind divided into seventy-two nations, and as many languages. The first who invented new languages was *Edris* (*Enoch*), who first wrote books, and bound them, and hid them in the *Pyr-amids*, from whence they were taken out after the deluge by the philosophers, who by this means multiplied the languages to the number of an hundred and forty-seven. *Ishmael* retrieved the Arabic and Persian originally spoken in *Paradise*, and *Esa* brought forward the Turkish as the language of Tatars."

[*The Ruby of Paradise.*]

"THE Black Stone is called by the Prophet 'a ruby of *Paradise*.' 'Verily,' says he, 'it shall be called upon at the last day; it shall see; it shall speak; and bear witness of those who shall have touched it in truth and sincerity of heart.' This stone is the pledge of that covenant which was entered into between the Creator and all the orders of spiritual existence. 'Am not I your God?' said the Supreme Being at the moment of creation, and all replied, 'Yes, thou art.' This act of universal faith was deposited in the centre of the stone, and at the last judgment its testimony will confound those who have alighted, or have corrupted the purity of their original belief."—THORNTON'S *State of Turkey*, vol. 1, p. 131.

[*The Humma.*]

"THE *Humma* was one of the ornaments of *Tippoo's* throne. It was placed on the top of the canopy, and fluttered over the Sultan's head. This bird, the most beautiful and magnificent ornament of the throne, was sent by the Marquis *Wellesley* to the Court of Directors. It was about the size and shape of a small pigeon, and intended to represent the fabulous bird of antiquity well known to all Persian scholars; a bird peculiar to the east, supposed to fly constantly in

the air, and never to touch the ground. It is looked upon as a bird of happy omen, and that every head it overshadows will in time wear a crown. The tail of the Humma on Tipoo's throne, and its wings, were in the attitude of fluttering. It was formed of gold, entirely covered with diamonds, rubies, and emeralds."—FORBES, vol. 4, p. 191.¹

[*The Caaba.*]

"No house in Mecca may be made so high as the Temple of the Caaba."—*Notices des MSS. de la Bibl. Nat.*, t. 4, p. 540.

[*Idea that the Well of Water in the Great Mosque at Sultania comes underground from Mecca.*]

"THERE is a well of excellent water in the middle of the great Mosque at Sultania. The Persians have persuaded themselves that it comes underground from Mecca. If this were the case, Mecca would have some reason to complain of Mohammed, for sending off to schismatics what his own townsmen are so greatly in want of."—PIETRO DELLA VALLE.

[*Hyder Ally's Idea of Mercy.*]

"WHEN Hyder was requested to treat Kunde Row with mercy, he replied that he would not only spare his life, but cherish him like a parrot; a term of endearment common in conversing with women, from that bird being a favourite pet in the harems of the wealthy. When he was afterwards gently admonished of his severity towards this prisoner, he ironically replied that he had exactly kept his word, and that they were at liberty to inspect his iron cage, and the rice and milk allotted for his food; for such was the fate to which he had doomed Kunde Row for the remainder of his miserable life."—WILKS, *South of India*, vol. 1, p. 433.

[*Gulam Kauder Khan and Shah Aalum.*]

"GULAM KAUDER KHAN had been protected by Shah Aalum when disinherited by his own father and driven from his presence on account of his vices. The Emperor made him Omeel ul Omraow—the first title in the kingdom. Gulam Kauder had some reason to complain of his treatment. Ismael Beg Khan and Dowlut Row Sindia were coming against Delhi. Gulam Kauder said all that the Emperor had to do was to march out with his troops, and give them a supply of cash, and he would answer with his head for the result. Shah Aalum objected that he had no

money. Gulam Kauder offered to advance it, saying that all his Majesty had to do was to head the army, the presence of a monarch being above half the battle. The Emperor agreed in appearance. Gulam Kauder retired contented,—but great was his astonishment when the next day he intercepted a letter from the Emperor to Sindia, desiring him to make all possible haste and destroy Gulam Kauder, 'for,' said the letter, 'Gulam Kauder desires me to act contrary to my wishes and oppose you.' Immediately he crossed the Jumna with his army, encamped opposite the fort, sent the letter to the Emperor and asked him if his conduct did not deserve to be punished by the loss of his throne. He besieged and won the fort, entered the Emperor's chamber, knocked him down, knelt on his breast, pulled out one of his eyes, and made one of the Emperor's servants pull out the other. Then he gave up the place to pillage, went to the Zenana, tore the jewels from the nose and ears of the Emperor's women, and cut off their arms and legs. The most beautiful of the Emperor's daughters, Mob-arouk ul Mouk, was brought to him to gratify his lust; but she is said to have stabbed herself to avoid violation. Sindia soon came up. Gulam Kauder fled to the fort of Agra, and finding it hopeless to hold out there, stuffed his saddle with precious stones, and fled in a dark night toward Persia. The second night he fell from his horse, and was taken by his pursuers. Sindia, after exposing him in irons and in a cage, ordered his ears, nose, hands and feet to be cut off, and in that condition he was left to expire."—CRUSO in FORBES, vol. 4, p. 57.

[*A House built in a Day.*]

PIETRO DELLA VALLE built a house at Mina, in the garden of the English factory, in a day; and yet it was large, convenient, and one of the good ones of the country. It was basket-work of palm branches.

[*State of the Nabob Vizier of Oude's Country.*]

"THROUGHOUT the Nabob Vizier of Oude's country there is no police, although each superior of a village is bound to preserve order throughout his precinct. Such indeed is the melancholy state of that fertile territory, that, to say the least, three parts in four lie desolate, and even the remaining portion teems with murder! When it is known that the *jemmadan*, or chief officer, protects and shares with the banditti of his town, it will not surprise the reader, that it not unfrequently has happened that battalions have been prevented from encamping at their intended grounds merely by the wells in their vicinity being putrid, owing to the many murdered persons thrown into them.

"Whether the practices of the people result from an imbecile government, or from their own depravity, may be difficult to determine; but the following shocking occurrence, which took place in the year 1795, near Caunpore, in the Nabob

¹ Our old Divines were fond of alluding to this bird. JEREMY TAYLOR says, "Mankind, now taken in the whole constitution of things, are like the Birds of Paradise, which travellers tell us of in the Moluccas Islands; born without legs; but by a celestial power they have a recompense made them for that defect; and they always hover in the air, and feed on the dew of heaven," &c.—Vol. 9, p. 339. J. W. W.

Vizier's dominions, may serve to incline the reader's opinion probably to the cause. Were it not that the fullest proofs were adduced before a general court martial, and that the whole were fresh in the memory of many gentlemen now in England, I should not feel bold enough to uphold so horrid, and I may almost say so incredible, an instance of barbarity to the world.

"A poor labourer having occasion to buy some provision at a hut by the road side, incautiously displayed his riches, amounting to somewhat less than the value of a shilling, to some others, who were also purchasing at the same stall. He proceeded on his way, followed by an old woman and a lad of about fourteen. These, it seemed, envied his little treasure, and agreed to rob him, but not thinking themselves strong enough to effect their purpose, they intimated it to six men, whom they casually met on the road. The adjustment of the matter was short, and the whole eight attacked the poor individual. He was murdered, after having been robbed of his few pence, in the division of which a quarrel arose, which terminated in their being hanged in chains, two at each quarter of the cantonments. The peculiar trait in this melancholy fact is, that it appeared on investigation all parties were perfect strangers, having never seen each other until the day of the murder. We probably might search the world over to find any three persons who under such circumstances would combine for such a purpose."—*Oriental Sports*, vol. 1, p. 57.

[*The Arab Story of Pharaoh's Bath.*]

"THE Arabs tell a thousand stories of certain hot waters in a grotto, which they call Pharaoh's Bath; among others, that if you put four eggs in it, you can take out but three, the devil always keeping one for himself."—THEVENOT.

[*Rice Grounds*] In the Celebes.

"MANY of the rice grounds are made on sloping lands, where the natives form little canals at about twenty yards distance from each other, in order to water the grounds. These divisions are levelled by carrying the higher part of the land to the lower, so as to form steps. This is performed by women and children, by means of small baskets. The land is overflowed six inches deep for about fourteen or sixteen days, when it becomes very moist. They then turn in about twenty bullocks, used to the employment, which are driven round and round the rice fields, to make the land poachy. This being done, they let the water in, which overflows it again, and renders the land fit for planting. The rice is then taken from the bed of its growth, and transplanted into these fields by the women, who stick the plants into the mud eight inches asunder. The grounds are constantly watered until the rice is half grown, when the shade of the rice keeping the ground moist, the land is no longer overflowed. When ripe it is cut by hand, one apiece at a time. It is then put up into bunches

that will produce about a quart. When dry it is put into stacks and covered with mats. In this state it remains for about fourteen days, when it is carried home, or into the house provided for it, and cleaned as wanted."—WOODARD.

[*The Heat of the Air at Bagdad, and the Way of drawing cool Water from the Tigris.*]

"THE air of Bagdad being so very hot, it communicates its heat to the water of the Tigris, which flows warm like the water of a hot-bath. Notwithstanding, if you let down a bottle or cup, well covered, to the bottom by a rope, and take it up after some time, it is cooler than ice, because the water on the ground remains cold, and the heat pervades it only to the depth of a cubit on the surface."—EVLIA, vol. 4.

[*Self-Immolation in Japan.*]

"IN Japan the departure of great lords is commonly attended by the voluntary execution of twenty or thirty vassals or slaves, who rip up their bellies and die with their masters. These are obliged to this by an oath, and it is done partly by way of acknowledgment of the particular kindness which their lords had for them. Having acquainted their lord that they are willing to be obliged to sacrifice themselves in that manner when occasion shall require, they entertain him with a short discourse to this purpose: 'Most mighty sir, you have many other slaves and servants, of whose affection and fidelity you are assured; who am I, or what have I deserved, that you should honour me with your favour above any of the rest. I resign up this life to you, which is already yours, and promise you I will keep it no longer than shall be serviceable to yours.' Then the lord and the vassal take off, each of them, a bowl of wine, which is the most religious ceremony they have among them, to confirm their oaths, which thereby become inviolable.

"To do this execution upon themselves, after the death of their lord, they get together all the nearest of their kindred, who conduct them to the Mesquite, or Pagoda, where they sit down upon mats and garments, wherewith they cover all the floor, and having spent some time in making good cheer, they rip up their bellies, cutting them across, so as that all the guts come out; and if that does not dispatch them, they thrust themselves into the throat, and so complete the execution. Nay, there are some who, coming to hear that their masters intend to build some edifice, either for himself or the Emperor, will desire him to do them the honour that they may be laid under the foundations, which they think are made immoveable by that voluntary sacrifice; and if their request be granted, they cheerfully lay themselves down at the foundation, and have great stones cast upon them, which soon put them out of all pain. But it is for the most part despair which puts them upon this resolution; inasmuch as these are of that kind of slaves who

are so cruelly treated that death were more supportable to them than the wretched life they lead."—MANDELSLO.

[*The "Camelus Emeritus."*]

THE Great Turk annually sends carpets to Mecca to cover the temple. The camel who holds the office of carpet carrier closes the cavalcade of the caravan when it departs from Cairo. "This camel," says HASSELQUIST, who saw the procession in 1750, "was most magnificently adorned with feathers, ribands, lace, false pearls, &c., and conducted himself in such a manner as to do honour to his office. The pavilion he bore was formed like a pyramid, about six feet high, and covered with green silk, embossed with gold and silver letters. Under this the carpets were supposed to be carried; they were not however there, but were packed up and loaded on other camels, so that this had only the honour without bearing the load. A beast chosen for this occasion may certainly be deemed happy in comparison to others of his kind. After he has made this journey, he is kept in a stable during the remainder of his life, a pension being allowed for his sustenance, and is served very carefully by several persons appointed for the purpose, being free from all future labour."

[*Evlia Effendi's Imprecation on the Infidels of Malta.*]

"I TOOK post horses from the post house at Scutari, and putting my trust in God, I came that day to Gabize. The difficulties I had to struggle with that night at the passage called the Forty Passes, may God send on the infidels of Malta! The horses tumbled on the ground, wet by the rain; I fell and broke my head, and reached Nuwa in great misery."—EVLIA EFFENDI, vol. 3.

[*A Petrified Caravan.*]

"NEAR the castle of Takhtawan, at the end of a field of Rahova, is a most wonderful thing to be seen, a caravan petrified by the anger of God, camels and men, all solid stone. These are said to be the people who carried the materials to the work which Nimrod built here on a mountain; which mountain being swallowed up by the ground formed the Lake of Wan. A marvellous example of the wrath of the Lord."—Ibid., vol. 4.

[*Extinguishers of the Candle.*]

"SHEIK SEFI (the ancestor of the Persian dynasty) having stepped into the path of sanctity at Ardebel, invited one day many thousand Moslems to an exercise of devotion with their women. The women came veiled, with gloves on their hands, and assembled in one corner to praise the unity of God. After sunset, it being quite dark, the Sheikh lighted a candle, and invited the wom-

en to draw near, and to mingle with the men who were celebrating the praises of divine unity. At once he put out the candle, and men and women all mingled continued seven hours longer the praise of unity. Then the Sheikh, in the name of Ali and of all the Prophets, commanded that every one should take his neighbour and go home. By the miracle of Sheikh Sefi, it happened that every man got his own wife and daughters, and carried them home, which really was no small wonder in such a crowd of people and absolute darkness. He repeated this putting out of the candle different times, and it is certain that every man hit upon his own family. His disciples having repeated it, many blunders happened for want of a miraculous virtue on their part, and the Persians began to be railed at by the name of Extinguishers of the Candle. Sheikh Saleh prohibited these assemblies of men and women in one place for the praise of divine unity. They say it is even now practised in Persia; but God knows best.—I met nowhere in my travels in this country with Extinguishers of the Candle; the world in general is full of scandal and slander.—But they exist really at Damascus, in the quarter Sezengleri, who pay tribute to the Persians. There is the sect of Nakhodi, in the mountains of the Druses and Taimaunis, who surpass seventy times all the impiety of the Red-heads (the Persians)."—Ibid.

[*Lake near the Town of Ali, a remainder of the Deluge.*]

"ACCORDING to the best historians, the Lake near the town of Ali is a remainder of the deluge, which broke forth from the river Tennenor in Syria, and began first to collect near Kufa in a lake on which the Ark was swimming. After the deluge there remained here a large sea, extending to the frontiers of Lahssa, Yemen, Mecca, Omaun, and Mekraun, on which some thousand vessels were navigating. From the day on which the earth was stained with Ali's blood, it began to diminish, and diminished continually, so that not a drop of water is now left, but the ground of the former lake is a dreary desert."—Ibid.

[*The Wealth of Infidels is rightful to the Faithful.*]

"THE Armenians here presented to my companion and to me a lynx-skin, which we made no difficulty of accepting, remembering the verse that says, *The wealth of infidels is rightful to the faithful.*"—Ibid.

[*Lale Mustafa Pashaw's Bridge, and Sultann Soliman.*]

"THE bridge of twelve arches on the Maridja has been built by Lale Mustafa Pashaw, and is one of the most celebrated bridges of the Ottoman Empire. Lale Mustafa Pashaw built it at the time Sultann Soliman undertook the ex-

pedition against Buda. When he came to the bridge, and saw this magnificent work, he said to Mustafa Pashaw, 'Make me a present of it, that I may pass over it to the road of victory.' The Pashaw replied with an evasive answer, not wishing to lose either the name of it in future times, nor the merit of it in heaven. Sultaun Soliman threw himself instantly with his horse into the river to cross it on horseback, instead of going over the bridge. The Solaks (bowmen) who composed his guard, stuck close to the stirrup and passed the river. The Sultaun while passing sung this verse improvised on the spot. *Do not smell to the rose, and take rather the lily; Do not pass over the bridge of an illiberal man, and go rather through the water.* At that time the Perks, or body guards of the Emperor, had the precedence before the Solak or bowmen. As they preceded the Emperor, it happened that they had already passed the bridge, or were upon it when the Emperor came to it, so that no Perk passed the river with the Emperor. From this time the Solaks got the first rank in the Court etiquette, and keep close to the Sultaun's stirrup."—*Ibid.*, vol. 3.

[*Minarets: Quare? Are they ever used as Beacons, as our Church Towers have been.*]

MINARET signifies a place upon which fires are kindled, because on their festivals they illuminate the tops with torches, and make bonfires¹ there. Are they ever used as beacons? as our church towers have been.

[*Superb Cabinet, and Mahomedan Inscription on the Cornice.*]

"A SUPERB cabinet, called the Queen's Toilet, joins these empty apartments. It is a room six feet square, having a prospect on every side, and surrounded by a terrace three feet wide: the floor of the cabinet, and that of the gallery by which it is surrounded, are flagged with red marble pillars. In one of the corners of the cabinet, there is a large piece of marble perforated in several places, which is said to have served as a perfuming pan; through the small apertures in it issued the sweet exhalations with which the Sultana was perfumed.² However, those who are skilled in the Arabic, from the inscriptions which decorate this charming recess, say it was intended for prayer, or, in a word, for the oratory of the palace. Another proof of which is, that the principal prospect from the Cabinet is towards the east. The inscription upon the cornice is as follows:—'In the name of God who is merciful: God be with our Prophet Mahomet. Salvation and health to his friends. God is the light of heaven and earth, and his light is like himself; it is a luminary of several branches and many lights, but which produce but one only

brightness: it is the lamp of lamps, a brilliant constellation fed with eternal oil. This constellation is neither to the east nor to the west; once lighted up it gives light for ever, without being renewed, and God with this light conducts him whom he loves; and he gives proverbs to nations. God is wise in all his works.'"³—PEYRON.

[*Black Tents of the Bedouens.*]

THE tents are usually black, that being the colour of the goats from whose hair they are made. "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."—PIETRO DELLA VALLE.

[*Persian Notion that no House endureth which is built by Oppression.*]

"THE Persians say that such buildings as have been erected by tyrants soon moulder away; but those which have been built by good and just princes, with what they call *Pool-Helâik*, lawful money, that is, money not acquired by oppression, endure for ages."—FRANCKLIN'S *Tour from Bengal to Persia*, p. 103.

[*The Poison-Wind.*]

"SAM, in *Arabic*, signifies poison, and *tiel*, in Turkish, wind; so that that compound word signifies *poison-wind*, and it may be the *ventus urens*, or east wind, of which Job speaks in the one and twentieth chapter of his book. Having with much curiosity informed myself of that wind, all told me the same thing, that it is a very hot wind that reigns in summer from *Mosul* to *Serrât*, but only by land, and not upon the water; and that they who have breathed that wind, fall instantly dead upon the place, though sometimes they have the time to say that they burn within. No sooner does a man die by this wind, but he becomes as black as a coal, and if one take him by the leg, arm, or any other place, his flesh comes from the bone, and it is plucked off by the hand that would lift him up. They say that in this wind there are streaks of fire as small as a hair, which have been seen by some, and that they who breathe in those rays of fire die of them, the rest receiving no prejudice; if it be so, it may be thought that these fires volant proceed from sulphurous exhalations that rise out of the earth, which being tossed by the wind, kindle (for they are inflammable), and being with the air sucked in by respiration, consume the entrails in a moment. Or otherwise if it be but a bare wind, that wind must be so hot, that in an instant it corrupts the whole body it enters into; and if it kill no body upon the water, the reason must be that these enflamed vapours are dissipated or extinguished by the exhalations that continually rise out of the

¹ Pietro della Valle.

² It is certain that this cabinet served for the toilet of the Empress, wife to Charles V., and since that time was made use of for the same purpose by the Queen Isabella.

³ The expression, he is a luminary of several branches, &c., has induced some translators to think the passage alluded to the Trinity: yet Mahomet has said, in his *Alcoran*, "O ye followers of the Scriptures, say not three." The simile of light seems to be more applicable to the attributes of the Divinity.

water, which are gross and humid; or because there is always a cool breeze upon the water.”
—THEVENOT.

[*Persian Beggars buried up to the Neck.*]

“ON the anniversary of Hosein’s death, Persian beggars who wish to excite charity by a show of piety, are buried up to the neck in the streets, and have a large hat of pottery, which is covered with earth also, just leaving room to breathe, so that they are completely covered from sight. In this situation they remain the greater part of the day, while another mendicant sits by to demand alms for them.”—PIETRO DELLA VALLE.

[*Inefficient Burial, one Cause of the frequency of Pestilential Diseases in Turkey.*]

“IN the course of walking round this city, we had occasion to pass through one of the cemeteries; but the horrible effluvia from the graves obliged us to alter our course. The Turks do not make use of coffins. Having deposited the dead, they place over the body a few thin pieces of wood, and then cover it with earth. Heavy rain has often the effect of opening passages down to the putrefying mass, occasioning that pernicious and terrible smell which we experienced, and to which may, in some degree, be attributed the frequency of pestilential diseases in Turkey.”—GALT, JOHN, *Voyages and Travels*, &c., p. 236.

El Hage.

“THIS is a small cinereous coloured bird, and scarcely so large as the common blackbird; it lives upon beetles and other insects of a similar kind, which it never eats till they begin to putrefy; it frequents thorny bushes, on the upper thorns of which it sticks the beetles, where remaining till they begin to decay, the *Hage*, in passing through the air, is attracted by their scent, and feeds upon them. The argan tree is the favourite resort of this bird, on the top or some conspicuous part of which, it is generally seen, and often alone without its female. It is called *El Hage*, because it accompanies the caravans to Mecca; it is therefore held to be a sacred bird; on this account it would be imprudent to shoot it in presence of any Mooselmen. As they destroy beetles and vermin, they are certainly entitled to the deference paid to them; and are canonized, perhaps, from having visited the tomb of Mohammed.”—JACKSON’S *Morocco*, p. 123.

[*Carrier Pigeons of Bagdad.*]

“THE Castle of Kooshler, or Castle of the Birds (at Bagdad), borrows its name from the doves, by which an old monk formerly residing at this convent, conveyed his letters. The convent crumbled into ruins on the birth-night of the Prophet; the remains of it go now by the

name of the Doves. The letter-doves (Koorder) of Bagdad remained, and became an institution celebrated in Greece, Arabia, and Persia. The inhabitants of Bagdad feed them together, and separate then the coveys, sending them to Syria, Egypt, and even to Yemen and India, from whence they return with letters written on fine silk paper. There are examples that such a dove has been sold for five hundred piastres. The merchants of Cairo feed a great number of such doves to convey letters to their correspondents at Damietta, Rosetta, Alexandria, Algiers, Tunis, and Morocco, on one side, and to Jedda, Yenboo, and Mecca on the other. These dove-messengers are continually under way from and to Bagdad and Cairo, and I saw many of them during my stay in Egypt. It is from them that this convent bears its name. My compliments to you.”—EVLIA, vol. 4.

[*Books of the Colleges of Bagdad—so numerous as to form a Bank across the River.*]

“WHEN Bagdad was sacked by Holagon and his Tatars, they threw the books of the colleges into the river; and the number was so great that they formed a bank across, over which horsemen and footmen passed.”—KOTBEDDIN, *Notices des MSS.*, tom. 4, p. 569.

[*Use of Opium among the Turks, and the Cassistical Question as to the Use of Brandy.*]

HASSELQUIST says (p. 177), “that the use of opium among the Turks was not so common in his time as it had been: for the Janozanes had found means so to explain the law, as to admit the use of brandy. Brandy, they said, was not forbidden by the Prophet, because it is prepared by fire, and every thing which passes through fire is pure and clean. Wherefore almost all the Turkish soldiers,” he adds, “have, in virtue of this excellent explanation of the law, given over eating opium, which made them stupid and trembling, and taken to brandy, which makes them mad and dropsical.”

[*The Shaking Minareh at the Mosque of Jethro.*]

“AFTER crossing two plains from the city of Huhleh on the Euphrates, you come to the tomb of Shoaib (Jethro). Near the altar in the mosque of Jethro, as well as in many other mosques that I have seen in the Turkish empire, there are tombs, which is expressly contrary to the Hadis: ‘You shall not bury your dead in the mosques.’ And, moreover, as these mosques have not the true Koblah, but look towards Jerusalem, I conjecture that they were originally Christian churches or monasteries, which, after the Mohammedan conquest, were converted into mosques. This is, however, merely a supposition of my own, not supported by any authority. Before we arrived at Huhleh, we had heard from the country people of the shaking Minareh at the mosque of Jethro, and when we arrived

there were greatly astonished to find the report true. This Minareh is situated in the courtyard of the mosque, and is of such a breadth as to allow of a staircase above two yards wide. When you arrive at the summit of the Minareh, you are to place a ball on the top, under your arm, and cry out aloud, 'Oh Minareh, for the love of Abbass Aly, shake.' As I am always inquisitive after every thing that is curious, I ascended the Minareh, with several others, and we all did as above directed, but the Minareh stood as firm as a rock. I then desired the Kadem of the mosque to try his skill, and upon his laying hold of it and crying out, the top of the Minareh shook in such a manner that we all clung fast for fear of being thrown off. The Hakeem Bashy, who was standing below, was highly diverted with the sight. We were utterly at a loss to detect the trick, although we made the Kadem repeat it several times."—ABDUL KURREEM.

[*The Cuthæi, or, Samaritans of Sichem.*]

"In Nebilas (in time past called Sichem) there are about an hundred Cuthæi, observers only of the law of Moses, these they call Samaritans. But they have Priests of the posterity of Aaron, the Priest resting in peace, who intermarry with none other, but with those of their own family, that they may preserve their race and kindred without mixture, and then they are commonly called Aaronites, notwithstanding they are ministers and priests of the law of those Samaritans. But they offer sacrifices, and burn burnt offerings in the synagogues which they have in the mountain Garizim, alleging that which is written in the law, 'and thou shalt give a blessing upon Mount Garizim.' But they say that it is the very house of the sanctuary, and they lay the burnt offering in the feast of Easter, and other festival days, upon the altar built in the mountain Garizim, of the stones taken out of Jordan by the children of Israel, and they vaunt that they are of the tribe of Ephraim. Among them is the sepulchre of Joseph the Just, the son of Jacob our father, resting in peace, as hath been said, and 'the bones of Joseph carried out of Egypt by the children of Israel are buried in Sichem.' But they want three letters, *פ ת נ*. He of the name of Abraham, Hheth of the name of Iishhac, and Ghain of the name of Iaghab, instead whereof they put Aleph, that is *spiritus tenuis*. By this manifest token they are convicted not to be of the posterity and seed of Israel, seeing they acknowledge the law of Moses, excepting these three letters, which they know not."—BENJAMIN OF TUDELA. PURCHAS, 1444.

[*Silk interdicted by Mussulmen—and Mussulman Casuistry.*]

"SILK is interdicted by Mussulman law as being an excrement. They elude this prohibition by mixing a very little cotton with it."—J. SCOTT WARING, p. 57.

[*Marvellous Tree at Orfa which portends War.*]

"NEAR the monastery of Abraham (at Orfa) is a marvellous tree, which every time when two great monarchs are going to war, begins to emit on the side pointing towards the unfortunate party, a red juice like blood. Thus, when Sultan Murad undertook the expedition to Bagdad, it opened into forty cracks streaming with that red fluid, which I did not witness myself, when I was there at that time, but heard it from religious people, who assured me that they had seen it themselves."—EVLIA's *Travels*, vol. 3.

[*Massacre of Priests at the Temple of Nunjengode.*]

"ABOUT the year 1700, Chiek Død Raj sent to all the priests of the Jungum to meet him at the great temple of Nunjengode, about fourteen miles south of Mysore, to converse with him on the subject of the refractory conduct of their followers. Treachery was apprehended, and the numbers which assembled was estimated at about four hundred only. A large pit had been previously prepared in a walled inclosure, connected by a series of squares composed of tent-walls, with the canopy of audience, at which they were successively received one at a time, and after making their obeisance, were desired to retire to a place where, according to custom, they expected to find refreshments. Expert executioners were in waiting in the square, and every individual in succession was so skilfully beheaded and tumbled into the pit, as to give no alarm to those who followed, and the business of the public audience went on without interruption or suspicion. The disappearance of the four hundred priests was the only intimation of their fate received by their disciples: but the traditionary account which I have delivered has been traced through several channels to sources of the most respectable information, and I profess my entire belief in the fact."—WILKES, vol. 1, p. 206.

[*Reason of the rarity of Hindoo Writings.*]

"WHEN a Pundit sees a copy one hundred years old he expresses great surprize. The copies which are fifty years old are almost unintelligible. The way of fastening their books betwixt two boards, leaves the edges exposed to accidents, and when a book is once opened, the leaves are liable to be carried away by the wind. These things contribute to their destruction; but the rainy season is particularly destructive to Hindoo writings."—WARD, vol. 2, p. 82.

[*Glory of Egypt from December till March.*]

"FROM December till March, Egypt is in its glory, for then the Nile is confined within its banks, and the fields are sown. Then a person can see from a little hill a striking resemblance o. a green sea,—I mean the verdant earth, without being able to see the end.—HASSELIQUIST, p. 67

[Ceylon Hunters.]

"IN Ceylon two hunters go out by night, one carries a staff in his hand with eight bells, the larger the better, and an earthen vessel with a fire in it on his head, the ingredients generally small sticks and rosin; the other follows close behind with a supply of this fuel and a spear. The deer, as soon as he hears the bells, turns to the sound, runs to look at the fire, and stands gazing at it at a little distance, when the second man (for he sees neither) easily stabs him. Elks, and even hares, are taken in the same manner; but though the light attracts them, it frightens beasts of prey, so that the hunters are in no danger."—*Cyclopædia. Phil. Transactions*, No. 278.

Where did South find this Story? or the Ground of it?

"THE best part of the Turks' policy, supposing the absurdity of their religion," says SOUTH, vol. 1, p. 144, "is this, that they prohibit schools of learning, for this hinders knowledge and disputes, which such a religion would not bear. But suppose we, that the learning of these western nations were as great there as here, and the Alcoran as common to them as the Bible to us, that they might have free recourse to search and examine the flaws and follies of it; and withal, that they were of as inquisitive a temper as we; and who knows, but as there are vicissitudes in the government, so there may happen the same also in the temper of a nation? If this should come to pass, where would be their religion? And then let every one judge whether the *Arcana Imperii* and *Religionis* would not fall together. They have begun to totter already: for Mahomet having promised to come and visit his followers, and translate them to Paradise after a thousand years, this being expired, many of the Persians began to doubt, and smell the cheat, till the Mufti, or chief Priest, told them that it was a mistake in the figure, and assured them that upon more diligent survey of the records, he found it two thousand instead of one."—*Sermons*, vol. 1, p. 144.

[Debate on Mahomet's Education.]

"UPON the birth of this illustrious infant, there arose great disputes and contentions concerning who should have the breeding of him up. The clouds pretended that they had a greater right to take care of Mahomet's education than any other. According to the reasons they alledged for their laying that claim, they said, 'If the Lord will be pleased to permit us, we will take upon us that care, since it is our property to wander through the air, where we can keep him free from all earthly impurity and uncleanness, as he deserveth and ought to be kept; we can convey him throughout those unpolluted regions, where none are able to reach him, and, by consequence, he may be nourished in our bosoms, secure, free, and unmolested. We are perfectly well

acquainted with the finest, most delicious, and most wholesome fruits, whereof he shall eat his fill; and we will quench his thirst with clarified waters, extracted from the most precious veins of the seas and of the earth.' The angels said, 'Unto us it rather belongeth to have the education of the blessed Mahomet committed to our charge: it is much more our property, since the supreme Majesty of heaven hath created us to be his guardians and protectors, to defend him from all the evils that his enemies may meditate against him.' The fowls and birds of the air said, 'We will, with the greatest care, pleasure, and sedulity, if we are permitted, bring him up. We will lull him to sleep with our melody; we will bear him through the clouds upon our wings; we will carry him wherever he shall please to command us. He shall be screened from the scorching beams of the sun, under the delightful shades of the most fructiferous trees.'

"During this debate, when these contending parties were laying in their claims for a right of precedence in the education of that infant prophet, a voice was heard, resounding from the heavens, which said, 'Let none persist any longer in these disputes; for the Almighty hath already determined to whose care his servant shall be committed. The nurse whom He hath appointed to breed him up is one of the daughters of Adam: her name is *Halima*, and her happy star hath, from the beginning, designed her this advantageous, high and honourable dignity.'"—RABADAN.

[Morning Hymn from the Turkish Mosques.]

"AT the dawn of day on every Friday, the Muden, who announces the prayers from the summit of the principal mosque, chants a hymn out of the Koran, which, being scientifically sung, in the stillness of the morning, makes a most pleasing impression on the mind."—JACKSON'S *Morocco*, p. 149.

A Marvellous Event of the Wonders of the Lord.

"SELIHDAR-MURTEZA PASHAW, being governor of Siwas, the inhabitants of a village in the district of Toorhal brought in a box a young nice elephant of which a maiden of their village had been delivered. They said that the commanding officers of the place killed this young elephant, and put the girl with all her relations into prison; they begged an order for their deliverance. All those who were present in the Divan remained astonished at the sight of the young elephant, and the Pashaw charged me with the commission to inquire into this strange business, and to bring the culpable to account. I said, 'My lord, this being one of the wonders of the Lord, I should be amiss to know whom to punish. It is a very extraordinary thing that maidens are big with elephants in the Ottoman empire. This may be the object of a heavy amend. You must fix your choice on a daring bold man who shall investigate why they did dare to kill the elephant, and who shall bring all

the inhabitants of the village to the Divan; for if it had not been killed, you could have sent it to the Sultaun, as a present like which never was sent to any monarch in the world.' The Pashaw fixed immediately an amend of fifty thousand piastres, and dispatched the director of his chapel (Mehterbashi) with the commission to bring the whole village in presence of the Divan. After three days, seventy persons were brought in chains, and the girl who had been delivered of the young elephant spake as followeth: 'Three years ago there passed through Toorhal two elephants, sent as presents from India to Sultaun Ibrahim, and all the inhabitants went out to see them. So did I, in company of ten or fifteen women, who came in waggons to the place, when we saw a black beast elevated on five pillars. Driven by curiosity I advanced, notwithstanding the cries of the people who forbade me to advance. The black beast advancing, lifted me up, and tore to pieces my gown, so that I remained naked. It came then down upon me and I lost my senses. After an hour's time it threw me from the darkness where I found myself against, on daylight, and they carried me home as dead. My belly began to grow big, and after three years I was delivered of this young elephant, which has been killed as my innocent child.' The inhabitants of the village who had been eye-witnesses to the fact, having all confirmed it by their testimony, Murteza Pashaw put seventy of them into prison; from whom he exacted in twenty days twenty thousand piastres. The young elephant was put into salt and sent to the Porte. We saw this strange business, and praised the Lord, who makes what he pleases, and is powerful over all things."—EVLIA EFFENDI, vol. 3.

[*The passing of the Sutte.*]

"WE were informed that the Sutte, the devoted widow, had passed by, and we soon traced her route by the *gulol*, or rose-coloured powder which she had thrown around her, and the betel leaf which, as usual on these occasions, she had snattered."—FORBES, vol. 1, p. 280.

[*Nimrod the first who wore a Crown.*]

"ACCORDING to Ebn Amid, Nimrod was the first who wore a crown. The figure of one appeared in the sky, upon which he sent for an artist and ordered him to cast a crown of gold in the same form, which he put upon his head; from whence his subjects took occasion to say, that it came down to him from heaven."—*Universal History*, vol. 1, p. 123.

[*Arab Music.*]

"THE violins played an air, in the burden of which a small portion of melody was overcome by superfluous ornaments. The usual twangs of an inspired singer were superadded to the fastidious softness of the semi-tones of the violins, which,

constantly shunning the key-note, fell into the second of the key, and invariably terminated by the diesis, or imperfect semi-tone immediately beneath the key note, as in the Spanish *seguidillas*. This may be considered as a proof that the residence of the Arabs in Spain introduced, into that kingdom this species of musical composition."—DENON.

[*Colonel Wood and Hyder Ally.*]

"AT length Colonel Wood, completely harassed and weary of the pursuit, adopted a very singular expedient to effect his purpose: he wrote a letter to Hyder Ally, stating that it was disgraceful for a great prince, at the head of a large army, to fly before a detachment of infantry, and a few pieces of cannon, unsupported by cavalry. The Nabob's answer to this extraordinary letter transmits a very impressive trait of this great man's character.

"I have received your letter, in which you invite me to an action with your army. Give me the same sort of troops that you command, and your wishes shall be accomplished. You will in time understand my mode of warfare. Shall I risk my cavalry, which cost a thousand rupees each horse, against your cannon balls, which cost two pice? No:—I will march your troops until their legs shall become the size of their bodies. You shall not have a blade of grass, nor a drop of water. I will hear of you every time your drum beats, but you shall not know where I am once a month. I will give your army battle, but it must be when I please, and not when you choose."—*Ibid.*, vol. 3, p. 286.

[*The Raja of Tanjour, and the Description of Commodities for which a demand can exist.*]

"AN anecdote is related of the present Raja of Tanjour, which strongly illustrates the effect of the distribution of property, in fixing the description of commodities for which a demand can exist. Reduced to the state of a mere pensioner, he is said to have betaken himself to scientific pursuits; and the export to his court, instead of consisting as formerly of clock-work of great value, of costly furniture, or personal ornaments, were last year confined to a model, executed in cork and wood, displaying the bones and veins of a human body, for the purpose of enabling him to prosecute his favourite study of anatomy, in a manner consistent with his religious prejudices, which forbid his being in the same apartment with a dead person."—LAUDERDALE, *on the Government of India*.

[*Indestructibility of the Navel by Fire.*]

"THEY say that the part about the navel, for two or three inches, never consumes, but is always to be found after the rest of the body is burnt. This is taken up, rubbed in the mud, and thrown as far as possible into the river."—WARD, vol. 4, p. 198.

[*Clever Way of Crossing the River at Mosul without a Bridge.*]

"NEAR Mosul," says THEVENOT, "I saw an experiment of the dexterity the people of the country have to cross the water without a bridge. I perceived forty or fifty she buffles driven by a boy stark naked, who came to sell the milk of them: these buffles took the water, and fell a swimming in a square body; the little boy stood upright upon the last, and stepping from one to another drove them on with a stick, and that with as much force and assurance as if he had been on dry land, sometimes sitting down upon their buttocks."—THEVENOT.

[*Privileged Drunkard among the Turks.*]

"A TURK who falls down in the street overtaken with wine, and is arrested by the guard, is sentenced to the bastinado: this punishment is repeated as far as the third offence, after which he is reputed incorrigible, and receives the title of *imperial drunkard*, or *privileged drunkard*. If after that he is taken up, and in danger of the bastinado, he has only to name himself, to mention what part of the town he inhabits, and to say he is a *privileged drunkard*; he is then released, and sent to sleep upon the hot ashes of the baths."—POUQUEVILLE, p. 291.

[*Incredulity and the Ridiculous.*]

"THEY asked me," says PIETRO DELLA VALLE, "if it was true that a certain man who had fought in the war against Ali, nine hundred years ago, and had received a blow with the sword on the head from Ali's own hand, was still living in Frankland (*Franchistan*). To this I answered only with a smile, at which my friends concluding that the story was fabulous, began to amuse themselves with it also. But I had more reason to laugh when the *Corci-basci* and *Feridun-Chan*, ridiculing the falsehood of the tradition, said one to another, how indeed could it be possible that a man who had been wounded by Martoza Ali should not be killed upon the spot?"

[*Saleh's Camel.*]

"SALEH's camel, they say, is still alive, and the cry of it is heard at present by all who pass that way; but they beat timbrels, discharge muskets, and make a great noise, for fear their camels should hear its voice, in which case they would not stir."—THEVENOT.

"WE came to the pass in the mountains, where the tribe of Thimud hamstrunged the camel of the Prophet Saleh. Here the caravan discharge fire-arms, beat their drums, and shouting and clapping their hands, make a most astonishing noise; and the camel drivers pretend that if they did not do this, their beasts would expire from hearing the lamentations of Saleh's camel. In the neighbourhood of this city are seen the

ruins of a great city said to have been turned upside down, at the command of God, in punishment of the disobedience of this tribe to the word of the Prophet, and here are also said to be the caves which they made in the mountains, to shelter themselves from the Divine vengeance."

—ABDUL KURREEM.

[*The Towns of Hummee and Hemse.*]

"HUMMEE and Hemse are both populous towns, and the inhabitants are so remarkably beautiful, that the following story is told of their origin. When Nimrod had formed the design of planting a garden that should vie with the heavenly Paradise, he ordered the most beautiful persons to be collected together from all parts, to represent the celestial Houries and Ghilmans; but dying before he could carry his plan into execution, these beauties of both sexes settled in these two towns; God knows the truth."—Ibid.

[*Muley Moluc and his Slave Mirwan.*]

"MULEY MOLUC died about six miles from the place where the battle was fought; a slave of his called Mirwan (whose name the Moors to this day mention with great regard, because of the gallantry and service of the action), wisely considering the consequence of keeping secret the death of a Prince so well beloved by his people, at a time when the two armies every day expected to join battle, contrived it so as to give out orders for the King as if he had been alive; making believe he was better than he used to be till the battle was over; when the said slave (thinking he merited a better reward than what he met with), wished the successor joy both of the victory and empire; but the ungrateful Prince caused him to be immediately put to death, saying he had robbed him of the glory of the action. The Portuguese, who were dispersed in the battle, would not believe for a long time that their King was slain, but ran up and down the country, crying out, *onde esta el Rey*? The Moors, often hearing the word *Rey*, which in Arabick signifies Good sense, told them that if they had had any Rey, they had never come thither."—WINDUS. *Journey to Mequinez, &c.*, p. 74.

This traditional account he found most of the Moors agree in.

"THE armoury at Mequinez is full of Christian armour and arms, the spoils of this battle, and of the Portuguese towns."—Ibid., p. 108.

[*Indru and Gundhurvusanu.*]

"ON a certain occasion, in Indru's heaven, many of the gods were assembled with the family of Indru. Indru's son Gundhurvusanu was also present. The *gundhurvus* and *upsurus*, viz., the male singers and female dancers, were also present, employed in entertaining the company. In the midst of the dance, *Gundhurvusanu* was fascinated with the charms of one of the *upsurus*,

and shewed such signs of his lust, that his father, Indru, being incensed, cursed him, and ordered him to descend to the earth in the form of an ass.

"All the gods, sympathizing with Gundhurvusanu, intreated the angry father, with cries and sobs, and the son also began to soothe and intreat his father. At length Indru, inclined to mercy, told his son that the curse must take place, but that he would moderate it, by permitting him to be an ass in the day and a man in the night, and that when the king of Dharanuguree should burn him, he should recover his place in heaven.

"With this modification of the curse, Gundhurvusanu sunk to the earth, and alighted as an ass in a tank (i. e., in a pool of water) adjoining to the town called Dharanuguree. In this way he continued in the day as an ass in the tank, and in the night, as a man, he went to fill his belly where he could.

"One day a Brahmin came to this tank to bathe, when Gundhurvusanu (the ass) told him that he was the son of Indru, and requested him to speak to King Dharu, to give him his daughter in marriage. The Brahmin consented, but on speaking to the King, the latter refused to believe that he was Indru's son, unless he himself had some conversation with him. The next day the King went, with his counsellors and courtiers, and began a conversation with the ass, who related his history, and the reason of his being cursed. The king refused to believe, unless he performed some miracle. The ass consented. The King demanded that he should build a house of iron forty miles square and six miles high. The ass promised, and in the night accomplished it. The next day the King, seeing the house finished, was obliged to consent, and to appoint the day of marriage.

"Before the wedding-day the king invited Brahmins, kings, and others, without number, to the wedding; and on the appointed day, with dancing, songs, and a most splendid shew, they marched to the iron house, to give the beautiful daughter of King Dharu in marriage to the ass. In that country they celebrate weddings in the daytime. Wherefore, having dressed the bride, and adorned her with jewels and the richest attire, they sent a Brahmin to call Gundhurvusanu from the tank, telling him that all was ready for the wedding. Gundhurvusanu bathed, and set off to accompany the Brahmin to the assembly. Hearing music and songs, Gundhurvusanu could not refrain from giving them an ass's tune. The guests, hearing the braying of Gundhurvusanu, began to be full of sorrow that so beautiful a virgin should be married to an ass: some were afraid to speak their minds to the King; but they could not help talking and laughing one amongst another, covering their mouths with their garments; others began to say to the King, 'O King, is this the son of Indru?' The Brahmins began to jeer the king, saying, 'O great monarch! you have found a fine bridegroom; you are peculiarly happy; you have got a fine person to give in marriage to your daughter, don't delay the wedding; make haste to give

your daughter in marriage; to do good delay is improper; we never saw so glorious a wedding; but we have heard a story of a camel being married to an ass, when the ass, looking upon the camel, said, 'Bless me! what a bridegroom!' and the camel, hearing the voice (the braying) of the ass, said, 'Bless me! what a sweet voice!' The Brahmins continued, 'In that wedding, however, the bride and the bridegroom were equal; but in this marriage, that such a bride should have such a bridegroom is truly wonderful.' Other Brahmins said, 'O King, at other weddings, as a sign of joy, the sacred shell is blown, but thou hast no need of that' (alluding to the braying of the ass). The females cried, 'O mother, what is this! at the time of marriage to have an ass! what a miserable thing! what, will he give such an angelic female to an ass?' In this way the people expressed their feelings. The King ashamed, held down his head.

"At length, Gundhurvusanu began to talk to the King in Sungskritu, and to urge him to the fulfilment of his promise, telling him there was no act more meritorious than telling truth, putting the King in mind of his promise; that the body was merely like clothes, and that wise men never estimate the worth of a person by the clothes he wears. Moreover he was in this shape from the curse of his father, and during the night he had the body of a man. Of his being the son of Indru there could be no doubt. At hearing the ass talk Sungskritu in this manner, the minds of the people were changed, and they confessed, that though he had the outside of an ass, unquestionably he was the son of Indru; for it was never known that an ass could talk Sungskritu. The King, therefore, gave his daughter in marriage.

"By the time the guests were dismissed night appeared, when Gundhurvusanu assumed the form of an excellent looking man, and dressing himself, respectfully went into the presence of the King. All the people, seeing so fine a man, and recollecting that in the morning he would become an ass, were both pleased and sorrowful. The King brought the bride in great state to the palace, and the next day gave servants, camels, jewels, &c. He dismissed the guests also with many presents.

"Some time after this, Gundhurvusanu had a son by a servant maid, whom they called Bhurtrihusee; but Gundhurvusanu did not tell his father-in-law. The King, in the midst of his affairs, kept thinking how it was possible that Gundhurvusanu might throw off his ass's body. At length he thought within himself, Gundhurvusanu is the son of Indru, therefore he can never die; at night he casts off his ass's body, and it becomes like a dead body; I will therefore burn this body, and thus keep him constantly in the shape of a man. After some time, therefore, he one night caused the ass's body to be burnt, when Gundhurvusanu appeared in his presence, and told him that now his curse was brought to an end, and that he should immediately ascend to heaven. He did so, after telling the King that

he had a son by a maid-servant, whose name was Bhurtrihusee, who would be a great pundit; that his son by the King's daughter was to be called Vikrumadityu, and that he would be a mighty king, governing the whole world. King Dharu, hearing that his own kingdom was likely to be absorbed in his son-in-law's, resolved to murder the child as soon as it was born. The daughter hearing this, and being full of sorrow for the loss of her husband, cut open her belly, let out the child, and died."—WARD, vol. 1, p. 22.

[*Hindoo Women—why kept in Ignorance.*]

"THE women are almost in every instance unable to read. The jealous Hindoos are afraid lest such an acquirement should make them proud, and lest they should form criminal connexion, and write love letters. Hence they give out, that if a woman learn to read and write, she will most certainly become a widow, or fall into some calamity. Many stories are circulated of the dreadful accidents that have happened to women who had learnt to read."—*Ibid.*, p. 194.

[*Barbarities at Calcutta previous to the use of the English Criminal Law.*]

"I HAVE been informed," says WARD, the missionary (vol. 1, p. 5), "by two or three respectable friends, that before the English criminal law was executed at Calcutta they frequently witnessed the most bloody scenes. Criminals were brought to the river side, where with blunt instruments they cut off the hands of some, the feet of others, and other members of others, and then turned them adrift. Some of these poor wretches fell down on the spot, and lay there till they died, and others, unable to bear the exquisite torture arising from the mangling and amputating of their limbs, plunged into the river, and found a watery grave."

[*Indian Form of emancipating a Slave.*]

"LET the benevolent man who desires to emancipate his own slave, take a vessel of water from his shoulder and instantly break it. Sprinkling his head with water containing rice and flowers, and thrice calling him free, let the master dismiss him with his face towards the east. This form of emancipation is given by a legislator called Narudu."—*Ibid.*, p. 5.

Aurungzeb to Azim Shah.

"HEALTH to thee! my heart is near thee. Old age is arrived, weakness subdues me, and strength has forsaken all my members. I came a stranger into this world, and a stranger I depart. I know nothing of myself, what I am, or for what I am destined. The instant which passed in power, hath only left sorrow behind it. I have not been the guardian or protector of the empire. My valuable time has been passed vainly; I had a patron in my own dwelling (con-

science), but his glorious light was unseen by my dim sight. Life is not lasting; there is no vestige of departed breath, and all hopes from futurity are lost. The fever has left me, but nothing of me remains but skin and bone. My son (Kam Bukhsh), though gone to Beejapoor, is still near, and thou my son art nearer. The worthy of esteem, Shah Alum, is far distant, and my grandson, Azeem Ooshan, is arrived near Hindoostan. The camp and followers, helpless and alarmed, are, like myself, full of affliction, restless as the quicksilver. Separated from their lord, they knew not if they have a master or not.

"I brought nothing into the world; and except the infirmities of man, carry nothing out. I have a dread for my salvation and with what torments I may be punished, though I have strong reliance on the mercies and bounty of God, yet regarding my actions fear will not quit me; but, when I am gone, reflection will not remain. Come then what may, I have launched my vessel to the waves. Though providence will protect the camp, yet, regarding appearances, the endeavours of my sons are indispensable. Give my last prayers to my grandson (Bedar Bukht), whom I cannot see, but the desire affects me. The Begum, his daughter, appears afflicted, but God is the only judge of hearts. The foolish thoughts of women produce nothing but disappointment. Farewell! Farewell!

To Prince Kam Bukhsh.

"MY son nearest to my heart; though in the height of my power, and by God's permission, I gave you advice, and took with you the greatest pains, yet as it was not the divine will, you did not attend with the ears of compliance. Now, I depart a stranger, and lament my own insignificance, what does it profit me? I carry with me the fruits of my sins and imperfections! Surprising providence! I came here alone, and alone I depart. The leader of this caravan hath deserted me. The fever which troubled me for twelve days has left me. Wherever I look I see nothing but the Divinity. My fears for the camp and followers are great; but alas! I know not myself. My back is bent with weakness, and my feet have lost the power of motion. The breath which rose is gone, and left not even hope behind it. I have committed numerous crimes, and know not with what punishment I may be seized. Though the protector of mankind will guard the camp, yet care is also incumbent on the faithful, and my sons. When I was alive, no care was taken; and now I am gone, the consequences may be guessed. The guardianship of a people is a trust by God committed to my sons. Azim Shah is near; be cautious that none of the faithful are slain, or their miseries fall on my head. I resign you, your mother and son to God, as I myself am going. The agonies of death come fast upon me. Buhadur Shah is still where he was, and his son is arrived near Hindoostan. Bedar Bukht is in Guzarat. Hyat ool Nissa, who has beheld no affliction of time till

now, is full of sorrows. Regard the Begum as without concern. Odipooree, your mother, was a partner in my illness, and wishes to accompany me in death; but every thing has its appointed time.

"The domestics and courtiers, however deceitful, yet may not be ill treated. It is necessary to gain your views by gentleness and art. Extend your feet no longer than your skirt. The complaints of the troops are as before. Dara Shekoh, though of much judgment and good understanding, settled large pensions on his people, but paid them ill, and they were for ever discontented. I am going; whatever good or evil I have done it was for you. Take it not amiss, nor remember what offences I have done to yourself, that account may not be demanded of me hereafter. No one has seen the departure of his own soul, but I see that mine is departing."

It is singular that Aurangzeb never mentions the name of Mahomet; in his last moments he drops the mask.

[*The Mountain of Sheeva and Doorga.*]

"HAVUTUVURSHU is the name of a mountain where Sheeva and Doorga play together. It is a peculiarity respecting this place, that they who visit it immediately become a woman. On a certain occasion, King Ilu visited this place, and immediately became a woman. Finding things thus with himself, he began to pray to Sheevu, who had compassion on him, and ordered that he should one month be a man, and another a woman. In the months when he was a woman, he used to retire from the affairs of the kingdom and go a hunting. While in the forest, Boodhu, one of the gruha gods, meeting her, became enamoured of her, and the fruit of this connection was a son, whom they called Poororuvu, the first king of the race of the Moors, who obtained the kingdom of King Ilu. To complete this story, the Muhabharatu says, that at the hour of delivery her time of being a woman expired, and that the midwife was obliged to cut open her belly to get out the child."—WARD, vol. 1, p. 10.

[*Miscellaneous Notes.*]

THE Mule. "C'est la monture la plus honorable en Perse, et les Grands s'en servent plutôt que de chevaux, surtout quand ils sont sur l'age."—TAVERNIER.

In the beautiful story of Ali Beg, when Cha Sefi went to examine his house, "il fut bien surpris de les voir si mal ornées de simples feutres et tapis grossiers, au lieu que dans les maisons des autres Seigneurs on ne marche que sur des tapis d'or et de soye."—Ibid.

At Aleppo, "les edifices tant publics que particuliers ne sont beaux que par dedans; les murailles sont revestues de marbre de différentes couleurs, et les lambris enrichis de feuillages et écritures en or."—Ibid.

"Nous n'eumes qu'une espece de sorbet et du jus de grenade a la glace."—Ibid.

THE Mosque at Ardebeil, where Cha Sefi is buried, has two outer courts with each a stream running through it. Here, too, the dome is gold and azure Moresque within, and without, "d'un beau vernis de diverses couleurs comme à la superbe Mosquée de Tauris."

CAMELIONS and lizards are commonly seen about the rubbish of old buildings, basking in the sun.

SMYRNA.—Of gilding the Turks and Persians seem wonderfully fond, stirrups and bridles of silver-gilt, gilt maces, gilt scimitars.

Red scabbards are mentioned.

DR. FRYERS mentions a present from the Cam of Bunder Abassæ of apples candied in snow.

THE best rose-water is made at Schiras.

ROOFS of the old Palm boughs gilt. 71.—Leather ceilings. 72.—CHANDLER.

"AMONG the presents that were exchanged between the Persian and Ottoman sovereigns. 1568, were carpets of silk, of camel's hair, lesser ones of silk and gold, and some called Tef-tich, made of the finest lawn, and so large that seven men could scarcely carry one of them."—KNOLLES.

"THE Persian gave Selymus also two most stately pavilions, made of one piece, the curtains being interlaced with gold, and the supporters embroidered with the same, also nine fair canopies to hang over the posts of their pavilions, things not used among the Christians."—Ibid.

"THE nails of the Ostrich are formed in that manner, that I have read they will take up stones with them, and throw at their enemies that pursue them, and sometimes hurt them."—CORYAT.

At Boghar, in Bactria, "there are many houses, temples, and monuments of stones, sumptuously builded and gilt."—JENKINSON in HAK-LUTT.

"OF the chiefs of the Turcomans, then six brethren," JENKINSON says, "one brother seeketh always to destroy another, having no natural love among them, by reason that they are begotten of divers women." Evils of polygamy, the children of different mothers must look on each other with jealousy as rivals.—Ibid.

LOCUSTS. "The noise of their excrement falling upon the leaves and withered grass, very much resembles a shower of rain."—M. PARK.

"THE burning heat of the sun was reflected with double violence from the hot sand, and the

distant ridges of the hills, seen through the ascending-vapour, seemed to wave and fluctuate like the unsettled sea."—*Ibid.*

"WHIRLWINDS," says SONNINI, "are very frequent upon the Nile; they communicate their motion to that part of the river on which they bear, and cause it to boil up. I had the pleasure of seeing, in the plain of Sakkara, columns of sand raised by the wind almost to the clouds, and preserving in their immense height the perpendicularity of a perfect cylinder."

RED hair was supposed to be an indication of leprosy. One of MICHAELIS's questions.

"THE inhabitants of Upper Egypt call the Pelican *cha-meau d'eau*, from the membranous bag which it has under the bill, and which, when filled, has some resemblance to the leathern bottles containing water, with which they load the camel."—SONNINI.

THE shadow of the Phoenix, in eastern romance, is said to be highly auspicious to the person on whom it falls.—*Note to BAHAR DANUSH.*

SCARS and wounds, by Persian writers are compared to the streaky tints of the tulip.—*Ibid.*

DEO SUFFEED, the white demon.

"WHEN placed, as in hot climates the natives sit at night out of doors, the lamp is surrounded by a shade of gauze or glass, sometimes of silver pierced with holes like our stable lanterns."—*Note to BAHAR DANUSH.*

THE Khulkaul is a bracelet worn round the lower part of the leg, just above the ancles.

In the Bahar Danush the Simurgh is mentioned as a genus, not an individual. This is heresy, the unity of the Simurgh being expressed in all the books of canonical romance.

SANDAL-WOOD.

"ST. AUGUSTINE calls Nimrod, This eminent Giant."—*De Civit. Dec.*, lib. 16, c. 3.

WAX images in witchcraft.—PLATO, *De Legibus*, lib. 2. OVID, *Epist.* 6, v. 91.—Hearne's man killed by a spell.

"IN China the Missionaries 'found from time to time in the plains, pyramidal tombs of earth; there are usually in such places small groves of cypresses.' Again, they speak of 'villages surrounded with fruit trees, and diversified with cypress groves planted about the sepulchres.'"—DU HALD.

"ALL our prospect consisted of a burning

desert covered with a crust of salt, making a noise under the feet similar to that caused by walking on frozen snow."—JACKSON'S *Journey over Land.*

"INDIGINE *Rascid* appellant, unde vulgare *Rossetum*; a Rascido Chalipharum Abbasidarum quinto urbi nomen inditum, quod ab illo vel condita, vel, quod propius est, fuerit restaurata, credunt."—*Pref. Bibl. Orient. ASSEMANI.*

"THE Locust Bird is about the size of a starling. The bill and legs are black, the plumage on the body is of a flesh colour, that of the head, neck, wings, and tail, black."—RUSSELL.

HERODOTUS says that in Egypt the inhabitants of the higher part of the country usually sleep in turrets, because the wind will not suffer the mosquitoes to rise far from the ground.

WHEN the Caliph Mahadi made the pilgrimage to Mecca, a great number of camels were laden with snow, to cool his liquors and his fruit.

"THE Nile, when rising, runs in midchannel with amazing force, carrying down rushes, and bushes, and fragments of trees, which the floods have swept away with them from the heights."—IRWIN.

"THE Turks believe that the Storks, in their annual emigration, go on pilgrimage to Mecca."—Lady M. W. MONTAGU.

"A SURPRISING spirit of cleanliness is to be observed among the Hindoos. The streets of their villages are commonly swept and watered, and sand is frequently strewed before the doors of the houses."—HODGES.

FLY-FLAPS.

"THE Raisoo Yug, or feast of Rajahs, could only be performed by a monarch who had conquered all the other sovereigns of the world."—*Note to L. of Creeshna.*

"THE King of Bantam's palace is called Dalin, the Inmost."—STAVORINUS.

RICE grows like oats, in loose spikes.

"TWO men went on each side with fans made of peacock's feathers, to drive off the flies from the idols."—STAVORINUS.

"AT a funeral pile the widow held a little green branch in her right hand, with which she drove away the flies from the body."—*Ibid.*

"THE dancing girls have a large black circle painted round their eyes: however ridiculous this may appear, it has certainly a very good effect on their figure, and gives to their look an incredible vivacity."—GRANDPRE.

"THEY call themselves Xia," says BARROS, "which signifies the union of a body. The Arabs, as a reproach, call them Raffadij, people who have lost their way; and themselves Cunij, which means the contrary."—BARROS, 2, 10, 6.

"NIZAMALUCO," according to BARROS, "is corrupted from Iniza Malmuloo, the Lance of the Land."—Ibid., 4, 4, 16.

"HIDALCAN is Adil-chan, the Lord of Justice."—Ibid., 4, 4, 16.

[*Requisites of an Eastern House.*]

"YOU are to know, that in these hot countries, to entitle a house to the name of good and fair, it is required it should be commodious, seated in a place well aired, and capable to receive the wind on all sides, and principally from the north; having courts, gardens, trees, conservatories, and little jets of water in the halls, or at least at the entry; furnished also with good cellars with great flaps to stir the air, for reposing in the fresh air from twelve till four or five of the clock, when the air of these cellars begins to be hot and stifling; or having, in lieu of cellarage, certain *kas-kanays*, that is, little houses of straw, or rather of odoriferous roots, that are very neatly made, and commonly placed in the midst of a parterre near some conservatory, that so the servants may easily, with their pompion bottles, water them from without. Moreover, it is required for the beauty of a house, that it be seated in the midst of some great parterre, that it have four great divans, or ways raised from the ground to the height of a man, or thereabout, and exposed to the four parts of the world, to receive the wind and the cold from all the parts it may come from. Lastly, it is requisite for a good house to have raised terraces, to sleep upon in the night, such as are of the same floor with some great chamber, to draw in one's bedstead upon occasion; that is to say, when there comes some tempest of rain or dust, or when that rousing freshness of the break of day awakens you, and obliges you to look for a covering; or else when you apprehend that small and light dew of the morning, which pierceth, and causeth sometimes benumbing and paralytical symptoms in the limbs.

"As to the interior part of a house, it is requisite that the whole floor be covered with a mattress of cotton four inches thick, covered with a fine white linen sheet during summer, and with a piece of silk tapestry in winter: that in the most conspicuous part of the chamber, near the wall, there be one or two cotton quilts, with fine flowered coverings, and set about with small and fine embroidery of silk, wrought with silver and gold for the master of the house, or persons of quality coming in to sit upon, and that every quilt have its cross-board, purfled with gold, to lean upon: that round about the chamber, along the walls, there be several of these cross-boards, as I just now mentioned, handsomely covered

with velvet or flowered satin, for by-standers also to lean upon. The walls five or six foot from the floor, must be almost all with niches or little windows, cut in an hundred different manners or shapes, very fine, well measured and proportioned to one another, with some porcelain vessels and flower pots in them; and the ground must be painted and gilded."—FRANCIS BERNIER.

[*Transparent Stones of the Mosque of Osmank, at Tauris.*]

"ON the south side of the Mosque of Osmank, at Tauris, there are two great transparent stones, which look red when the sun shines on them. This, they say, is a sort of alabaster, made by the petrifying of the water, a day's journey from Tauris, where it soon hardens in a ditch. It is much esteemed by that nation, who place it on their tombs, and make cups and other curiosities of it, which they present as a rarity at Isphahan."—GEMELLI CARERI.

"Du côté du midi de la Mosquée il y a deux grandes pierres blanches et transparentes, que le Soleil quand il donne dessus fait paroître rouges, et mesme quelque temps après qu'il est couché on peut lire au travers par sa reverbération. Cette sorte de pierre est une espece d'Albatre, et elle se trouve dans le voisinage de Tauris.

"Au midi du lac de Roumi, sur le chemin qui mene et une petite ville nommée Tokoriam, on voit un cōtau qui s'abaisse insensiblement, et dont le doux panchant forme un terrain uni on boüilloonnent plusieurs sources. Elles s'étendent a mesure qu'elles s'éloignent du lieu ou elles commencent a se montrer, et la terre ou elles coulent a quelque chose d'assez singulier pour tenir lieu entre nos remarques. Elle est de different nature; la premiere terre qui se leve sert a faire le chaux; celle qui est au dessous est une pierre trouée et spongieuse qui n'est bonne a rien; et celle qu'on trouve après comme un troisieme lit, est cette belle pierre blanchâtre et transparente au travers de laquelle on voit le jour comme au travers d'une vitre, et qui estant bien taillée sert d'ornement aux maisons. Cette pierre n'est proprement qu'une congelation des eaux de ces sources, et il s'y est trouvé quelquefois des reptiles congelez. Le Gouverneur de la province envoya en present pour une grande rareté a Cha-Abas une de ces pierres ou il se trouva un lezard d'un pied de long. Celuy qui la presenta au Gouverneur eut pour reconnaissance vingt tomans, ou trois cens écus, et depuis j'en ay offert mille pour la mesme piece. En certains endroits de la Province de Mazandran, ou la mer Caspie s'avance le plus dans les terres de Perse, on trouve aussi de ces pierres congelees, mais en bien moindre quantité que vers le lac de Roumi, et on voit quelquefois des morceaux de bois et des vermisses aux pois dans la pierre. J'ay eu la curiosité d'apporter la charge d'un chameau, c'est a dire pres de dix quintaux

de ces pierres transparentes, et je les ay laissées e Marseille jusqu'a ce que j'aye vû a quoy je pourray mieux les employer."—Tavernier.

[*Menu and the Brahmins.*]

MENU plainly attributes a divine power to the Brahmins. A priest who well knows the law, needs not complain to the king of any grievous injury; since even by his own power he may chastise those who injure him. His own power, which depends on himself, is mightier than the royal power, which depends on other men: by his own might, therefore, may a Brahmin coerce his foes. He may use without hesitation the powerful charms revealed to At'harvan, and by him to Angiras, for speech is the weapon of a Brahmin, with that he may destroy his oppressors.—Ch. 11, 31-2-3.

[*Who are lost according to the Koran.*]

"THEY are lost who reject, as a falsehood, the meeting of God in the next life, until the hour cometh suddenly upon them. Then will they say, Alas! for that we have behaved ourselves negligently in our lifetime: and they shall carry their burdens on their backs; will it not be evil which they shall be loaden with?"—Koran, ch. 6.

On this passage SALE has the following note:—"When an Infidel comes forth from his grave," says JALLALO 'DDIN, "his works shall be represented to him under the ugliest form that ever he beheld, having a most deformed countenance, a filthy smell, and a disagreeable voice; so that he shall cry out, God defend me from thee, what art thou? I never saw anything more detestable." To which the figure will answer, "Why dost thou wonder at my ugliness? I am thy evil works; thou didst ride upon me while thou wast in the world, but now I will ride upon thee, and thou shalt carry me." And immediately it shall get upon him; and whatever he shall meet shall terrify him and say, "Hail, thou enemy of God, thou art he who was meant (by these words of the Koran), and they shall carry their burdens on their backs; will it not be evil which they shall be loaden with?"

Consistent with this doctrine was what Mohamed taught, that whoever defrauded another should, on the day of judgement, carry his fraudulent purchase publicly on his neck. "He who defraudeth," says the Koran, "shall bring with him what he hath defrauded any one of, on the day of the resurrection."—Ch. 3.

[*Superstition on an Eclipse.*]

"At the time when the eclipse was to appear, I went up to the terrace of my house, which was situate on the side of the river *Gemma*, thence I saw both sides of the river, for near a league in length, covered with the heathen idolaters, that stood in the water up to their girdle, de-

murely looking up into the sky, to the end that they might plunge and wash themselves at the moment when the eclipse should begin. The little boys and girls were stark naked, the men were almost so too, but that they had a kind of scarf round about their thighs, to cover their nakedness; and the married women, together with the young maids that were not above six or seven years old, were covered with a single cloth. Persons of condition, as the rajas, and the serrahs or exchangers, the bankers, jewellers, and other great merchants, were most of them gone to the other side of the water with all their family, and had there put up their tents, and fastened in the river certain kanates, which are a kind of skreens, to perform their ceremonies, and conveniently to wash themselves, with their wives, so as not to be seen by others. These idolaters no sooner saw the eclipse begin, but they raised a great cry, and all at once plunged themselves wholly into the water, I know not how many times, one after another; standing up afterwards in the water, and lifting up their hands and eyes to heaven, muttering and praying with great devotion, and from time to time taking water with their hands, which they threw up towards the sun, bowing down their heads very low, moving and turning their arms and hands sometimes one way, sometimes another, and thus continuing their plunging, praying, and apishness, unto the end of this eclipse: at which time every one retired, casting some pieces of silver a good way off into the water, and giving alms to the Brahmins, who failed not to be at the ceremony. I took notice that at their going out of the water, they all took new clothes, that were laid ready for them, folded up on the sand, and that many of the devouter sort left there their old garments for the Brahmins, and in this manner I saw from my terrace this great solemnity of the eclipse."—FRANCIS BERNIER.

BERNIER saw an equal, or indeed a greater degree of superstition, manifested at an eclipse of the sun, in France in 1654. "Some bought drugs against the eclipse, others kept themselves close in the dark in their caves and their well-closed chambers, others cast themselves in great multitudes into the churches: those apprehending some malign and dangerous influence, and these believing that they were come to the last day, and that the eclipse would shake the foundations of nature, and overturn it, notwithstanding anything that the Gassendis, Robervals, and many other famous philosophers could say or write against this persuasion, when they demonstrate, that this eclipse was of the same nature with so many others that had preceded without any mischief, and that it was a known accident, foreseen and ordinary, which had nothing peculiar."

[*Morbid Change for committed Sins.*]

"SOME evil-minded persons, for sins committed in this life, and some for bad actions in a preceding state, suffer a morbid change in their bodies.

A stealer of gold from a Brahmin has whitlows on his nails; a drinker of spirits, black teeth; the slayer of a Brahmin, a marasmus; the violator of his *guru's* bed, a deformity in the generative organs; a malignant informer, fetid ulcers in his nostrils; a false detractor, stinking breath; a stealer of grain, the defect of some limb; a mixer of bad wares with good, some redundant member; a stealer of dressed grain, dyspepsia; a stealer of holy words, or an unauthorized reader of the Scriptures, dumbness; a stealer of clothes, leprosy; a horse-stealer, lameness; the stealer of a lamp, total blindness; the mischievous extinguisher of it, blindness in one eye; a delighter in hurting sentient creatures, perpetual illness; an adulterer, windy swellings in his limbs. Thus, according to the diversity of actions, are born men despised by the good, stupid, dumb, blind, deaf, and deformed."—*Inst. of Menu*, ch. 11, p. 48-53.

[*The Evil Spirit, Māhēśhāsōr.*]

"THE Evil Spirit, Māhēśhāsōr, in the disguise of a buffalo, as the name imports, fought with Eendrā and his celestial bands for a hundred years, defeated him and usurped his throne. The vanquished spirits being banished the heavens, and doomed to wander the earth, after a while assemble, with their chief Eendrā at their head, and resolve to lay their grievances before Vēśhnō and Sēv. Conducted by Brāhmā, they repair into the presence of those deities, who heard their complaints with compassion; and their anger was so violent against Māhēśhāsōr, that a kind of flame issued from their mouths, and from the mouths of the rest of the principal gods, of which was formed a goddess of inexpressible beauty, with ten arms, and each hand holding a different weapon. This was a transfiguration of Bhāwānē, the consort of Sēv, under which she is generally called Dōrhā. She is sent against the usurper. She mounts her lion, the gift of the Mountain Hēsmāly, the snowy, and attacks the monster, who shifts his form repeatedly; till at length the goddess planteth her foot upon his head, and cuts it off with a single stroke of her sword. Immediately the upper part of a human body issues through the neck of the headless buffalo, and aims a stroke, which being warded off by the Lion with his right paw, Dōrgā puts an end to the combat, by piercing him through the heart with a spear."—WILKINS. *Asiatic Researches*.

"WHEN the foot of the goddess was, with its tinkling ornaments, planted upon the head of Māhēśhāsōr, all the bloom of the new-blown flower of the fountain was dispersed with disgrace by its superior beauty. May that foot, radiant with a fringe of refulgent beams issuing from its pure bright nails, endue you with a steady and an unexampled devotion, offered up with fruits, and shew you the way to dignity and wealth."—*Ibid*.

[*Honey of the Date Tree.*]

"It is usual for persons of better fashion in this country, to entertain their guests upon a marriage, at the birth of a child, or upon other extraordinary occasions, with the honey, as they call it, of the date tree. This they procure by cutting off the head of one of the more vigorous kinds, and scouping the top of the trunk into the shape of a basin. When the sap ascends, it lodgeth in this cavity, during the first week or fortnight, at the rate of three quarts or a gallon a day, after which the quantity daily diminisheth, and at the end of six weeks, or two months, the juices are entirely consumed, the tree becomes dry, serving only for fire-wood or timber. This liquor, which hath a more luscious sweetness than honey, is of the consistence of a thin syrup, but quickly groweth tart and ropy, acquiring an intoxicating quality, and giving by distillation an agreeable spirit, steam, or arāky, according to the general name of these people for all hot and strong liquors, extracted by the alembic."—SHAW.

A LIQUOR of the same kind is used in the East Indies. "In a village near Surat," says MANDELSLO, "we found some Terry, which is a liquor drawn out of the palm trees, and drunk of it in cups made of the leaves of the same tree. To get out the juice, they go up to the top of the tree, where they make an incision in the bark, and fasten under it an earthen pot, which they leave there all night, in which time it is filled with a certain sweet liquor very pleasant to the taste. They get out some also in the day time, but that corrupts immediately, and is good only for vinegar, which is all the use they make of it."

[*The Buddha Avatar.*]

"WHEN Buddha Avatar descended from the region of souls, in the month of Magh, and entered the body of Mahamaya, the wife of Sootah Danna, Raja of Cailas, her womb suddenly assumed the appearance of clear transparent crystal, in which Buddha appeared, beautiful as a flower, kneeling and reclining on his hands. After ten months and ten days of her pregnancy had elapsed, Mahamaya solicited permission from her husband the Raja, to visit her father: in conformity to which, the roads were directed to be repaired, and made clear for her journey; fruit trees were planted, water-vessels placed on the road-side, and great illuminations prepared for the occasion. Mahamaya then commenced her journey, and arrived at a garden adjoining to the road, where inclination led her to walk and gather flowers. At this time, being suddenly attacked with the pains of child-birth, she laid hold on the trees for support, which declined their boughs at the instant, for the purpose of concealing her person, while she was delivered of the child; at which juncture Brahma himself attended with a golden vessel in his hand, on which he laid the

child, and delivered it to Indra.”—SHAW. *Asiatic Researches*.

[*The Climacteric of the Palm Tree.*]

“I was informed that the Palm Tree is in its greatest vigour about thirty years after transplantation, and that it continueth in full vigour seventy years longer, bearing yearly all this time fifteen or twenty clusters of dates, each of them fifteen or twenty pounds weight. After this period they begin gradually to moulder and pine away, usually falling about the latter end of their second century. They require no other culture and attendance than to be well watered once in four or five days, and to have the lower boughs plucked off whenever they begin to droop and wither.”—SHAW.

[*Shagreen.*]

“C’EST à Tauris ou se fait la plus grande partie des peaux de chagrin qui se consomment en Perse; et il s’y en consume une grande quantité, n’y ayant personne hors les paysans qui n’ait des botes et des souliers de chagrin. Ces peaux se font du cuir de cheval, d’asne ou de mule, et seulement du derriere de la beste, et celui qui se fait de la peau de l’asne a le plus beau grain.”—TAVERNIER.¹

[*Male and Female Palm Trees.*]

“It is well known that the Palm Trees are male and female, and that the fruit will be dry and insipid without a previous communication with the male. In the month of March or April, therefore, when the sheaths that enlose the young clusters of the flowers and fruit, i. e. of the male and female, begin to open, at which time the dates are formed and the flowers are mealy; they take a sprig or two of the male cluster, and insert it into the sheath of the female, or else they take a whole cluster of the male tree, and sprinkle the farina of it over several clusters of the female. The latter practice is common in Egypt, where they have a number of males, but the trees of this country (Barbary) are impregnated by the former method, where one male is sufficient to impregnate four or five hundred females.

“The Africans call this operation Dthucker, which we may render the foudcundating. The same word is likewise used, instead of the ancient caprifloatio, for the suspending a few figs of the male or wild fig tree upon the females, that their fruit may not drop off or degenerate.”—Ibid.

[*Hindoo Metaphysical Theology.*]

“I WILL only detain you with a few remarks

¹ *C’est à Sagri* I have translated *Shagreen* alippers; the word *Shagreen* being probably derived from *Sagri*. *Sagri* is the skin of the wild ass’s back.”—HAJJI BAJA in *England*, vol. 2, p. 125. J. W. W.

on that metaphysical theology which has been professed immemorially by a numerous sect of Persians and Hindus, was carried in part into Greece, and prevails even now among the learned Mussulmans, who sometimes avow it without reserve. The modern philosophers of this persuasion are called *Sâfis*, either from the Greek word for a sage, or from the woollen mantle, which they used to wear in some provinces of Persia: their fundamental tenets are, that nothing exists absolutely but God; that the human soul is an emanation from his essence, and though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion, and that the chief good of mankind, in this transitory world, consists in as perfect a union with the Eternal Spirit as the incumbrances of a mortal frame will allow; that for this purpose they should break all connection (or *taalluk*, as they call it) with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediment of clothes; that they should be straight and free as the cypress, whose fruit is hardly perceptible, and not sink under a load, like fruit-trees attached to a trellis; that if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in extatic delight; that for want of apt words to express the Divine perfections, and the ardour of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense; that, like a seed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy music, and sheds burning tears, like the lighted taper, waiting passionately for the moment of its extinction as a disengagement from earthly trammels, and the means of returning to its only Beloved. Such, in part (for I omit the milder and more subtle metaphysics of the *Sâfis*, which are mentioned in the *Dabistân*), is the wild and enthusiastick religion of the modern Persian poets, especially of the *Hâfiz*, and the great *Maulavi*: such is the system of the *Vedânti* philosophers, and best lyric poets of India; and as it was a system of the highest antiquity in both nations, it may be added to the many other proofs of an immemorial affinity between them.”—SIR W. JONES.

[*Les Charlatans à Baroche.*]

“A *Baroche* les Anglois ont un fort beau lo-gis, et je me souviens qu’y arrivant un jour en revenant d’Agra à Surate avec le President des Anglois, il vint aussi-tost des Charlatans luy demander s’il vouloit qu’ils luy montrassent quelques tours de leur mestier, ce qu’il eut la curiosité de voir. La premiere chose qu’ils firent fut d’allumer un grand feu, et de faire rougir des chaines de fer dont ils s’entortillerent le corps, faisant semblant qu’ils en ressentoient quelque douleur, mais n’en recevant au fond au-

cun dommage. En suite ils prirent un petit morceau de bois, et l'ayant planté en terre ils demandèrent à quelqu'un de la compagnie quel fruit il vouloit avoir. On leur dit que l'on souhaitoit des *Mengues*, et alors un de ces Charlatans se couvrant d'un linceul s'accroupit contre terre jusqu'à cinq ou six reprises. J'eus la curiosité de monter à une chambre pour voir d'en haut par une ouverture du linceul ce que cet homme faisoit, et j'aperçus que se coupant la chair sous les aisselles avec un rasoir, il froitait de son sang le morceau de bois. A chaque fois qu'il se relevoit le bois croissoit à veü d'œil, et à la troisième il en sortit des branches avec des bourgeons. A la quatrième fois l'arbre fut couvert de feuilles, et à la cinquième on lui vit des fleurs. Le President des Anglois avoit alors son Ministre avec lui, l'ayant mené à Amadabat pour baptiser un enfant du Commandeur Hollandois dont il avoit esté prié d'estre le Parrain; car il faut remarquer que les Hollandois ne tiennent point des Ministres que dans les lieux où ils ont ensemble des marchands et des soldats. Le Ministre Anglois avoit protesté d'abord qu'il ne pouvoit consentir que des Chrétiens assistassent à de semblables spectacles, et dès qu'il eut veü que d'un morceau de bois sec ces gens-la faisoient venir en moins d'une demi-heure un arbre de quatre ou cinq pieds de haut avec des feuilles et des fleurs comme au printemps, il se mit en devoir de l'aller rompre, et dit hautement qu'il ne donneroit jamais la communion à aucun de ceux qui demeureroient davantage à voir de pareilles choses. Cela obligea le President de congédier ces Charlatans. —TAVERNIER.

[*The gorgeous heretical Mosque of Tauris.*]

"La plus superbe de toutes les Mosquées et la plus belle qui soit à Tauris est en sortant de la ville sur le chemin d'Ispahan. Les Persans l'abandonnent et la tiennent immonde comme une Mosquée d'herétiques, ayant été bâtie par les Sounnis, sectateurs d'Omar. C'est un grand bâtiment d'une tres-belle structure, et dont la face qui est de cinquante pas est relevée de huit marches de l'assiette du chemin. Il est revêtu par dehors de briques vernissées de différentes couleurs; et par dedans orné de belles peintures à lès Moresques, et d'une infinité de chiffres et lettres Arabes en or et en azur. Des deux côtes de la façade il y a deux Minarets ou tours fort hautes, mais qui ont peu de grosseur, et dans lesquelles toutesfois on a pratiqué un escalier. Elles sont aussi revêtues de ces briques vernissées, ce qui est l'ornement qu'on donne en Perse à la plupart des beaux bâtimens, et chacune est terminée par une boule taillée en turban de la maniere que le portent les Persans. La porte de la Mosquée n'a que quatre pieds de large, et est taillée dans une grande pierre blanche et transparente, de vingt-quatre pieds de haut et de douze de large, ce qui paroît beaucoup au milieu de cette grande façade. Du vestibule de la Mosquée on entre dans le grand dôme de trente-six pas de diametre, élevé sur douze piliers qui

l'appuyent par dedans, seize autres le soutenant par dehors, et ces piliers sont fort hauts et de six pieds en quarré. Il y a en bas une balustrade qui regne au tour, avec des portes pour passer d'un costé à l'autre, et le pied de chaque pilier de la balustrade de qui est de marbre blanc est creusé en petites niches à rez du pavé de la Mosquée, pour y mettre les souliers qu'on oste toujours pour y entrer. Ce dôme est revêtu par dedans de carreaux d'un beau vernis de plusieurs couleurs, avec quantité de fleurons, de chiffres et lettres, et d'autres moresques en relief, le tout si bien peint et si bien doré et ajusté avec tant d'art, qu'il semble que ce ne soit qu'une piece et un pur ouvrage du oiseau. De ce dôme on passe dans un autre plus petit, mais qui est plus beau en son espece. Il y a au fond une grande pierre, de la nature de celle de la façade, blanche et transparente, et taillée comme une maniere de porte qui ne s'ouvre point. Ce dôme n'a point de piliers, mais à la hauteur de huit pieds il est tout de marbre blanc, et on y voit des pierres d'une longueur et d'une largeur prodigieuse: toute la coupe est un email violet ou sont pointées toutes sortes de fleurs plates. Mais le dehors des deux dômes est couvert de ces briques vernissées avec des fleurons en relief. Sur le premier ce sont des fleurons blancs à fond vert, et sur le second des étoiles blanches à fond noir, et ces diverses couleurs frappent agréablement la veüe."—IBID.

[*The Bamboo.*]

"At some distance the Bamboo looks like our willow. 'Tis a reed which grows as high as the tallest trees, and shoots out branches, furnished with leaves like those of the olive. They make the most delightful avenues, in which the wind murmurs incessantly. It grows fast, and its canes may be applied to the same uses as the branches of osier. There are many India pictures in which this reed is badly enough represented."—ST. PIERRE. *Isle of France.*

[*The Generation of Brahma.*]

"THE world was all darkness, undiscernible, undistinguishable, altogether as in a profound sleep, till the self-existent invisible God, making it manifest with five elements and other glorious forms, perfectly dispelled the gloom. He, desiring to raise up various creatures, by an emanation from his own glory, first created the waters, and impressed them with a power of motion, by that power was produced a golden egg, blazing like a thousand suns, in which was born Brahma, self-existing, the great parent of all rational beings. The waters are called *nára*, since they are the offspring of *Nera* or *Inaara*, and thence was *Narayana* named, because his first *ayana*, or moving, was on them.

"That which is the invisible cause, eternal, self-existing, but unperceived, becoming masculine from *neuter*, is celebrated among all creatures by the name of *Brahma*. That God having dwelt in the Egg through revolving years,

himself meditating on himself, divided it into two equal parts, and from those halves formed the heavens and the earth, placing in the midst the subtle ether, the eight points of the world, and the permanent receptacle of waters."—*Asiatic Researches*. SIR W. JONES. From the *Mānava Sastra*.

[*The Magician Siribio and the prophetic Bird.*]

"At the foot of a mountain close to the banks of Nile, called Giebal-ellheir, the mountain of the bird, are the ruins of the city Sibiria, which they will have to be built by the magician Siribio, and that over one of its gates there was an idol of that name. They further affirm, that the magician, by his art, set up a bird on the top of the mountain, which in a fruitful season turned his head towards the river, and in time of scarcity, towards the desert, and that when any invasion of enemies was at hand, it turned towards that part from whence they were to come, clapping its wings, and crying very loud to give the citizens notice."—GEMELLI CARERI.

SONNINI gives a more probable, and less poetical explanation of the name. "Mountains of sand and of rock elevated and hewn perpendicularly, present on the eastern shore of the Nile, the course of which they contracted, a chain of impregnable ramparts. They extend themselves to a distance by immense and frequent interseptions into the desert, the horrors of which they augment; and the river washing them with its current, imperceptibly undermines their foundation. These lofty masses of stone advance sometimes into the Nile, so as to render the straits which they thereby form, very dangerous for navigation. In other places they resemble natural fortresses, which would be in reality abundantly sufficient to defend the passage of the Nile. Refusing to harbour any human being, these barren and horrible mountains are the domain of a multitude of birds, who have there fixed their habitation, where they never meet with any disturbance, and from whence they spread themselves over the waters, and through the country, to search for prey and for pasture. The name of Dsjebel el Teir, the mountain of the birds, given to this chain of rocks, indicates with what sort of inhabitants it is peopled."

[*Sherbet.*]

"SORBET, il se fait de plusieurs manieres. Celuy qui est le plus commun en Turquie approche de nostre limonade, mais il y a fort peu d'eau; il est presque tout de jus de limon ou de citron avec le sucre, l'ambre et le musc. Ils en font d'une autre façon qu'ils estiment fort, avec une eau distillée de la fleur d'une plante qui croist dans des étangs et rivières, et qui a la figure d'un fer de cheval. Ces fleurs sont jaunes, et s'appellent *Nuloufer*. Mais le Sorbet dont ils font le plus de cas, et que boit le Grand Seigneur, de meisme que les Bachas et autres Grands

de la Porte, est fait avec la violette et le sucre, et il y entre fort peu de jus de citron. La neige et la glace ne manquent point pour rafraichir toutes ces liqueurs, et les Turcs cherchent plus la delicatessen dans le bruvage que dans les viandes."—TAVERNIER.

[*Wood in the Desert the Accompaniment of Water and Good Cheer.*]

"Il faut remarquer que si dans le desert on trouvoit par tout du bois, on trouveroit par tout au voisinage des eaux dequoy faire bonne chere, veu la quantité de dains, de livres, et de perdrix; et sur tout de livres qui viennent passer entre les pieds des chameaux et que les chameliers assomment souvent a coups de baston. Mais sans bois la cuisine ne peut estre que tres-froid, et le gibier que tres-inutile, ne servant alors que de divertissement a la veuë, sans que le ventre s'en puisse sentir."—TAVERNIER.

[*The Difference between the distant Prospect and the Interior of Asiatic Cities.*]

"But the ideas of splendor, suggested by a distant prospect of the city, usually subside upon entering the gates. The streets, on account of the high stone walls on each hand, appear gloomy and more narrow than they really are: some even containing the best private houses, seem little better than alleys winding among the melancholy walls of nunneries; for a few high windows guarded with lattices are only visible, and silence and solitude reign over all. The shops make a mean appearance; the baths and fountains are unadorned buildings; and the mosques, as well as the palaces, striking the eye transiently through the court gates, contribute little, on a cursory view, to the embellishment of the city.

"Of all these disadvantages Aleppo partakes in common with most other Turkish cities."—RUSSEL.

[*Ointments of Siam.*]

In Siam "they anoint themselves with perfumed confections, made of fragrant spices and herbs. Some of them I have known use an ointment made of Xylaloës, or, wood of aloës, sandal, musk, and ambergreece, tempered with rose-water, which besides the delectable odour it renders, is a great preservative against epidemical and pestilential airs."—*The Voyages and Travels of John Struys, done out of Dutch, by JOHN MORRISON*. 1684.

[*The Euphrates, the Kars, and the Araxes. Mahomettan Dread of Christian Defilement.*]

"L'EUPHRATE prend sa source au Nord d'Erzerom, c'est une chose admirable de voir la quantité de grosses asperges qui croissent le long de cette rivière, et dont on pourroit charger plusieurs chameaux.

"Mingol est une grande montagne d'où sort quantité de sources et d'où se forment d'un côté l'Euphrate et de l'autre la rivière de Kars que l'Aras reçoit quatorze ou quinze lieues ou environ au deçà d'Erivan. L'Aras, que les anciens appelloient Araxes, sort d'autres montagnes au levant de celle de Mingol. Tout le pays qui est entrecoupé de ces rivières d'Aras et de Kars et de plusieurs autres qui s'y viennent joindre, n'estant presque habité que par des Chrétiens, le peu de Mahométans qui s'y trouvent sont si superstitieux qu'ils ne boivent point de l'eau d'aucune de ces rivières, et ne s'y lavent point, les tenant impures et souillées par les Chrétiens qui s'en servent."—Tavernier.

[*The Hindoo Bird, Baya.*]

"THE little bird, called *Baya* in Hindi, *Berbera* in *Sanacrit*, *Babui* in the dialect of *Bengal*, *Cibu* in *Persian*, and *Tenawut* in *Arabia*, from his remarkable pendent nest, is rather larger than a sparrow, with yellow-brown plumage, a yellowish head and feet, a light coloured breast, and a conic beak, very thick in proportion to his body. This bird is exceedingly common in *Hindustan*: he is astonishingly sensible, faithful, and docile, never voluntarily deserting the place where his young were hatched, norwise averse, like most other birds, to the society of mankind, and easily taught to perch on the hand of his master. In a state of nature he generally builds his nest on the highest tree that he can find, especially on the palmyra, or on the *Indian fig-tree*; and he prefers that which happens to overhang a wall or a rivulet: he makes it of grass, which he weaves like cloth, and shapes like a large bottle, suspending it firmly on the branches, but so as to rock with the wind; and placing it with its entrance downwards, to secure it from birds of prey. His nest usually consists of two or three chambers; and it is the popular belief that he lights them with fire-flies, which he catches alive at night and confines with moist clay, or with cow dung: that such flies are often found in his nest, where pieces of cow dung are also stuck, is indubitable; but, as their light could be of little use to him, it seems probable that he only feeds on them. He may be taught with ease to fetch a piece of paper or any small thing that his master points out to him. It is an attested fact that, if a ring be dropped into a deep well, and a signal given to him, he will fly down with amazing celerity, catch the ring before it touches the water, and bring it up to his master with apparent exultation; and it is confidently asserted, that, if a house or any other place be shown to him once or twice, he will carry a note thither immediately on a proper signal being made. One instance of his docility I can myself mention with confidence, having often been an eye-witness of it: the young *Hindu* women at *Benares* and other places wear very thin plates of gold, called *ticas*, slightly fixed, by way of ornament, between their eyebrows; and, when they pass through the streets, it is not uncommon for the youthful lib-

ertines, who amuse themselves with training *Bayas*, to give them a sign which they understand and send them to pluck the pieces of gold from the foreheads of their mistresses, which they bring in triumph to the lovers. The *Baya* feeds naturally on grasshoppers and other insects, but will subsist, when tame, on pulse macerated in water. His flesh is warm and drying, of easy digestion, and recommended in medical books as a solvent of stone in the bladder or kidneys; but of that virtue there is no sufficient proof. The female lays many beautiful eggs, resembling large pearls: the white of them, when they are boiled, is transparent, and the flavour of them is exquisitely delicate. When many *Bayas* are assembled on a high tree, they make a lively din, but it is rather chirping than singing; their want of musical talents is, however, amply supplied by their wonderful sagacity, in which they are not excelled by any feathered inhabitants of the forest."—AK' HAR ALI KHAN, of Delhi. *Asiatic Researches*.

[*The great Giant Arneoste of Quiquifs.*]

"ALSO in the sayd country (*Hircania*) there is an high hill called Quiquifs, upon the toppe whereof (as it is commonly reported) did dwell a great giant, named Arneoste, having upon his head two great horns, and eares and eyes like a horse, and a taile like a oow. It is further sayd, that this monster kept a passage thereby, untill there came an holy man, termed Haucour Hamsha, a kinsman to one of the Sophies, who mounted the sayd hill, and combating with the sayd giant, did binde not onely him in chaines, but also his woman called Lamisache, with his sonne named After: for which victory they of that country have this holy man in great reputation, and the hill at this day (as it is bruited) savoureth so ill, that no person may come nigh unto it: but whether it be true or not, I referre it to further knowledge."—JENKINSON.

[*Hints for a Landscape.*]

"IN this landscape, my friend, I wish to see represented the river Malini, with some amorous flamingos on its green margin; farther back must appear some hills near the mountain Himalaya, surrounded with herds of chamarras; and in the foreground a dark spreading tree, with some mantles of woven bark suspended on its branches to be dried by the sunbeams, while a pair of black antelopes couch in its shade, and the female gently rubs her beautiful forehead on the horn of the male."—SACONTALA.

[*The Pistachio Tree.*]

"THE pistachio tree, when laden with clusters of the ripe smooth nuts of a beautiful pale blush colour, makes a fine appearance, but at other times is far from handsome, its branches being remarkably subdivided and crooked. It seldom exceeds thirty feet in height, and is often

not more than twenty; the trunk, which is proportionally short, is about three or three feet and a half in circumference. The nuts are of various sizes, the kernel alike green in all, but the outer husk is of different colours, from almost entirely white to a red, but these two colours are most commonly bleded, and the varieties are produced by ingraftment.

"In the back yard of a house belonging formerly to one of the English gentlemen, stood a very flourishing female pistachio tree, which was almost every year laden with nuts of the fairest appearance, but perpetually without kernels. Its solitary situation was considered by the gardeners as the only cause of this."—RUSSELL'S *Aleppo*.

[*Size of the Pistachio Tree.*]

"L'ARBRE qui porte les pistaches n'est jamais guere plus grand qu'un Noyer de dix ou douze ans, et elles viennent par bouquets qui ressemblent à une grappe de raisin. La grande quantité de pistaches qui sort de la Perse vient de Malavert, petite ville à douze lieues d'Isaphan en tirant au levant, ce sont les meilleures pistaches du monde, et le terroir qui est de grande entendeur en produit dans une telle abondance, qu'il y en a dequoy fournir toute la Perse et toutes les Indes."—TAVERNIER.

[*The Age at which a Child is reckoned to be a Brahmin.*]

"THE child is not looked upon as a Brahmin till he has received the Dsandhem, which is a kind of little shoulder belt, made of three strings, each of which has nine threads of cotton, which the Brahmins only are allowed to make. Children may receive it at five years of age, but they sometimes stay till they are ten, but the poverty of the parents generally occasions this delay, this ceremony putting them to some expense. They are obliged to light the fire *Homam*, and burn *Ravassito* wood in it, which they look upon as the holiest of all trees. This fire is placed on a little eminence, over which they raise a kind of canopy with their clothes spread; underneath are the Brahmins, who throw into the fire *Nili*, or rice with its chaff, butter, *Zingeli*, a seed with which they make oil for burning, wheat, boiled rice, and incense: during which they repeat certain prayers. All the Brahmins who are invited to this ceremony, which lasts four days, have their expenses borne by the child's parents. When the Brahmins are married they add three strings more to the Dsandhem. They are obliged to increase it in the same manner every ten years, and at the birth of every child. The Brahmins who are forbid to go with the stomach bare, think it sufficiently covered when they have got these strings on."—A. ROGER, in *Picart*.

[*Pistachios of Aleppo.*]

"IL ne passe point de rivière dans Alep, et il

n'y en a qu'une petite hors la ville que les Arabes appellent Coio. Quoy que ce ne soit proprement qu'un ruisseau, on ne laisse pas d'en tirer une grande utilité, parce qu'il sert à arroser tous les jardins on il croit des fruits en abondance, et particulièrement des pistaches plus grosses et d'un goust plus relevé que celles qui viennent proche de Casbin."—TAVERNIER.

[*Vicramaarea.*]

"VICRAMAAREA was a monarch equally dreaded and beloved by his subjects; but reflecting one day on the shortness of man's life, he grew sad, and fancying he should not long enjoy the uninterrupted prosperity with which he was crowned, fell into a deep melancholy, and consulted his brother Betti, to whom he always applied in any affairs of importance. Here follows the result of their consultation. There is in the middle of the world a tree called Oudetaba, the Tree of the Sun, which shoots up out of the earth at sun-rise, and growing in proportion as that planet mounts higher, touches it with its top when it comes to the meridian; after which it sinks downward with the day, and hides itself in the earth when the sun is under the horizon. Set yourself on that tree, says Betti to Vicramaarea, and this as it rises will carry you up to the Sun, of whom you must demand a longer term of years than is indulged to the rest of men.

"The King followed his advice, but being mounted to a certain height, felt himself scorched with intolerable heat; this however did not damp his courage, and the sun, who was not displeased with his design, softened the violence of his rays, cooled him, and promised to grant him his request. 'Thou,' says he to him, 'shalt sit a thousand years upon thy throne, during which neither thy health or strength shall be impaired by any kind of disease.' No sooner was the tree sunk down level with the earth, but the King went and told his brother of the success of his petition. 'The sun has granted you a thousand years,' says the faithful Betti, 'and I myself will procure you a thousand more. Since a promise has been made you that you shall sit a thousand years on the throne, whenever you shall have sate six months thereon, spend the remaining half year in travelling, by which means you will double the time that has been allotted you.'—A. ROGER.

[*Vicramaarea's Distributive Justice.*]

"THE servants of Jegisoara disputed about dividing an inheritance which that holy man had bequeathed to them. This inheritance consisted in a purse, which whoever possessed should never want money; in a dish that would ever be filled with meat; in a stick, shaped like a crook, which whoever was master of need never to stand in fear of an enemy; and lastly, in a shoe, whose virtue was such as to convey in an instant to whatever place the wearer should desire to go. Vicramaarea met them as they were squabbling,

each resolving to make choice of which of them he thought proper; when, making himself the umpire, he put on the shoe, took the purse, the dish and the crook, and vanished in a moment."—*Ibid.*

[*Account of the Wools of Kerman.*]

"UN de ces Gaures ou anciens Persiens qui adoroient le feu me montra un echantillon, et m'apprit d'ou elles venoient, leurs qualitez, et la maniere de les conserver. Je scus dont de luy que la plus grande partie de ces laines se trouve dans la Province de Kerman, qui est l'ancienne Caramanie, et que la meilleure se prend dans les montagnes voisines de la ville qui porte le mesme nom de la Province; que les moutons de ces quartiers-là ont cela de particulier, que lorsqu'ils ont mangé de l'herbe nouvelle depuis Janvier jusqu'en May la toison entière s'enleve comme d'elle mesme, et laisse la beste aussi nuë et avec la peau aussi unie, que celle d'un cochon de lait qu'on a pelé dans l'eau chaude, de sorte qu'on n'a pas besoin de les tondre comme on fait en France; qui ayant ainsi levé la laine de leurs moutons, ils la battent, et le gros s'en allant, il ne demeure que le fin de la toison. Que si on veut en faire amas, pour les transporter ailleurs, il faut auparavant que de les emballer, jeter de l'eau salée par dessus, ce qui empesche que les vers ne s'y mettent et qu'elles ne se corrompent. Mais il faut remarquer qu'on ne teint point ces laines, et que naturellement elles sont presque toutes d'un brun clair, ou d'un gris cendré, et qu'il s'en trouve fort peu de blanches; aussi sont-elles beaucoup plus cheres que les autres, tant par la raison de leur rareté, que parceque les Moustis, les Moulas, et autres gens de loy ne portent que du blanc a leurs ceintures, et aux voiles dont ils se couvrent la teste dans leurs prières; car hors de là ils les tiennent autour du col, comme les femmes en France portent leurs eoharpes.

"C'est dans cette Province de Kerman ou presque tous les Gaures se sont retirez, et ce sont eux aussi qui ont tout le negoce de ces laines et qui les travaillent. Ils en font des beintures dont on se sert dans la Perse, et quelques petites pieces de serge qui sont presque aussi douces et aussi lustrées que si elles estoient de soye. J'ay eu la curiosité d'en apporter deux pieces en France, dont j'en presentay une a la feuë Reine mere, l'autre a Madame la Duchesse d'Orleans."—*TAVERNIER.*

[*The Treading out of the Corn, the Winnowing of it with Shovel and Fan,—and the Hoarding of it in Mattamores, or Subterraneous Magazines.*]

"THE Moors and Arabs continue to tread out their corn after the primitive custom of the East. It is a much quicker method than ours, but less cleanly; for as it is performed upon any level plat of ground, daubed over only with cows'

unavoidably be gathered up with the grain: not to mention that the straw, which is the only fodder of these climates, is hereby shattered to pieces. After the grain is trodden out, they winnow it, by throwing it up into the wind with shovels, lodging it afterwards in *Mattamores*, or subterraneous magazines, as the custom was formerly, according to Pliny, of other nations."—*SHAW.*

"FATHERS among the most wealthy, usually fill a *Mattamore* at the birth of a child, and empty it on the day of marriage."—*CHENIER.*

"To preserve the corn dry, the sides of the pit are lined with straw, in proportion as it is filled, and, when full, covered with the same. On this a stone is laid, over which a mount of earth is raised, in a pyramidal form, to prevent the soaking of the water when the rain descends."—*Ibid.*

"THE Tartars store up their corn and their forage, as do all the country people in the East, in deep pits under ground, which they call *Amber*, or magazines. Which they cover so exactly that you cannot discern where they have removed the earth, so that only they that made the pits can tell where to find them. The Tartars dig these pits either in their tents or in the field, and, as I have said, they cover these pits so like the rest of the surface of the earth round about it, that you cannot perceive where they broke the ground."—*CHARDIN.*

[*Way of finding the Mattamores.*]

"WHEN convenience, or the imperial command, oblige the Moors to change their place of abode, should they not be able to take their grain with them, they leave stones heaped over the *Mattamores* as marks, which they afterwards with difficulty find. In this case they usually observe the ground at sunrising; and where they perceive a denser vapour they find a *Mattamore*: this increase of the sun's exhalation is the consequence of the fermenting of the wheat."—*CHENIER.*

[*The Rose Water, and the Women of Yezd.*]

AT Yezd "ils font grande quantité d'eau rose, et d'une autre sorte d'eau dont ils se servent comme de teinture, pour se rougir tantost les mains et tantost les ongles, et ils la tirent d'une certaine racine appelée *Hena*."—*TAVERNIER.*

"J'EUS la curiosité de considerer avec un peu de loisir, si ce que j'avois ouy dire en bien des lieux des femmes d'Yezd estoit veritable, et je trouvay en effet qu'on leur faisoit justice de les estimer les plus belles femmes de la Perse. On ne fait point de festin qu'il n'y en ait pour donner du divertissement aux conviez, et ces femmes-là ne sont pas d'ordinaire des moins agreables. Quoy qu'il en soit ce proverbe est commun par-

mi les Persans, que pour vivre heureux, il faut avoir une femme d'Yezd, du pain d'Yesdecas, et du vin de Schiras."—TAVERNIER.

[*The Brahmin's Clepsydra.*]

"THE Brahmins divide the natural day into sixty hours. They have a kind of clepsydra, or hour-glass, which measures time by the running of water. This clepsydra is only a copper bowl with a hole bored in it: this they leave floating on the water, and when it is full they empty it, and strike the hour of the day or night on the copper vessel."—A. ROGER.

[*The Lutes of Congo.*]

"THE people of Congo play upon certain lutes that are made after a strange fashion: for in the hollow part and neck they are somewhat like unto our lutes; but the flat side, where we use to carve a rose, or a rundle, to let the sound go inward, is not made of wood, but of a skin as thin as a bladder; and the strings are made of hairs, which they draw out of the elephant's tail, that are very strong and bright, and of certain threads made of the wood of palm tree, which, from the bottom of the instrument, reach and ascend to the top of the handle, and are tied every one of them to its respective ring; for, towards the neck or handle of this lute, there are rings placed, some higher and some lower, at which there hang divers plates of iron and silver, which are very thin, and different from one another in size. These rings make a sound of several tunes, according to the striking of the strings; for the strings being struck, cause the rings to shake, and then the plates, hanging at them, help them to utter a mixt and confused sound. Those that play upon this instrument tune the strings in a just proportion, and strike them with their fingers like a harp, but without a quill, with great dexterity; so that they make thereby (I cannot tell whether I should call it a melodious harmony or not, but) such a sound as serves to please and delight their senses. Besides all this, which is a thing very admirable, by this instrument they express the very thoughts of their minds, and understand one another so plainly, that every thing almost which can be explained with the tongue, they can declare with their hand, in touching and striking this instrument, to the sound whereof they dance in good time with their feet, and follow the proper tune of that musick, with clapping the palms of their hands one against the other."—DUARTE LOPEZ.

[*Presbyter John's Device against the Mongals or Tartars.*]

"AND when the Mongals with their emperor Chingis Cham had awhile rested themselves, the Emperor sent one of his sonnes with an armie against the Indians, who also subdued India Minor. These Indians are the black Saracens, which are also called Æthiopians. But here the

armie marched forward to fight against Christians dwelling in India Major. Which the king of that countrey hearing, who is commonly called Presbyter John, gathered his souldiers together, and came forth against them. And making men's images of copper, he set each of them upon a saddle on horsebacke, and put fire within them, and placed a man with a paire of bellows on the horsebacke behinde every image. And so with many horses and images in such sorte furnished, they marched on to fight against the Mongals or Tartars. And coming neare unto the place of the battell, they first of all sent those horses in order one after another. But the men that sate behinde laide I wote not what upon the fire within the images, and blew strongly with their bellows. Whereupon it came to passe, that the men and the horses were burnt with wilde fire, and the ayre was darkened with smoake. Then the Indians cast darts upon the Tartars, of whom many were wounded and slain. And so they expelled them out of their dominions with great confusion, neither did we heare that ever they returned thither againe."—*The Voyage of JOHANNES DE PLANO CARPINI, 1246, in HAK-LUTT.*

[*Chingis Cham's Progress impeded by a Cloud.*]

"CHINGIS CHAM went on forward even to the Caspian mountaines. But the mountaines on that part where they encamped themselves were of adamant, and therefore they drew unto them their arrowes and weapons of iron. And certaine men contained within those Caspian mountaynes hearing, as it was thought, the noyse of the armie, made a breach through, so that when the Tartars returned unto the same place tenne yeeres after, they found the mountaine broken. And attempting to goe unto them, they could not; for there stood a cloud before them, beyond which they were not able to passe, being deprived of their sight so soone as they approached thereunto. But they on the contrary side thinking that the Tartars durst not come nigh them, gave the assault, and when they came at the cloud, they could not proceed for the cause aforesaid."—JOHANNES DE PLANO CARPINI.

[*Eastern Troglodytes:—Noise of the Sun-rising the Cause of their living under Ground.*]

"AT length they came unto a land wherina they saw beaten waies, but could not find any people. Howbeit, at the last, diligently seeking, they found a man and his wife, whom they presented before Chingis Cham: and demanding of them where the people of that countrey were, they answered, that the people inhabited under the ground in mountains. Then Chingis Cham, keeping still the woman, sent her husband unto them, giving them charge to come at his command. And going unto them, he declared all things that Chingis Cham had commanded them. But they answered, that they would upon such a day visite him, to satisfie his desire. And in the

meane season, by blinde and hidden passages under the earth, assembling themselves, they came against the Tartars in warlike manner, and suddenly issuing forth, they slewe a great number of them. This people were not able to endure the terrible noise which in that place the sunne made at his uprising: for at the time of the sunne rising they were inforced to lay one eare upon the ground, and to stoppe the other close, least they should heare that dreadful sound. Neither could they so escape, for by this meanes many of them were destroyed. Chingis Cham therefore and his company, seeing that they prevailed not, but continually lost some of their number, fled and departed out of that land. But the man and his wife aforesaid they carried along with them, who all their life time continued in the Tartars countrey. Being demanded why the men of their countrey doe inhabit under the ground, they sayd, that at a certaine time of the yeare, when the sunne riseth, there is such an huge noyse, that the people cannot endure it. Moreover, they use to play upon cymbals, drums, and other musicall instruments, to the ende they may not heare that sound."—*Ibid.*

[*How the Tartars were driven out of the Country by Men in the Shape of Dogs.*]

THE Tartars, after their wonderful defeat by Presbiter John, "came into a certaine countrey, wherin (as it was reported unto us in the Emperour's court by certaine clergie men of Russia, and others who were long time among them, and that by strong and stedfast affirmation) they found certaine monsters resembling women: who being asked by many interpreters, where the men of that land were, they answered, that whatsoever women were borne there were indued with the shape of mankinde, but the males were like unto dogges. And delaying the time, in that countrey, they met with the said dogges on the other side of the river. And in the midst of sharpe winter they cast themselves into the water. Afterwards they wallowed in the dust upon the maine land, and so the dust being mingled with water, was frozen to their backs, and having often times so done, the ice being strongly frozen upon them, with great fury they came to fight against the Tartars. And when the Tartars threw their darts, or shot their arrowes among them, they rebounded backe againe, as if they had lighted upon stones, and the rest of their weapons could by no meanes hurt them. Howbeit, the dogges made an assault upon the Tartars, and wounding some of them with their teeth, and slaying others, at length they drave them out of their countries."—*Ibid.*

[*Soap and Olive-Oil of Antioch.*]

"La plaine d'Antioche est remplie de quantité d'oliviers, ce qui produit le grand commerce de savon qui se fait a Alep, d'où on le transporte dans la Mesopotamie, dans la Chaldée, dans la Perse, et dans le Desert: cette marchandise

estant un des plus agreables presens qu'on puisse faire aux Arabes. On leur fait aussi beaucoup de plaisir de leur donner de l'huile d'olive, et des qu'on leur en presente ils ostent leur toque, et s'en frottent la teste, le visage et la barbe, en levant les yeux au ciel, et criant en leur langage *graces a Dieu*. Ils n'ont rien perdu en cela de l'ancienne coûtume des Orientaux, et il en est assez souvent fait mention dans l'histoire sainte."

—TAVERNIER.

[*Bridal Array.*]

"LET us now make haste to dress her in bridal array. I have already, for that purpose, filled the shell of a cocoa nut, which you see fixed on an amra tree, with the fragrant dust of Naga-césaras: take it down and keep it in a fresh lotus leaf, whilst I collect some Gôrâchana from the forehead of a sacred cow, some earth from consecrated ground, and some fresh cusa grass, of which I will make a paste to ensure good fortune."—SACONTALA.

[*Peti-suca and his Wife Marisha.*]

"PETI-SUCA, who had a power of separating his soul from his body, voluntarily ascended toward heaven; and his wife Marisha, supposing him finally departed, retired to a wilderness, where she sate on a hillock, shedding tears so abundantly that they formed a lake round it; which was afterwards named Asru-tirt'ha, or the holy place of tears: its waters were black, or very dark azure. Her son Medhi, or Merhi-Suca, had also renounced the world, and seating himself near her, performed the same religious austerities: their devotion was so fervent and so long continued, that the inferior gods began to apprehend a diminution of their own influence. At length Marisha dying, *petrified, or dutiful to her lord*, joined him among the Vishnu-locs, or inhabitants of Vishnu's heaven; and her son having solemnized the obsequies of them both, raised a sumptuous temple, in which he placed a statue of Vishnu, at the seat of his weeping mother; whence it acquired the appellation of Rodana-st'hana. 'They who make ablutions in the lake of Asru-tirt'ha,' says the Hindu writer, 'are purified from their sins and exempt from worldly affections, ascending after death to the heaven of Vishnu; and they who worship the deity at Rodana-st'han enjoy heavenly bliss, without being subject to any future transmigration.'"—WILFORD, *Ariat. Res.*

[*Contest between the Dêvatâs and the Daityas, and how it was brought to an end.*]

"ON the banks of the Nile, there had been long contests between the Dêvatâs and the Daityas: but the latter tribe having prevailed, their king and leader SANC'HA'SURA, who resided in the ocean, made frequent incursions into the country, advancing usually in the night, and retiring before day to his submarine palace: thus he de-

stroyed or made captive many excellent princes, whose territories and people were between two fires; for, while SANC'HA'SURA was ravaging one side of the continent, CRACACHA, King of *Craunchodwip*, used to desolate the other; both armies consisting of savages and cannibals, who, when they met, fought together with brutal ferocity, and thus changed the most fertile of regions into a barren desert. In this distress the few natives who survived, raised their hands and hearts to BHAGAVA'N, and exclaimed: 'Let him that can deliver us from these disasters be our king,' using the word I'T, which re-echoed through the whole country. At that instant arose a violent storm, and the waters of the *Câfi* were strangely agitated, when there appeared from the waves of the river a man afterwards called I'T, at the head of a numerous army, saying *abhayam*, or *there is no fear*; and, on his appearance, the *Deityas* descended into *Pâtala*, the demon SANC'HA'SURA plunged into the ocean, and the savage legions preserved themselves by precipitate flight. The King I'T, a subordinate incarnation of MEIRA, re-established peace and prosperity through *Barbara-dësa*, *Mira-st'hân*, and *Arva-st'hân*, or *Arabia*; *Cut'ila-cësa* and *Hasyasilas* returned to their former habitation, and justice prevailed through the whole extent of his dominion: the place near which he sprang from the middle of the *Nilâ*, is named *Fla*, or *It-st'hân*, and the capital of his empire, *Mira* or *Mirâst'hân*.'—*Ibid.*

[Transparent Phengites.]

"THE gallery in the monastery of St. Luke of Stiris is illuminated with pieces of the transparent marble called Phengites, fixed in the wall in square compartments, and shedding a yellow light; but without resembling common stone and rudely carved."—CHANDLER'S *Travels in Greece*.

Hymn to the Night. From the Vedas.

"NIGHT approaches illumined with stars and planets, and looking on all sides with numberless eyes, overpowers all meaner lights. The immortal goddess pervades the firmament, covering the low vallies and shrubs, and the lofty mountains and trees, but soon she disturbs the gloom with celestial effulgence. Advancing with brightness, at length she recalls her sister Morning; and the nightly shade melts gradually away.

"May she, at this time, be propitious! She in whose early watch we may calmly recline in our mansion, as birds repose on the tree.

"Mankind now sleep in their towns; now herds and flocks peacefully slumber, and winged creatures, even swift falcons and vultures.

"O Night, avert from us the she-wolf and the wolf; and oh! suffer us to pass thee in soothing rest!

"O Morn, remove in due time this black, yet visible, overwhelming darkness which at present infolds me, as thou enablest me to remove the cloud of their debts.

"Daughter of heaven, I approach thee with praise, as the cow approaches her milker; accept, Night, not the hymn only, but the oblation of thy suppliant, who prays that his foes may be subdued."—SIR W. JONES.

[Ornamental Embankments at Benares.]

"MANY buildings on the banks of the river, which engage the attention, and invite to further observation, prove, on a more minute investigation, to be only embankments, to prevent the overflowing of the water from carrying away the banks at the season of the periodical rains, and for some time after, when the river is high, and the current strong. The most considerable of these embankments near Benares is called *Gelsi Gaunt*; the splendour and elegance of which, as a building, I was induced to examine, but found, upon ascending the large flight of steps from the river, nothing behind this beautiful fascade but the natural bank, and on the top a planted garden. In the centre of the building, over the river, is a kind of turret, raised and covered, for the purpose of enjoying the freshness of the evening air; and, at the extreme angles, two pavilions crowned with domes, which have the same destination. Most of these buildings have been erected by the charitable contributions of the wealthy, for the benefit of the public."—HODGES, *Travels in India*, &c.

[Les Puits de Salomon.]

"LES fameux Reservoirs, nommés par les Européens, *Puits de Salomon*, et par les gens du Pays, *joub rasi laïn*, sont situés à une lieue seulement de la ville de Tyr, dans le milieu d'une plaine, entre l'Anti-Leban et le grand chemin qui mène à Ptolemaïde, ou Saint Jean d'Acre, à une petite distance de la mer. Ils sont au nombre de trois, dont le plus considerable represente a son exterieur une grande Tour carrée d'environ cinq toises d'elevation, à prendre cette hauteur du côté du Midy. Elle est moindre du côté opposé, et c'est par là qu'on arrive au haut de cette Tour, par le moyen d'une large montée de pierre assez facile et aisée, pour pouvoir y aller à cheval. L'eau monte du fonds du Reservoir ou de la Tour, jusqu'au sommet de l'edifice, en sorte qu'on peut en puiser avec la main, et elle remplit un grand bassin de figure octogone, dont le diametre est de plus de soixante pieds. Les bords forment une plateforme de sept ou huit pieds de largeur, sur laquelle on fait tout le tour du bassin. On s'approchoit de-là, que toute la fabrique de ce bâtiment est un assemblage de petits cailloux, mêlés de gros sable, et d'une espece de ciment, si bien liés et unis ensemble, que ce n'est plus qu'une même matière pétrifiée, dont la solidité égale le rocher le plus dur, et le marbre le plus solide. La source qui fournit à ce grand Reservoir est si abondante, qu'il est toujours plein jusqu'aux bords d'une eau très-claire, et la meilleure que l'on puisse trouver. Elle y paroît tranquille, et sans aucune

sorte de mouvement ; cependant elle en sort avec une rapidité surprenante par un canal, ou une large ouverture faite sur un côté de ce grand bassin. Sa chute fait d'abord tourner cinq moulins à bled, qui sont au pied de la Tour ou du Reservoir. Du côté opposé, il y a une pareille ouverture, d'où l'eau sort avec la même impetuosité, et va se perdre dans le plaine ou elle se divise en plusieurs ruisseaux, qui se réunissent enfin, et forment une rivière qui se jette avec grand bruit dans le mer, environ à un mille de ce Reservoir.

"Il y a au même lieu deux autres Reservoirs de la même fabrique, et de la même élévation que le précédent, mais d'une moindre grandeur, et où l'eau n'est ni si abondante, ni si près des bords. On va du premier Reservoir aux deux autres par un canal de communication de trois pieds de largeur, élevé sur un mur fort épais. Ce canal est aujourd'hui entièrement sec, parcequ'après l'avoir bouché e son entrée, on a fait à l'eau un autre passage pour l'usage des Moulins. Les deux moindres Reservoirs ont aussi chacun un canal, qui servoit à porter leurs eaux dans un Aqueduc commun aux eaux réunies des trois Reservoirs ; et cet Aqueduc, dont on voit encore de fort beaux restes, élevés sur de grandes arcades, continuoit jusques dans la ville de Tyr, en traversant la fameuse digue faite du temps d'Alexandre pour joindre la ville, auparavant toute isolée, à la terre-ferme.

"L'opinion la plus commune touchant ces Reservoirs est, que Salomon, dont ils portent le nom, les fit construire en faveur d'Hiram Roy de Tyr, qui avoit fourni des ouvriers et des bois en grande quantité pour la construction du Temple, et que ces Reservoirs sont les mêmes dont Salomon a parlé lui-même, sous le nom de Puits, dans le Cantique des Cantiques. Il semble qu'une seule réflexion doit suffire, pour établir, que ces Reservoirs n'ont été construits que depuis le siege de Tyr par Alexandre, puisque, une partie de cet Aqueduc subsiste encore sur la langue de terre, ou sur la levée par laquelle ce Conquerant joignit le continent à la ville, pour en faciliter la prise."—DE LA ROQUE.

[*Ancient Habitation of Libanus.*]

"Lx sentiment des Doctes du Pays, appuyé sur la tradition, et sur l'autorité de quelques Ecrivains Orientaux, est que le Liban a été habité par nos premiers Pères, et que la première Ville du Monde, dont il est parlé dans l'Ecriture et dans Joseph, fut bâtie par Cain sur ces Montagnes. Ils sont fortifiés dans ce sentiment par la croyance generale de tout le Pays sur le meurtre d'Abel, que l'on tient avoir été fait au pied de l'Anti-Liban, du côté que cette montagne regarde Damas. On en montre encore aujourd'hui le lieu, distingué pas des Colonnes, à trois ou quatre lieus de la Ville, vers le chemin qui mene à Balbec. C'est, disent-ils, de ce lieu, que Cain, troublé par l'horreur de son crime, prit la fuite, et se retira vers l'Orient d'Eden, ad Orientalem plagam Eden, comme parle l'Ecri-

ture : or, cette contrée orientale n'est, selon eux, que le Liban, où ils prétendent que Cain se fixa, et bâtit enfin la Ville dont nous venons de parler. Il y a même un gros Bourg sur le Mont Liban, ou une petite Ville, nommée Ban, que l'on veut avoir été bâtie sur les ruines de cette première ville. On voit aux environs beaucoup de Bâtimens antiques ruinés ; et ces ruines sont encore aujourd'hui appellées dans le pays Medinat el ras : ce qui signifie en Arabe, Ville Capitale, on première Ville."—DE LA ROQUE.

[*Effect of Northwest Wind on Water,—and the difference of Water in Vessels of Glass and Metal, and of unbaked Earthenware.*]

"Lx vent sec de Nord-Ouest échauffe tous les corps solides comme bois ou fer, bien qu'ils soyent à l'ombre, tout comme s'ils étoient exposés aux rayons du soleil. L'eau même s'échauffoit dans les vases de verre ou de metal. Par contre l'eau mise en plein air dans des *Gorgolets* ou *Bardaks*, qui sont des cruches d'une argille non cuite, devenoit plus fraîche par le Nord-Ouest que par le Sud-Est. En general l'eau exposée à l'air dans les cruches de grès non vernissées devient plus fraîche et plus agreable."—NIEBUHR, *Description de l'Arabie*

[*Delicacy of the Apricot-Stone.*]

"En ouvrant l'abricot, le noyau se fend en deux, et l'amande qui n'a qu'une petite peau blanche comme neige est plus agreable au goust que si elle estoit confite, de sorte que l'on n'achete souvent l'abricot que pour en avoir l'amande."—TAVERNIER.

[*The Jashen Stone.*]

"THE Jashen is found in Tibet, a bluish stone with white veins, so hard that it must be cut with diamond dust. It is highly esteemed in the court of the Mogul. They make cups of it and other vessels, of which Bernier had some very rich ones, curiously inlaid with threads of gold."—ASTLEY's *Collection of Voyages and Travels*

[*Persian Jars for Wine.*]

"En Perse on ne se sert point de tonneaux pour mettre le vin, mais bien de grands pots de terre cuits au four, dont les uns sont vernis per dedans, et les autres enduits de graisse de queue de monton, car sans ce vernis ou cette graisse la terre boiroit le vin. Il y a de ces grands pots qui tiennent jusqu' à un muits, et d'autres qui ne tiennent qu'un demi-muits. On voit dans les caves quantité de ces pots tres-bien rangés, et la bouche de chaque pot d'environ un pied de diametre a son convercle de bois, une grande toile teinte en rouge, s'etendant comme une nape d'un bout à l'autre par dessus tous ces convercles."—TAVERNIER.

[*Picturesque Effect of Hindoo Women as Bathers and Water-Bearers.*]

"It is common, on the banks of the river, to see small Hindoo temples, with gauts or passages, and flights of steps to the river. In the mornings, at or after sun-rise, the women bathe in the river; and the younger part, in particular, continue a considerable time in the water, sporting and playing like naiads or syrens. To a painter's mind, the fine antique figures never fail to present themselves, when he observes a beautiful female form ascending these steps from the river with wet drapery, which perfectly displays the whole person, and with vases on their heads carrying water to the temples."—W. HODGES, *Travels in India, &c.*

[*Mussulman Feast of Lamps.*]

"Passing by the city of Moorshedabad, on the evening of a Mussulman holiday, I was much entertained to see the river covered with innumerable lights, just floating upon the surface of the water. Such an uncommon appearance was at first difficult to account for; but I found, upon enquiry, that upon these occasions they fabricate a number of small lamps, which they light, and set afloat on the river: the stream constantly running down, they are carried to a considerable distance, and last for many hours."—*Ibid.*

[*Hindoo Lake of the Gods.*]

"On the northern mountain, *Himalaya*, or seat of snow, is the celebrated Lake *Mánasa-saras*, or *Mánasarivara*, near *Suméru*, the abode of gods, who are represented sometimes as reclining in their bowers, and sometimes as making aerial excursions in their *Vimánas*, or heavenly cars, on or within the southern *Himalaya*, we find the Lake of the Gods, which corresponds with that in the north. Beyond the southern Lake of the Gods, is another *Méru*, the seat also of divinities and the place of their airy jaunts; for it is declared in the *Purans*, that within the mountains, towards the source of the Nile, there are delightful groves, inhabited by deities, who divert themselves with journeying in their cars from hill to hill."—WILFORD, *Asiatic Researches.*

[*The Rajah's unhallowed Love.*]

"At *Chundra-gumpty-patnum*, twelve parrus down the river on the north side, formerly ruled a *Raja* of great power, who, being absent several years from his house, in consequence of his important pursuits abroad, on his return fell in love with his own daughter, who had grown up during his long absence. In vain the mother represented the impiety of his passion: proceeding to force, his daughter fled to these deserts of *Perwuttum*, first uttering curses and imprecations against her father; in consequence of which his power and wealth declined; his city, now a deserted ruin, remains a monument of divine

wrath; and himself, struck by the vengeance of Heaven, lies deep beneath the waters of *Putte-lagunga*, which are tinged green by the string of emeralds that adorned his neck."—*Asiatic Researches.*

[*The Indian Grape Ronas, so celebrated for its Dye.*]

"Le lendemain apres avoir costoyé l'Aras cinq ou six heures, nous arrivâmes à *Astabat* qui est à une lieue de la riviere et nous y demeurâmes pres de deux jours à nous divertir. Ce n'est qu'une petite ville, mais qui est tres belle; il y a quatre Carvaneras et chaque maison a sa fontaine. L'abondance des eaux rend le terroir excellent, et sur-tout il y croist de tres bon vin. C'est le seul pais du monde qui produit le *Ronas*, dont il se fait un si grand debit en Perse et aux Indes. Le *Ronas* est une racine qui court dans la terre comme la reglisse, et qui n'est gueres plus grosse. Elle sert à teindre en rouge, et c'est ce qui donne cette couleur à toutes ces toiles qui viennent de l'Empire du Grand Mogol. Quoy qu'on en tire de terre des morceaux fort longs, on les coupe de la longueur de la main pour en faire des paquets et en mieux remplir des sacs dans quoy on transporte cette marchandise. C'est une chose etonnante de voir arriver à *Ormus* des Caravanes entières chargées de ce *Ronas* pour l'envoyer aux Indes dans les navires qui y retournent. Cette racine donne une forte et prompte teinture, et une barque d'Indiens qui en estoit chargée ayant ete brisée par leur negligence à la rade d'*Ormus* ou j'estois alors, la mer le long du rivage on les sacs flottoyent parut toute rouge durant quelques jours."—TAVERNIER.

[*Desert Cookery.*]

"Voici toute la ceremonie qu'on y apporte. On fait un trou rond en terre de demi pied de profond, et de deux ou trois de diametre, dans lequel on jette de cette brossaille ou on met le feu, et au dessus des cailloux qui deviennent rouges et chauffent bientost la place. Cependant sur le sofa ou cuir rond qu'on étend a terre, et qui sert tout ensemble de table et de nape pour manger, on prepare la paste, et on n'a point dans le desert d'autre instrument pour petrir. Le trou estant chaud autant qu'il est necessaire, on oste les cendres et les cailloux, on le nettoye proprement pour y mettre la paste qu'on couvre des memes cailloux, et on la laisse cuire de cette sorte a loisir du soir au matin. Le pain qui sort de ce trou est de très-bon goust, epais seulement de deux doigts, et de la grandeur ordinaire de gasteaux que nos boulangers donnent la veille des Roys aux bonnes maisons qu'ils ont accoutumé de servir."—*Ibid.*

[*Miraculous Sally of the Moguls.*]

"The empire of the Moguls was once subdued by the Tartars under Saintz Khan, assist-

ed by the Kerghis. Their sovereign, Il Khân himself and all his children were slain in the battle, except Kayan his youngest son and his nephew Nagos; who, after being ten days kept prisoners by one man, fled with their wives to their own country. But not thinking themselves secure there, they, with the cattle which escaped from the action, and the cloaths they found on the field of battle, retired into the mountains. At length they came to the foot of a very high one, which they were obliged to ascend by so narrow a path, made along the edge of the precipices by animals called Arkhora, that only one could pass at a time. They descended by the same path into a delightful country surrounded by mountains, which they called Irgana-kon, in allusion to its situation, Irgana signifying, in the old Mogul language, a valley, and Kon a steep height.

"In process of time their posterity greatly increasing, Kayan called his descendants, who were most numerous, Kayat; and Nagos named one part of his Nagosler and the other Durlagan. At the expiration of four hundred years, finding the place too narrow to hold them, they resolved to return to the country from whence their ancestors were driven. But being at a loss for want of a road, the path before mentioned having been destroyed by time, a farrier, who had observed that the mountain was not very thick in a certain part, and consisted of iron mines, proposed to melt a way through. This counsel being approved of, every one carried wood and coal, which they placed in layers interchangeably round the foot of the mountain, then setting fire to the fuel, they so effectually blew it up with seventy bellows, that the ore at length dissolving left a road large enough for a loaded camel to pass, by which they all marched out, under Ber-tezena their Khân.

"The Moguls still celebrate the anniversary of this miraculous sally."—T. Astley's *Collection of Voyages and Travels*.

[*Profound and palpable Darkness enlightened by the Kowsteka-Men.*]

"THEY mounted a carriage together and went towards the west, and passing all the seven climates and all the stages of the universe, came to that profound and palpable darkness, where there is no admission of the sun or the moon, or fire. As they had now no other means of proceeding, Soodharsan-Chakra was ordered to go forward, that the horses might get on by means of its light. When Arjoon beheld that light, which is the light of God, he could not turn his face towards it, but covering his eyes, to preserve them from the dazzling glare, remained in deep and awful reflection. When the resplendent brightness of that light overcame them, they entered an expanse of water, where a cold wind reigned. Within that they observed a splendid palace and a throne, whereon sate Seshanaga the Snake, who had a thousand heads, and who seemed in magnitude to resemble Kylass, while his thou-

sand eyes shot terrific flames. There they beheld the Being undescribable, who is pure and all sufficient. His countenance was like the flower of the lotus, and he wore a yellow robe on his body, and golden ear-rings and a profusion of jewels; a string of the finest pearls adorned his neck, and the Kowsteka-Men¹ blazed on the middle of his breast, a figure beautiful in its proportions, and resplendent with Shanka and Chakra and Geda and Padma."—*Life of Creeshna*.

Dwaraka, Creeshna's City.

"In the midst of his golden castle extended his apartments on all the four sides. His gardens were of golden earth, wherein were Trees of Paradise full of variegated fruits. Peacocks and cecelas (Indian nightingales) and other birds were sporting therein. Creeshna was surrounded with his sixteen thousand wives, as lightning with a cloud. In the garden was a river, whose banks were all gold and jewels, the water of which, from the reflection of rubies, appeared red, though perfectly white; it was the Water of Life; and thousands of lotoses floated on its surface, among which innumerable bees were humming and seeking their food. In this river they bathed and played, Creeshna always in the midst of them."—*Ibid*.

[*Le Nahr Kalb, ou le Fleuve du Chien.*]

"LE Nahr Kalb, ou le fleuve du Chien, divise tout le Pays de Kesroan en deux parties; son embouchure se trouve un peu en-deçà de l'entrée du chemin que les Romains ont taillé dans le rocher. Tous les auteurs conviennent que ce fleuve est le Lycus des anciens, et l'inscription qu'on lit encore dans ce chemin ne laisse aucun lieu d'en douter. Son nom moderne le prouve encore, car les Arabes ont appelé Kalb, ou Chien, la figure de pierre d'un animal que les Grecs avoient nommé *Λύκος*, loup, et qui étoit autrefois placée sur un roc assez près de l'embouchure du fleuve. Cette figure est depuis tombée dans la mer, et on l'y entrevoit encore quand le temps est calme. C'étoit une espèce d'Idole, dont on conte encore de grandes merveilles. Les Musulmans disent que le diable se tiroit quelquefois dans ce corps de pierre, et qu'il hurloit d'une étrange force jusqu'à se faire entendre par toute la côte de Syrie, et même jusqu'en l'Isle de Chypre, et que ce prodige pressentoit toujours quelque funeste événement. D'autres plus sensés croyent que le fleuve se jettant dans la mer entre deux hautes montagnes qui le resserrent, et son lit étant tout rempli de roches, ses eaux font un bruit terrible quand elles sont enflées par les fontes des neiges; ce qui augmente dans le silence de la nuit, et peut-être comparé aux hurlemens d'un Loup; effet naturel que la superstition du Paganisme a rendu mystérieux, qui a donné lieu sans doute à dresser l'Idole en question, et à nommer ce fleuve du

¹ A Jewel like the carbuncle dissipating darkness—was on the breast as a talisman.

som qu'il porte encore aujourd'hui."—DE LA ROQUE.

[*La Rivière du Chien.*]

"ON l'appelle la Rivière du Chien, parce qu'autrefois il y avoit sur les bords une colonne forte haute, sur laquelle étoit un chien de pierre, de la grosseur d'un cheval, dont le peuple conte mille choses extraordinaires. Ce chien étoit, me dit-on, fort utile à la province, car dès que les ennemis avoient seulement dessein d'y entrer, il en avertissoit aboiant alors continuellement. La colonne et par conséquent le chien tombèrent dans la rivière. L'Emir Phacradin en fit couper la tête, et l'envoia en présent aux Vénitiens; ainsi l'on n'en voit plus que le corps. Je l'ai vu par curiosité comme les autres: le chien montre le ventre ou l'on voit une grande ouverture quarrée. Cela me fit conjecturer qu'il étoit creux; ainsi il est probable que quelque Prince l'aura fait faire pour tromper ces peuples naturellement superstitieux. Je ne doute point que la colonne, qui a dû être extrêmement grosse pour soutenir un chien si monstrueux, ne fut creuse aussi; de sorte que si-tôt que des espions apportent quelques mauvaises nouvelles, le Prince pour venir plus facilement à bout de son peuple, faisoit aboier le chien. La voix d'un homme, venu du fond de la colonne, paroissoit à une canaille ignorante un oracle infailliblement descendu des cieux, ou sorti des enfers.

"Je vis d'assez proche ce chien, il est dans l'eau, et comme elle est fort claire, je l'examinai depuis un bout jusqu'à l'autre forte à loisir: on trouve peu de chevaux d'une corpulence aussi enorme."—*Voyage du SIEUR PAUL LUCAS.*

[*The Devétas' Respect to the Moon.*]

"THE Devétas, in honour of the moon shining in its meridian lustre, had adorned themselves in variegated chains of pearls and rubies, had robed themselves in vestments of a rose colour, and rubbed themselves with saffron, so that the earth received fresh splendour from their appearance, and a warm and sweet air breathed round."—*Life of Cresshna.*

[*The Date-Trees a Refuge for the White Heron.*]

"WE stopped towards night, about eight leagues distance from ancient Cairo, opposite to *Scheick Itmann*, a little village of which the houses or huts are of mud. Its appearance is not the less pleasing. Groves of date-trees surround it; their verdant summits, which bear long and shooting stalks, whilst others are bent downwards by the winds, seem to cross each other in order to form a shade to the roofs of the houses, enliven the gray and obscure tints of the village, render it beautifully picturesque, and form a most interesting landscape. Several white herons came to pass the night upon these date trees, and composed there a charming bouquet of a beautiful green and a dazzling white."—SONNINI.

[*Plaster like Marble.*]

"LES bâtimens qui sont faits de briques cuites au soleil sont assez propres, et après avoir élevé la muraille le maçon l'enduit avec du mortier fait de l'argile mêlée avec de la paille; de sorte que tous les défauts en étant couverts, elle paroît fort unie. Il ajoute par dessus le mortier une chaux ou il mêle du verd de Muscovie, qu'il broye avec de la gomme pour rendre la chaux plus gluante, et en frottant le mur avec une grosse brosse il devient damasquiné et argenté et paroît comme du marbre."—TAVERNIER.

[*The River Nandâ.*]

"CONCERNING the river *Nandâ*, or the *Nile of Abyssinia*, we meet with the following tales, in the *Padmacosha*, or *Treasure of Lotus-flowers*. A king named *Apya'yana*, finding himself declining very low in the vale of years, resigned his throne to *Apa'm-eatsa*, his son, and repaired with his wife *Sa'rmadâ* to the hermitage of a renowned and holy *Brâhmin*, whose name was *Urica* or *Urica*, intending to consult him on the mode of entering into the *Asrama*, or order, called *vânâprest'ha*: they found only the son of the sage, named *Mârca*, or *Mârcava*, who gave them full instructions, and accompanied them to the hilly parts of the country, where he advised them to reside. When they arrived at their destined retreat, the *Dévas*, pleased with their piety, scattered *flowers* on them like rain, whence the mountains were called *Pushpavarsha*; the gods were not satisfied with a shower of blossoms, and when the first ceremonies were performed at *Pushpa-versa-t'hân*, they rained also *tears of joy*, which being mingled with those of the royal pair and the pious hermit, formed the river *Nandâ*, whose waters hastened to join the *Câli*, and their united streams fell at length into the *Sanc'hâbdi*, or sea of *Sanc'ha*."—*Asiatic Researches.*

[*The Yearly Fast of the Maidens of Hindostan.*]

"It is a long established custom that, in one month of each year, the maidens of Hindostan, after bathing in the river, should perform a service to *Bhavani Deva*, to obtain their desires, which are all for a well-fated husband, and on that day they fast."—*Life of Cresshna.*

[*Turkish Buildings.*]

"TOUR les maisons sont bâties à peu près de cette manière. Il y a au milieu une grande portique de vingt ou trente pieds en quarré, et au milieu du portique un étang plein d'eau. Il est tout ouvert d'un côté, et depuis la muraille jusqu'à l'étang le pavé est couvert de tapis. A chaque coin de ce portique il y a une petite chambre pour s'asseoir et prendre le frais, et au derrière une grand chambre dont le bas est couvert de tapis avec des matelats et des coussins, dont l'étofe répond à la condition ou aux facultez

du maître de la maison. Aux deux costez du portique il y a deux autres chambres et plusieurs portes pour passer de l'une à l'autre.

“Les maisons des grands Seigneurs sont bâties de la même sorte, sinon qu'elles sont plus spacieuses; car elles ont quatre grands portiques ou grandes sales, qui répondent aux quatre plages du monde, et chacune de ces sales a ses deux chambres à costé, ce qui fait le nombre de huit chambres qui entourent une grande sale qui est au milieu. Le Palais du Roy est de la même structure, et généralement toutes les maisons de la Perse sont peu élevées, étant une chose très-rare de voir un troisième étage. Toutes ces sales et ces chambres sont voutées et les Persans nous surpassent en cela. Car sans tant de façon et tant de temps que nous y apportons ils font promptement leurs voutes de brique, et il y en a de fort larges et de fort hautes qui montrent l'industrie de l'ouvrier. Le dessus des maisons est plat et en terrasse, enduit avec de la terre detrempée avec de la paille hachée fort menu et bien battu; au dessus dequoy on met une couche de chaux qu'on bat sept ou huit jours durant ce qui la rend dure comme du marbre; et quand on n'y met point de chaux on couvre la terrasse de grands carreaux cuits au fourneau, de sorte que la pluie ne s'y arrête point et ne cause aucun dommage: mais ils ont soin quand il a neigé de faire jilter en bas la neige qui est tombée sur leurs terrasses, de peur qu'elles ne viennent à crever.”—TAVERNIER.

[*The splendid Interior of Turkish Houses.*]

“Les maisons n'ont rien de beau au dehors. mais au dedans elles sont assez propres et assez enjolivées, les murailles étant ornées de peintures, de fleurs, et d'oyseaux, en quoy les Persans ne réussissent pas mal. Ils prennent plaisir d'avoir quantité de petites chambres fort ouvertes par plusieurs portes et plusieurs fenêtres fermées avec des treillis bien travaillés, ou de bois, ou de plâtre, dont les vuides sont remplis de pieces de verre de toutes couleurs. C'est ce qui sert de vitres, principalement aux fenêtres des appartements des femmes, et des autres lieux du logis où elles peuvent venir. Ces vitres sont ordinairement des pots de fleurs fait de plâtre, de même que la tige et les petites pieces de verre de rapport de différentes couleurs qui imitent le naturel. Ils pourroient bien s'ils vouloient, avoir des belles vitres de crystal, mais ils se font de la sorte que je viens de dire, afin qu'on ne puisse voir à travers dans le lieu où sont les femmes, et ces sortes de vitres plaisent assez à la vûe.”—Ibid.

[*Persian Beds in Summer in the Open Air—sur leurs Terrasses.*]

“L'ESTÉ ils couchent la nuit à l'air sur leurs terrasses, et comme les femmes y couchent aussi on a obtenu que les Mollahs qui vont chanter sur les Mosquées ne montent point le matin sur les toits, parceque de là ils pourroient voir les

femmes couchées, et c'est une grande infamie pour une femme d'avoir esté aperçue de quelqu'un le visage découvert.”—Ibid.

[*The Simplicity of Persian Beds.*]

“Les Persans comme tous les autres Orientaux ignorent l'usage des lits élevés de terre. Quand ils veulent s'aller coucher, ils étendent sur le plancher, qui est couvert de tapis, un matelas ou une couverture piquée dans laquelle ils s'envelopent.”—Ibid.

[*Parasu-Rama.*]

“PARASU-RAMA was the son of a most illustrious and holy Brahmin, of the name of Jamadagni, who, though allied to the blood royal of India, had adopted the garb and manners of an anchorite, and devoted his time to prayer and austerities in the solitude of a cell on Mount Heemachel, or Imaus, where he day and night fervently worshipped the deity. His wife, whose name, according to the Ayeen Akbery, was Runeeka, had retired with him; and the reason of their thus secluding themselves from human society was, that Veeshnu, propitiated by the mortifications they endured, might grant them the desire of their hearts, a boon without which a married Hindoo is ever miserable, offspring. One day, when a long series of intense penitentiary severities had unusually purified the mortal frame, and rendered it more proper for intercourse with deity, Veeshnu appeared to Runeeka in the form of a handsome child, and asked her, what was the object of the unrelenting austerities practised by herself and her husband? She answered, that we may obtain of heaven a child beautiful and amiable as thou art. Your wishes are granted, said Veeshnu; you shall have a son, who, to every bodily perfection, shall unite the noblest virtues of the soul. He shall be the avenger of innocence, and the exterminator of tyrants. Having said this, he disappeared; and in due time the prediction was fulfilled by the birth of Rama. In reward, too, of their exemplary piety, Eendra, the prince of the celestial regions, intrusted to their care the wonderful cow Kamadeva, which had the property of yielding from her dugs whatsoever the possessor desired. Notwithstanding this enviable attainment, they used their good fortune with moderation, and continued in their cell and their usual practice of penitentiary duties. In the mean time young Rama increased in years and beauty, and shewed such symptoms of dawning talents and virtues, that his fame reached Mahadeo himself, whose palace is on the summit of Mount Klyass, and the god himself undertook his education.

“It happened that a prince of the Ditye tribe, or race of malignant genii, at that time very much oppressed the inhabitants of Hindostan. His name was Deeruj; he is represented as having a thousand arms, the expressive symbol of gigantic power and cruelty, and he particularly made war against the Beyshees, or holy tribe, whose

devotions he interrupted, and whose persons he insulted.

"This sanguinary despot, on a hunting excursion, happening one day to pass near the cell of Jamadagni, had the curiosity to enter it, and instantly demanded for himself and numerous suite those refreshments which their fatigue required. To his astonishment, and that of his attendants, a table was instantly and sumptuously spread, exhibiting the most delicious meats and the richest wines, and that in such abundance, that the appetites of the whole cavalcade were completely satiated. After the entertainment, the hermit presented the monarch and his company with magnificent dresses, and jewels of inestimable beauty and value. The prince was so overwhelmed with surprise at this immensity of wealth in the cell of a secluded hermit, that, conceiving the whole to be the effect of magic, he at first refused to accept the presents, and sternly demanded by what means, and from what quarter, he had obtained riches which far exceeded those of the greatest sovereigns, and in what subterraneous recess they were concealed. The holy man answered, that Eendra, the monarch of the upper regions, had, at Mahedeo's desire, and in reward of his austerities, intrusted to his care Kam-deva, the cow of plenty, whose dugs were the inexhaustible mine whence his treasures proceeded. On receiving this information, the all-grasping tyrant was on fire to possess himself of the wonderful cow, and eagerly pressed the hermit to bestow upon him the mine as well as the treasure. The sage replied, that was impossible; for it was the property of Eendra, and, without the consent of that deity, Kam-deva could not be removed, nor would any force on earth avail to tear her from the spot. This intelligence filled him with rage, and his avarice became proportionably inflamed. He now determined to seize the sacred cow, and ordered his followers to surround the hut, and bear her away by force. But cows of celestial origin are not to be thus easily captured; for, on a signal from the hermit, Kam-deva magnified herself to three times her usual bulk, and, rushing upon the Rajah's troops with irresistible impetuosity, with her horns and hoofs she gored and trampled down the greatest part of them, put the rest to flight, and then, before them all, flew up triumphantly to the heaven of Eendra, her master. The tyrant, enraged at the slaughter and discomfiture of his troops, immediately raised a great army, and marching to the spot whence he had been obliged so disgracefully to retire, and Kam-deva being no longer on earth to defend her keeper, the holy anchorite was cruelly massacred, and his hut razed to the ground. Runeeka, collecting together from the ruins whatever was combustible, piled it in a heap, on which she placed her husband's mangled body; then, ascending it herself, according to the laws of her country, set fire to it, and was with it consumed to ashes. In the mean time Kam-deva, in her journey to the Paradise of Eendra, stopped at Kylas, Seeva's metropolis, to inform Parasu-Rama, then about twelve years old, of the

base and cruel conduct of Deeruj to his parents, to whose aid he immediately flew, but arrived only time enough to view the smoking embers of their funeral pile. The tears rushed down his lovely face, and he swore, by the waters of the Ganges, that he would never rest till he had exterminated the whole race of Kettris, the Rajah-tribe of India.

"Armed with the invincible energy of an incarnate god, he immediately commenced his career of just vengeance, by seeking and putting to death, with his single arm, the Ditye tyrant, with all the forces that surrounded him. He then marched from province to province, and from city to city, every where exerting the unerring bow, Danook, and devoting the Kettris to that death which the enormity of their crimes merited. In vain they resisted, singly or united; alike unavailing were open force and secret fraud; they were discomfited in every quarter, and thus the avowed end of this, as well as all the other Avatars, was effectually answered."

[The Rose of Kashmere.]

"I MAY venture to class in the first rank of vegetable produce the Rose of Kashmere, which, for its brilliancy and delicacy of odour, has long been proverbial in the east; and its essential oil, or ottar, is held in universal estimation. The season, when the rose first opens into blossom, is celebrated with much festivity by the Kashmerians, who resort in crowds to the adjacent gardens, and enter into scenes of gaiety and pleasure, rarely known among other Asiatic nations. There, all that exterior gravity which constitutes a grand part of the Mahometan character, is thrown aside; and the Turk, Arab, and Persian, as if fatigued with exhibiting the serious and guarded deportment of their own country, give a licentious scope to their passions."—FORSTER.

[The Hospitality of the Arab.]

"Ex imperatore audiivi cum diceret, In itinere quodam Persam atque Arabem fuisse comites; per locum autem desertum iter facientes, miseriâ (ob sitim et calorem) mirum in modum esse afflictos. Cum adeo Arabi aquæ perpauillum restaret, dixisse illi Persam, *Celebris est ac per-vulgata gentis tuæ liberalitas et benevolentia; quanta illi flet accessio, si aqua haustulum mihi concedens, sodalem tuum ab interitu liberaveris?* Tum, post aliquam deliberationem, Arabem respondisse, *Certè scio, si tibi aquam concessero, dulcem mihi animam ob sitim intensam in auras pervoluturam. Sed tamen indignum esse censeo, hanc gentis meæ excellentiam in nihilum redigi. Famam ideo jucundam vitæ fragili anteponeus, et animâ meâ redimens tuam, aquam tibi præbeo; ut hæc historia Arabum sit monumentum. Aquam adeo Persæ dedisse, qui ejus haustu à morte liberatus est, et ex hac solitudine incolumis evasit. Hujus facti semper vivit et vivet recordatio.*"—*Poesæos Asiaticæ Commentarii*

[*Simplicity of the Bedouins.*]

"Among the Bedouins," says SONNINI, "jealousy, the daughter of pride, is far from tyrannizing over the women. Luxury and factitious pleasures, bringing immorality in their train, have not attempted to establish themselves on their parched and thirsty sands. The manners of their inhabitants remain pure, simple, and such as they were described in the ancient histories of the same people. The women are not afraid, like those of the other nations of Egypt, to exhibit their faces uncovered, to converse freely with a stranger, and to display that pleasing and natural gaiety which is the companion of virtue."

[*Beauty of the Bridges of Ispahan.*]

"Le Pont de Zulpha, sur la rivière de Senduru à Ispahan, est basti de bonne brique liée avec des pierres de taille et est tout uni, le milieu n'estant pas plus élevé que les deux bouts. Il n'a guere moins de 350 pas de long et 20 de large, et il est soutenu de quantité de petites arches de pierre qui sont fort basses. Il a de chaque costé une gallerie large de huit ou neuf pieds, et qui va de bout en bout. Plusieurs arcades de 25 ou 30 pieds de haut soutiennent la plateforme dont elle est couverte, et ceux qui veulent estre plus à l'air, quand la chaleur n'est pas grande, peuvent passer par dessus. Le passage le plus ordinaire est sous les galleries qui tiennent lieu de parapet, et qui ont plusieurs ouvertures sur la rivière dont elles reçoivent de la fraîcheur. Elles sont fort élevées par dessus le rez de chaussée du pont, et on y monte par des cailliers aisez, le milieu du pont qui n'a qu'environ 25 pieds de large, estant pour les chariots et les voitures. Il y a encore un autre passage quand l'eau est basse en esté, et qui est très agréable pour sa fraîcheur. C'est un petit chemin qui touche le fond de la rivière, où il y a des pierres disposées afin qu'on puisse passer sans mouiller le pied. Il traverse toutes les arches d'un bout du pont à l'autre par une porte que l'on a faite à chacune, et l'on y descend de dessus le pont par un petit escalier que l'on a pris dans les épaisseurs. Il y en a un de même de chaque costé du pont pour monter sur la plateforme de la gallerie, qui a plus de deux toises de large avec ses garde-fous de costé et d'autre. Ainsi il y a six passages sur ce pont, un par le milieu, quatre aux deux côtes, qui sont les deux galleries et leurs plateformes, et le petit chemin qui perce les arches. Ce pont est véritablement un fort bel ouvrage."—TAVERNIER.

Another bridge at Ispahan "a une beauté particulière que l'autre n'a pas, et c'est une place en exagone qui est au milieu du pont, avec un belle escaide qu'on fait faire à la rivière en cet endroit là."

[*Kadrouwa-Vinneta and Diti.*]

"KADROUWA-VINNETA and Diti, two of the wives of Cassipa, who was the first Brahmin,

happening to be walking in a garden, a little way out of the city, they perceived *Outsirevram*, the horse of *Indre*. *Diti* in admiration cried out, how beautiful, how white this horse is! he has not so much as the least black spot about him. Her companion affirmed that he had a black spot near his tail; upon which they fell to disputing, and laid a wager, the conditions whereof were, that she who lost should be the other's slave. As it was then night they suspended their examination till the next day; but *Kadrouwa-Vinneta*, whose sons were devils under the shape of serpents, taking advantage of the night, commanded one of them to go and place himself near the horse's tail, so that the next morning a little black speck was seen upon it. *Diti*, who knew nothing of the trick, submitted to her companion, and was as holy and pious as the other was wicked; but the saints comforted her in her affliction with this assurance, that she should bring forth children who should be her deliverers, and accordingly she conceived and laid two eggs. She waited a long time in expectation of their being hatched, but growing impatient, she broke one of them, whence issued a child with only the upper part of its body, the rest not being yet formed. *Annura*, for that is the name of the immature babe, was very angry with his mother for having been the cause of his deformity, and assured her she would continue in slavery five hundred years longer, for not staying till the egg had hatched itself. He entered into the service of the sun, flew up into the air, and undertook to guide the chariot. Five hundred years after, the other egg being hatched, *Garrouda* issued out of it, who went and served *Kadrouwa-Vinneta* and her children. *Diti* growing weary of her servitude, *Garrouda* asked her why they were slaves, and if there were no possibility of their getting free? Yes, there is, says she, provided you will go and fetch the *Amortam* which is kept in *Devendre-locon*. *Garrouda* no sooner heard these words than he flew away and went in search of the *Amortam*, which he got possession of, after having conquered the *Devittas* who guarded it, and put out the fire which surrounded it. 'Twas to no purpose that they intreated him not to force it away, it being a trust; however he assured them that after he should have made use of it to rescue his mother from slavery, they then might have it again if they thought proper. But he requested of *Devendre* that he might be allowed to eat the serpents, which accordingly was granted him. He then set out in order to return to his mother, but the treacherous *Kadrouwa-Vinneta* seized on the *Amortam*, and resolved that she and her sons should drink it. Immediately *Devendre* sent a *Devéta*, under the shape of a *Brahmin*, who going to her said, Take care how you profane this drink, by not taking it with the preparations requisite. You must first wash your body, and put on such clothes as are pure. *Kadrouwa-Vinneta* caused the *Amortam* to be laid on a kind of straw called *Arppha*, which is of a very holy nature, and that they in the meantime should go and purify them-

selves. In the meantime the *Amortam* was carried off, so that only a few drops remained of it on the straw. The serpents after their return fell to licking it, and the straw being very sharp cut their tongues, since which time the tongues of serpents have always been forked. The beak of *Garrouda* having touched the *Amortam* became white, as also its neck, and Vistnou made choice of this bird to carry him."—A. ROGER.

[*The Chubbootree—Shawmiana—or, Night Canopy.*]

"THE *Chubbootree* is a terrace, or platform, common in the courts and gardens of Asia, on which people sit to enjoy the cool of evening, and often sleep upon it. Over it is frequently pitched an awning, to keep off the dews, in India and Persia called *Shawmiana*, or night canopy."—*Note to Bahar-Danush.*

[*Gomgoms, or Gongs.*]

"THE Gomgoms are hollow iron bowls of various sizes and tones, which a man strikes with an iron or wooden stick; they make a not unpleasant harmony somewhat resembling bells."—STAVORINUS.

[*Marriage Choice of a Female of the Chittery, or, Royal Race.*]

"WHEN a female of the Chittery, or Royal Race, was marriageable, or supposed to possess a discriminating choice, she was conducted to an apartment where many youths of her own tribe were assembled; and being desired to select from them her future husband, she distinguished the object of her partiality by throwing over his neck a wreath of flowers."—FORSTER'S *Journey from Bengal to England.*

[*Barbaric Splendour.*]

"LE Roy donna audience dans la grande sale du Palais à l'Ambassadeur des Urbeks ou des Tartares. Tous les grands Seigneurs et Officiers de la Couronne se trouverent dans la première Cour où l'Ambassadeur devoit passer, et il y avoit neuf chevaux de parade dont les harois estoient tres-riches et tous differents. Il y en avoit deux tous couverts de diamans, deux autres de rubis, deux autres d'emeraudes, deux autres de turquoises, et un autre tout brodé de belles perles. Si c'eut esté l'Ambassadeur d'un Monarque que le Roy de Perse eût plus considéré qu'un Kan de la Tartarie, il y eût eu jusques à trente chevaux de parade à l'audience de l'Ambassadeur. Quand on en met jusques à vingt-cinq ou trente toute la magnificence suit de mesme. Car chaque cheval est attaché par deux resnes à deux grands cloux d'or qui sont en terre avec le marteau d'or au dessus. Il y a encore un autre clou d'or où est attaché un cordon qui leur tient les pieds de derriere. On met aussi devant chaque cheval un chaudron d'or, pour aller puiser

de l'eau dans une grande auge d'or quarrée qui est au milieu des chevaux."—TAVERNIER.

[*"The Lizard's track is left Fresh on the untrodden dust."*

THALABA, book vii., 2.]

"A MULTITUDE of little gray lizards love to approach the habitation of men. They are to be seen in a greater quantity than at any other season of the year, on the walls, and even in the houses. This species is common over all Egypt: it is there called *bourse*. Its cry, which is frequently repeated, is not unlike the noise which we make when we loose the tongue hastily from the roof of the mouth. It is an animal which is sacred both among the Turks and the Egyptians, and the veneration which they entertain for them, doubtless, is connected with the exercise of that hospitality which is now generally adopted in the East. They are unwilling to injure harmless and innocent animals, which approach man with confidence, and which seem to take up their abode with him solely for the purpose of purging his habitation of a swarm of insects, which constantly torment him in those countries, where the excessive heat renders them more numerous and more troublesome than in any other places."—SONNINI.

[*Way of catching Birds by Water, near Jerusalem.*]

"NEAR Jerusalem we had occasion to see a way of catching birds which we had never seen before, for they did not catch them with a bait as they do with us, but with water poured out upon a rock; for this is a very dry country, and the poor birds when they are flying in the air, ready to drop down for thirst; seeing the water shine so clear by the bright beams of the sun, fly straight down to it; and before they are aware are caught fast in the gins."—BAUMGARTEN'S *Travels.*

[*The Gum Arabic Acacia.*]

"THE real Acacia, which distils Gum Arabic from its trunk and branches, grows commonly on the parched and almost barren plains of these identical parts of Upper Egypt. Its port, for the most part, stunted; its trunk crooked and short; its branches long and few, with narrow and thinly scattered foliage, almost bare; a very rough bark, and of a deep brown; long white prickles, with which it is beset, give it a harsh and withered look, which induce you to mistake it for one of those leafless trees, and whose sap chilled by the frost, during our winters, reduces to a state approaching death. Very small flowers, white, or tinged with yellow, and almost without smell, are but ill qualified to make up for what it wants in point of appearance and foliage. This tree, which the Egyptians call *sumth*, and not *santh*, as I observe most authors spell it, will never then be reckoned among the number

of ornamented trees, but its usefulness will ever make it considered as one of the most valuable. Its wood, of a deep red colour, is hard, and capable of receiving a beautiful polish. Its seed, enclosed in a husk very like that of a lupin, yields a red colour, which is made use of in dyeing morocco. The goats are very fond of this fruit, which in the Arabian tongue is called *karat*: pounded together with the husk before it comes to maturity, it affords an astringent in pharmacy, known by the denomination of *essence of acacia*. But the gum which distils from the numerous crevices of the bark of the *Acacia*, or from incisions made in the trunk and greater branches, is an object of importance in commerce and manufactures, in which great quantities of it are consumed. Excessive heat is requisite in the production of gum arabic. Indeed, although the *Acacia* thrives in the more northern parts of Egypt, yet it produces no gum; in Thebais, on the contrary, where the temperature of the air is scorching, I have seen it entirely covered with hard and coagulated tears of this mucilaginous juice."—SONNINI.

[*Eastern Chambers, where to take the Air, according to the Wind then reigning.*]

"Persons of quality, nay, indeed, many rich merchants, build in their gardens summer-houses, or a kind of gallery or hall, which is enclosed with a row of pillars, whereto they add, at the four corners of the main structures, so many withdrawing rooms or pavilions, where they take the air, according to the wind then reigning."—AMB. TR.

[*Arabian Bitch that deserted her Whelps.*]

"On the fifteenth day we came to some horrible precipices and steep mountains. There was running by us a bitch with whelps, that belonged to one of the *Arabians*, who happened to bring forth her litter there, and seeing us leave her, was horribly afraid to be left there alone with her whelps. For a long time she seemed to be deliberating, at last fell a howling most mournfully, and chose rather to save herself by following us, than stay behind and perish with her puppies."—BAUMGARTEN'S *Travels*.

[*Egyptian Acacias.*]

"In more skillful hands than those of the Egyptian husbandmen, the *acacia* might become a powerful means of restoring to cultivation the lands of Upper Egypt, which sterility has taken possession of, and the soil of which, fit for cultivation, is covered over with vast layers of intruding sand. However dry or clayey the ground concealed by the sand may be, yet the gum-tree may be planted and brought forward there, provided the roots fasten in a bed of vegetable earth; the sandy layer which might surround the bottom of the trunk would not injure its growth. Forests of the *acacia*-tree would

soon bring back vegetation and inhabitants to a soil which different circumstances seem to have condemned for ever to a barren depopulation; and during the period till cultivation shall again flourish, the gum arabic would produce so advantageous a revenue, as to leave no room to regret the expense of such a plantation; besides the excellent wood which it might supply, would be no small indemnification in a country where wood is so very scarce."—SONNINI.

[*The Moors and their Negroes.*]

"It is customary among the Moors to marry their male and female negroes, and, after a certain period, to restore them to freedom. Thus we see husbandmen are more humane towards their slaves than commercial nations, and that negroes are much more happy among a people whom we call barbarians, than they are in the colonies of Europe. Without ill treating them, the Moors employ them in guarding their flocks and herds, tilling their lands, and in domestic services for a limited time. They depopulate one part of Africa to people another.

"The negroes conform to the religion of Mahomet, without scarcely knowing what it means; but to this day they daily add the adoration of the sun, which is the first object of their worship. The marriages of negroes in Morocco greatly resemble those of the Moors; all the processions that relate to them are accompanied by musicians, and preceded by flags made of game handkerchiefs, suspended at the ends of reeds.

"They marry after harvest, and when they are certain of subsistence. Such in the first ages of the world must have been the basis on which all society was formed. The first ceremony before a negro marriage is to carry corn to the mill, sufficient to supply bread for a whole year, and this they bear singing, accompanied by drums and castanets. They return two days after with the like ceremonies to receive the flour.

"Their household furniture consists in a mat, two sheepskins unsheared to sit upon, a lamp, a jar of oil, some earthen pots and plates, the whole scarcely worth two guineas, but borne in procession like the corn. The music at these festivals is the heaviest expense."—CHENIER.

[*Priests' and Students' Habitments, according to the Institutes of Menu.*]

"LET students in theology wear the hides of black antelopes, of common deer, or of goats."—*Inst. of Menu.*

"THE girdle of a priest must be made of *munja*, in a triple cord, smooth and soft; that of a warrior must be a bowstring of *surva*; that of a merchant, a triple thread of *s'ana*."—*Ibid.*

"THE staff of a priest must be of such length as to reach his hair; that of a soldier to reach his forehead, and that of a merchant to reach his nose. Let all the staves be straight, without

fracture, of a handsome appearance, not likely to terrify men, with their bark perfect, unhurt by fire."—IBID.

[*Moving Sands.*]

"We came into a desert covered with soft and yielding sands. There blew a small gale from the sea, which raised little hillocks of sand behind and before us, so that we could not know where the road was; for it often happened, that when we saw the road plainly before us, a great many such hillocks would rise, and in a little time dissipate, and gather again in another place, which did so hide and obstruct the ways that neither we nor our mules knew which way to go."—BAUMGARTEN.

The Dancers.

— "Ce qui est le plus dégoûtant est de leur voir à toutes la narine gauche percée, d'où leur pend un anneau d'or avec une perle, ou un rubis, ou une émeraude qui y est passé. Dans le Royaume de Lar et le Royaume d'Ormus, elles se percent l'os du nez, pour attacher par derrière avec un crochet une plaque d'or enrichie de rubis, d'émeraudes, ou de turquoises, et cette plaque leur couvre tout le nez. Les femmes Arabes en usent d'une autre manière. Elles se percent le tendon qui sépare les narines, et y passent un anneau. Il y a de ces anneaux qui sont aussi grands que la paume de la main, et ce qu'elles mangent passe au travers. Celles qui ont de quoi faire de la dépense, font percer une perle ou quelque belle pierre pour la passer dans l'anneau."—TAVERNIER.

[*Musical Lamps and Arrows of Fire.*]

"Every night *Tongobardin* caused to be set up a great many lamps in form of a pyramid, and several little bells to be tied to the sails, into which the wind blowing with a little force, made a certain motion in them, which caused an agreeable sort of melody, and very pleasant to the ear. But the *Mamelucks* that were in the other boat, when it was dark, used to shoot up a sort of fiery arrows into the air, which in some measure resembled lightning or falling stars."—BAUMGARTEN.

[*Beauty of Portions of Egypt.*]

"The Part of Egypt where I then was, may be reckoned the most beautiful country in nature; that where the eye embraces situations the most picturesque and contrasts the most striking. Towards the west, the country produces an abundance, which ages of cultivation have not exhausted. Villages upon eminences surrounded with water, appear, with the trees which encompass them, like so many verdant islands, floating on the surface of a tranquil basin. Towards the east, barren mountains, masses of rock, heaped one above another, and de-

voted to eternal sterility, present a forbidding uniformity, unless where their clefts display little cottages situated at small distances, and spots of ground covered with various kinds of plants, particularly with the sugar-cane, whose green and beautiful colour is very pleasant to the sight."

—SONNINI.

[*The Sannyasi.*]

"His hair, nails and beard being clipped, bearing with him a dish, a staff, and a water-pot, his whole mind being fixed on God, let him wander about continually, without giving pain to animal or vegetable beings. His dishes must have no fracture, nor must they be made of bright metals: the purification ordained for them must be with water alone, like that of the vessels for a sacrifice. A gourd, a wooden bowl, an earthen dish, or a basket made with reeds has Menu, son of the Self-existing, declared fit vessels to receive the food of Brahmins devoted to God. Only once a day let him demand food, let him not habituate himself to eat much at a time; for an anchorite, habituated to eat much, becomes inclined to sensual gratifications. At the time when the smoke of kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten, and when dishes are removed, that is, late in the day, let the Sannyasi always beg food."—*Instit. of Menu.*

[*Cha-Sephi's Way of Mourning for his murdered Wife.*]

CHA-SEPHI stabbed one of his wives in a drunken fit, "le lendemain le Roy ne se souvenant que confusement de ce qu'il avoit fait le soir, demanda la Reine, et quand on luy eut dit comme la chose s'estoit passée, il en témoigna un sensible regret. Il envoya en même temps par tout le Royaume un ordre exprès que l'on ne but point de vin, et commandement aux Gouverneurs des lieux de faire rompre tous les vaisseaux ou il s'en trouveroit et de la répandre."—TAVERNIER.

[*Persian Love for Tobacco.*]

"Les Persans sont tellement accoutumés au tabac, qu'il leur est impossible de s'en passer. La première chose qu'en sert a table est ordinairement la pipe, le tabac et le café, et c'est par-la qu'ils commencent quand ils veulent faire la debauche. Ils le prennent un fumée par un artifice bien particulier. C'est dans une bouteille de verre avec un col gros de trois doigts, dans laquelle entre un canal de bois ou d'argent. Ils remplissent le col de la bouteille ou il y a une platine dehors, sur laquelle ils mettent leur tabac un peu mouillé avec un charbon dessus. Sous cette platine il y a un trou ou est accommodée une longue canne; puis en tirant son haleine la fumée du tabac vient par force en bas le long du canal, et entre dans l'eau qu'ils font de toutes sortes de couleurs, cette bouteille en étant a moitié pleine. Cette fumée étant dans l'eau re-

monte pour venir à la surface, lors en tirant elle vient à la bouche de celui qui fume, et ainsi la force du tabac est tempérée par l'eau, vû qu'autrement ils ne pourroient pas subsister à en prendre incessamment comme ils font."—*Ibid.*

"THE Persians are extremely fond of tobacco, some of them draw the smoke in so prodigious a quantity, that it comes out at their nose. The *caalleas* used in smoking is a glass vessel resembling a decanter, and filled about three parts with water. Their tobacco is yellow, and very mild, compared with that of America; being prepared with water and made into a ball, it is put into a silver utensil not unlike a tea-cup, to which there is a tube affixed that reaches almost to the bottom of the vessel. There is another tube fixed to the neck of the vessel above the water; to that is fastened a leathern pipe, through which they draw the smoke, and as it passes through the water, it is cool and pleasant. The Persians for many ages have been immoderately fond of the *caalleas*. Shah Abbas the Great made a law to punish this indulgence with death; but many chose to forsake their habitations and to hide themselves in the mountains, rather than be deprived of this insatiable enjoyment. Thus this prince could not put a stop to a custom which he considered not only as unnatural and irreligious, but also as attended with idleness and unnecessary expense."—HANWAY.

[Way of Warming Persian Houses.]

"PUISQUE j'ay dit qu'il fait froid en Perse, et qu'il n'y a point de bois que vers la Mer Caspienne, il est à propos de dire aussi de quelle manière on se chauffe en ces pays-là. Il y a dans toutes les maisons de petites chambres, qui dans le milieu de la place ont un trou carré d'un pied de profondeur, et long de deux ou trois, selon la grandeur de la chambre. Au dessus il y a comme un de nos tabourets qui couvre le trou avec un grand tapis, qui empêche que la chaleur de ce que l'on a allumé dans cette fosse ne se perde; et l'on est assis sous le tabouret jusqu'à la ceinture, de sort qu'insensiblement et en moins de rien d'un excès de froid on passe à un excès de chaleur et à une sueur moite, laquelle si vous n'y prenez garde vous jette dans le sommeil."—TAVERNIER.

[The Singadi, or Night-Tree.]

"THERE is in Sumatra a tree, in the Malayan language called *Singadi*, in Arabia *Guræ*; the Canarians call it *Parizaticco*, Persians and Turks *Gul*, the Decanins *Pul*, and the Portuguese *Arbor triste de dia*. It puts forth an infinite number of branches, very small and full of knots, from every knot comes two leaves like a plum leaf, save that they are as sweet as sage and are covered with a beautiful white. Every leaf hath its bud, which opening thrusts forth small heads, whereof each hath four round leaves, and from each head comes five flowers, composing as it were a nosegay, in

such manner as the fifth is seen in the middle of the rest. The flowers are white as snow, and a little bigger than the orange flower; they blow immediately as the sun is set; so suddenly, that they are produced as it were in the cast of an eye. This fecundity lasts all night, till the return of the sun makes both the flowers and leaves drop off, and so strips the tree that the least greenness is not to be found upon it, nor any thing of that admirable odour which perfumed the air and comprehended all that Asia affords of sweetness. The tree keeps in this condition till the sun hath left the horizon, and then it begins to open its womb again, and deck itself with fresh flowers, as if in the shades of night it would recover itself out of the affliction which it is put into by that planet, whose return enlivens the rest of the universe."—MANDELSLO.

[Mogul Women's Looking Glasses.]

"THE Mogul women are so fond of seeing themselves that they wear a bit of looking-glass, an inch in diameter, set instead of a precious stone, in one of their rings."—THEVENOT.

Sép'hálicá.

"SYN. *Suvahá, Nirgudi, Nilicá, Niváricá.*

"Vulg. *Singahár, Nibári.*

"Linn. Sorrowful NYCTANTHES.

"In all the plants of this species examined by me, the calyx was villous, the border of the corol white, five-parted, each division unequally subdivided; and the tube of a dark orange colour; the stamens and pistil entirely within the tube: the berries, twin, compressed, capsular, two-celled, margined, inverse-hearted with a point. This gay tree (for nothing sorrowful appears in its nature) spreads its rich odour to a considerable distance every evening; but at sun-rise it sheds most of its night-flowers, which are collected with care for the use of perfumers and dyers. My Pandits unanimously assure me, that the plant before us is their *Sép'hálicá*, thus named because bees are supposed to sleep on its blossoms; but *Nilicá* must imply a blue colour; and our travellers insist, that the Indians give the names of *Parjatica* or *Párijáta* to this useful species of *Nyctanthes*: on the other hand, I know that *Párijáta* is a name given to flowers of a genus totally different; and there may be a variety of this with blueish corols; for it is expressly declared, in the *Amarrosh*, that, when the *Sép'hálicá* has white flowers, it is named *Svátaswasa* and *Bhátavéni*."—SIR W. JONES, *Asiatic Researches*.

[Caravanserai.]

"LES Caravansas sont les hostelleries des Levantins, bien différentes des nostres, et qui n'en ont ny les commoditez ny la propreté. Ils sont bastis en quarré à peu près comme des cloîtres, et n'ont d'ordinaire qu'un étage, et il est fort rare d'y en voir deux. Une grande porte

donne entrée dans la cour, et au milieu de chacun des trois autres costes, en face, a droite et a gauche il y a une sale ou grande chambre pour les gens les plus qualifiez qui peuvent passer. A côté de cette sale sont plusieurs petites chambres où chacun se retire en particulier. Cels logemens sont relevez comme en parapet le long de la cour de la hauteur de deux ou trois pieds; et les ecuries les touchent derrière, où le plus souvent on est aussi bien que dans les chambres. Il y en a plusieurs qui aiment mieux s'y retirer en hyver, parcequ'il y fait chaud, ces ecuries estans voûtées de mesme que les sales et les chambres. On pratique dans ces ecuries devant la teste de chaque cheval une niche avec une petite fenestre qui repend a une chambre, d'ou chacun peut voir comme on traite son cheval. Dans chacune de ces niches deux ou trois personnes de peuvent ranger, et c'est ou les valets vont d'ordinaire faire la cuisine.

"On ne vous y offre que les chambres toutes nuës. C'est a vous de vous pourvoir de matelats et d'utensiles pour la cuisine, et vous à assez bon compte ou du Concierge ou des paisans qui viennent des villages circonvoisins, des agneaux, des poules, du beurre et des fruits selon la saison. On y trouve aussi de l'orge et de la paille pour les chevaux. On ne paye rien à la campagne pour le loiage des chambres des Carvanseras, mais on paye dans les villes, et ce qu'on paye est fort peu de chose. D'ordinaire les Caravanes n'y entrent point, parce qu'ils ne pourroient contenir tant d'hommes et de chevaux, et il n'y peut guere loger commodement que cent cavaliers. Des qu'on est arrivé chacun a droit de prendre sa chambre, le pauvre comme le riche; car on n'a nul egard en ces lieux-le à la qualité des gens. Quelquefois per honnesteté ou par interest un petit mercier cederà la place a un gros marchand; mais il n'est pas permis de debaucher qui ce soit de la chambre qu'il a prise. La nuit le Concierge ferme la porte et doit repondre de tout, et il y a toujours quelqu'un de garde autour du Carvansera. Il est aise de voir par cette description des Carvanseras, que s'ils ne sont pas si commodes pour les riches que nos hostelleries d'Europe, ils le sont plus pour les pauvres qu'on ne refuse pas de la recevoir, et qu'on ne contraint pas de boire et manger plus qu'ils ne veulent, estant permis à chacun de regler sa depense selon sa bourse."—TAVERNIER.

[*Turtle-Doves sacred in Egypt.*]

"TURTLE DOVES, of whatever species they be, whether travellers or domesticated, are equally preserved by the inhabitants of Egypt: they do not kill, and never eat them. Wishing to know the motive of this abstinence among people who possess so little in the greater part of their actions, I learnt that it was for the honour of humanity. It is a consequence of the respect due to hospitality, which the Arabs hold in such high estimation, and of which they have communicated some shades to the people who dwell among them. They would regard it as a violation of

this hospitality not to spare those birds, which come with a perfect confidence to live amongst them, and there to become skilful, but useless, preceptors of love and tenderness.

"The very farmer, who sees his harvests a prey to the flights of turtle doves which alight on his fields, neither destroys nor harasses them, but suffers them to multiply in tranquillity. This condescension was not imitated by Europeans; they did not make the least scruple of killing the turtle doves in the fields.

"Whether these turtle doves attach themselves to the heart of cities so hospitably disposed towards them, or whether they adorn retirements more natural, they are in both without distrust, and their familiarity is equally endearing. The orchards of Rosetta are filled with them; the presence of man does not intimidate them, but they are more frequently heard than seen; they take delight to hide amid the thick and interlaced branches of the orange and lemon trees, and seldom do they rise to the summit of the palm trees which overtop them."—SONNINI.

[*White Herons of Egypt called by the French of the Country Ox-keepers.*]

"THE French who inhabit Egypt name the white herons the *ox-keeper*, because, in reality, they seek the places frequented by these animals, follow them, and often perch on their backs. In Egypt two species of herons are found; the plumage of all of them is of a dazzling white, but they differ with respect to size. The small species is the most common; the individuals which compose them likewise differ from each other in the colour of their feet; some of them are black, others greenish, and several are yellow. There is every reason to presume that this variety is the effect of age, or sex, and not a distinction of race. The large and the small species carry on their backs long fringed and silky feathers, which serve to form plumes and tufts. All of them have not this natural attire, perhaps it is peculiar to the males only. However this may be, it was very easy to procure, in Egypt, the most beautiful feathers of these birds, for they were greatly multiplied in the lower parts of that country, and more particularly towards Damietta, where the waters, which they are fond of frequenting, occupy a greater space. The inhabitants do not hunt them, and no person thinks of them as food."—Ibid.

[*Ancient Custom of Removing the Dead.*]

"WHEN Moez, the Fatamite, established the seat of his kingdom in Egypt, he carried with him the bodies of his ancestors, and immured them in magnificent vaults, which he built for their burying place, and his own, in the great city of Caire."—MARIGNY.

[*Persian Way of Eating.*]

"SUPPER being now brought in, a servant

presented a bason of water, and a napkin hung over his shoulders : he went to every one in the company, and poured water on their hands to wash. In the court-yard stood a large lamp, which was supplied with tallow, and in the middle of the room upon the floor was one large wax-candle, which they snuffed with scissars into a tea-cup of water. A large salver, in form of a tea-board, was set before every person, covered with a plate of plecto, on which was a small quantity of minced meat, mixed up with fruits and spices. There were also plates of comfits, several china basons of sherbets, as sweet, sour, and other waters, with cakes of rice, and others of wheat flour, on which were sprinkled the seeds of poppies, and others of the like nature. As they esteem it an abomination to cut either bread, or any kind of meat, after it is dressed, these cakes are made thin, that they may be easily broken with the hand, and their meat, which is generally mutton or fowls, is so prepared that they divide it with their fingers. When every thing is set in order before them, they eat fast, and without any ceremony, feeding themselves with their fingers. It must be confessed, that the Persians are not very nice in their manner of eating ; for they grease their hands and besmear their beards. Supper was no sooner over, than warm water was brought to wash, which being done, they resumed their discourse. And here it is worthy of remark, that when the oldest man in the company speaks, though he be poor, and set at the lower end of the room, they all give a strict attention to his words.

"Soon after supper, the company retired, and beds were taken out of niches made in the wall for that purpose, and laid on the carpets. They consisted only of two thick cotton quilts, one of which was folded double, and served as a mattress, and the other as a covering, with a large flat pillow for the head. The Persians usually sleep in their under garments and drawers, by which means they are less subject to catch cold than we are, as well as much sooner dressed and undressed. I was struck with this simplicity, which renders useless so many things that in Europe are thought essential to the well-being of life. This is the ordinary method, but their princes and great men, who indulge themselves in a higher taste, use sheets, and other delicate appurtenances of a bed ; though without any of that parade which is practised in Europe ; nor do they crowd their apartments with unnecessary and superfluous furniture."—HANWAY.

[The Rice of Navapoura.]

"Navapoura est un gros bourg rempli de Tisserans ; mais le ris fait le plus grand negoce de ce lieu-la. Il y passe une riviere qui rend son territoire excellent, et qui arrouse le ris qui demande de l'eau. Tout le ris qui croit en cette contrée a une qualité particulière qui le fait aussi particulièrement estimer. Son grain est la moitié plus petit que celui du ris ordinaire, et quand il est cuit, la neige n'est pas plus blanche ; mais

outre cela il sent le musc, et tous les Grands des Indes n'en mangent point d'autre. Quand on veut faire un present agréable à quelqu'un en Perse, c'est de lui porter un sac de ce ris."—TAVERNIER.

[The Mahometan Legend of the Caaba Stone.]

"Some time after Ismael's birth, the Angel Gabriel appeared to Abraham, and told him that God commanded him to build a house upon the river which Ismael had given the rise to ; in answer whereto, Abraham representing that it was impossible for him to build any great structure in the midst of a desert where there was nothing but sand, the Angel replied that he should not be troubled at that, and that God would provide. Accordingly, Abraham was no sooner come to the place appointed him by the Angel, but Mount Arafat forced out of its quarries a great number of stones, which rolled down from the top of the mountain to the side of the little river, where he built a house, which hath since been converted into a Mosque, and is the same where the pilgrims of Mecca do their devotions. The structure being finished, there happened to be one single stone remaining, which began to speak and to complain that it had been so unfortunate as not to be employed in that edifice. But Abraham told it it should so much the rather be comforted, in as much as it should one day be in greater veneration than all the rest put together, and that all the faithful who came to that place should kiss it. These people say that it was heretofore all white, and that the reason of its being now black, is that it hath been constantly kissed through so many ages."—*Amb. Tra.*

[The Banana.]

"THE Banana grows to a man's height, and produces leaves six foot long, and a foot and half broad. It may be called rather a bush than a tree, because it hath no body. The leaves begin to break forth when the sprout is but four foot high, and as some come forth, others wither and fall, till the plant be at full growth, and the fruit come to maturity. The bole of it is not above ten or twelve inches thick, and so soft, that it may with ease be cut with a knife. In the middle of the leaf there comes out a flower, as big as an estridge egg, inclining to a violet colour, out of which comes a branch which is not wood, but tender as a cabbage stalk, laden with figgs. At first they are no bigger than a bean, but in time they grow seven or eight inches long, and as big as a cucumber ; not a sprig but shall have near a hundred figs, which joyn together like a bunch of grapes. They gather them before they are full ripe, which they know by their colour, which is of a yellowish green ; then they hang them on a nail till they ripen, which will be in four or five days. No stalk hath more than one bunch ; they cut it close to the ground, whence it springs again with such vigour, that in a month it recovers its former condition ; and at that rate frue

tifies the year throughout, which is a great manna to this country where a little sufficeth; and thus they live in a manner for nothing. The cods or husks wherein the figs are inclosed, are no less delicious and useful than the fruit itself, and as nourishing as our finest bread, and in taste much like a cake, so as this tree alone is sufficient to feed the whole country."—MANDELSLO.

[*The Cocoa Nut Tree.*]

"THE Cocoa is the most considerable, not only of any tree in this country, but indeed of any other part of the world. This tree, not above a foot diameter, grows in body exceeding high, having not a branch but at the top, where it spreads as the date tree. The fruit comes not out of the branches, but beneath out of the body, in bunches or clusters of ten or twelve nuts. The flower is like that of the chesnut, and it grows only near the sea, or upon the river side in sandy ground, and nevertheless grows so lofty, that except the Indians, who by practice climb it with as much agility and quickness as an ape, there is no stranger will venture to do it. 'Tis as common in the Indies as the olive in Spain, or willows in Holland, and though the wood be sappy, yet it serves for such variety of things, that there is no tree of so general an use. In the Maldives' isle they make ships that cross the seas, without anything but what the cocoa affords. Of the outer rind, they make a kind of hemp which they call Cayeo, whereof they make cordage and cables. Of the leaves they make sails, and cover houses with them; they make of them likewise umbrelloes, fans, tents, mats, and hats, which for their lightness are very commodious in summer."—Ibid.

"THE shell of the nut, while it is green, is good to eat, but being dry, they make cups, spoons, and other utensils of it.

"The Indians esteem most the inside of this tree, for the pith is white, and, as fine as any paper we have, will hold in fifty or sixty folds, or as many leaves. They term it Olla, and use it instead of paper, so as persons of quality seek much after it, only for this use. Of the bark they make coarser paper, to make up merchandizes in."

DR. FRYER adds to this description, that "the bark is of an ash colour, loricated; its branches, with some resemblance to our Osmond royal fern, but more like the palm. Next the stalk it bestows a calix, not differing (only in bigness and that it is smother) from that of our acorn."

[*Fruit of the Cocoa Tree.*]

"SOMETIMES they gather the Cocoa fruit before it comes to perfect maturity, and then it is called Lanhoo, whence may be drawn two pints of refreshing liquor pleasant to drink.

"The Indians peel this nut, and extract a milk out of it, as useful to all purposes as our cows' milk. Ordinarily they dry the fruit to ex-

tract the oil, which is good to eat, useful in medicine, and to burn in lamps."—MANDELSLO.

[*Monotony of Egypt.*]

"No country presents such a sameness of aspect. A boundless naked plain, an horizon everywhere flat and uniform, date trees with slender and bare trunks, or mud-walled huts on the causeways, are all it offers to the eye, which nowhere beholds that richness of landscape, that variety of objects, or diversity of scenery which true taste finds so delightful. No country is less picturesque, less adapted to the pencil of the painter, or the descriptions of the poet: nothing can be seen of what constitutes the charm and beauty of their pictures, and it is remarkable that neither the Arabs nor the ancients make any mention of Egyptian poets. What, indeed, could an Egyptian sing on the reed of Gesner or Theocritus? He sees neither limpid streams, nor verdant lawns, nor solitary caves, and is equally a stranger to vallies, mountain sides, and pendent rocks.

"Thompson could not there have known either the whistling of the winds in the forest, the rolling of thunder among the mountains, or the peaceful majesty of ancient woods; he could not have observed the awful tempest nor the sweet tranquillity of the succeeding calm. The face of nature there eternally the same, presents nothing but well-fed herds, fertile fields, a muddy river, a sea of fresh water, and villages which, rising out of it, resemble islands. Should the eye reach the horizon, we are terrified at finding nothing but savage deserts, where the wandering traveller, exhausted with fatigue and thirst, shudders at the immense space which separates him from the world. In vain he implores heaven and earth: his cries, lost in the boundless plain, are not even returned by an echo; destitute of every thing, and separated from mankind, he perishes in an agony of despair, amid a gloomy desert, without even the consolation of knowing he has excited the sympathizing tear. The contrast of this melancholy scene, so near, has probably given to the cultivated fields of Egypt all their charms. The barrenness of the desert becomes a foil to the plenty of the plains watered by the river, and the aspect of the parched sands, so totally unproductive, adds to the pleasures the country offers."—VOLNEY.

[*Mildness of the Turkish Tobacco.*]

"It is difficult for Frenchmen, especially for those who are not in the habit of scorching their mouth with our short pipes and strong tobacco, to conceive the possibility of smoking all day long. First, the Turkish tobacco is the best and the mildest in the world; it has nothing of that sharpness which, in European countries, provokes a continual disposition to spit; next, the length of the tube into which the smoke ascends, the odoriferous quality of the wood of which it is made, the amber tip which goes into

the mouth, the wood of aloes with which the tobacco is perfumed, contribute more towards its mildness, and to render the smoke of it totally inoffensive in their apartments. The beautiful women, accordingly, take pleasure in amusing their vacant time, by pressing the amber with their rosy lips, and in gently respiring the fumes of the tobacco of Syria, embalmed with those of aloes. It is not necessary, besides, to draw up the smoke with a strong suction; it ascends almost spontaneously. They put the pipe aside, they chat, they look about, from time to time they apply it to the lips, and gently inhale the smoke, which immediately makes its escape from the half-opened mouth. Sometimes they amuse themselves by sending it through the nose: at other times they take a full mouthful, and artfully blow it out on the extended palm, where it forms a spiral column, which it takes a few instants to evaporate. The glands are not pricked, and the throat and breast are not parched by an incessant discharge of saliva, with which the floors of our smokers are inundated. They feel no inclination to spit, and that affection, so customary with us, is, in the East, considered as a piece of indecency in the presence of persons entitled to superior respect: it is, in like manner, looked upon as highly impolite to wipe the nose while they are by."—SONNINI.

[*The Buildings called by the Europeans Choultry.*]

"THERE are two distinct kinds of buildings founded by Europeans under the common name of *Choultry*. The first is that called by the natives *Chatram*, and built for the accommodation of travellers. These have in general pent roofs, and commonly are built in form of a square, enclosing a court in the centre. The other kind are properly built for the reception of images, when these are carried in procession; although, when not occupied by the idols, travellers of all descriptions may take up their quarters in them. These have flat roofs, and consist of one apartment only, and by the natives are called *Mandapam*."—BUCHANAN.

[*Turkish Indolence.*]

"ODORIFEROUS hedges surround groves of perfume still more odoriferous. Neither must you go thither in quest of those straight-lined alleys, of those stiff flower borders, or those methodical compartments, the monuments which art rears in our monotonous inclosures. Every thing there seems to be the arrangement of chance: the orange and the citron trees interlace their branches, and the pomegranate hangs down by the side of the corsosol. Under a sky which never knows the blighting of a hoar-frost, their flowers exhale, at all seasons, a perfume which the sweet odour of the clusters of the *kenas* renders still more delicious. Pot-herbs grow luxuriantly under this balmy shade. The date-tree, rearing its summit above the other trees

of its vicinity, presents a deviation from the slightest appearance of uniformity: no one tree, no one plant has a determinate place; every thing there is varied; every thing is scattered about with a species of irregularity subjected to no law but profusion, and which may be reviewed, day after day, with new pleasure. Is not this confusion, after all, the symmetry of nature? The sun has scarcely power to force his rays through the foliage of those tufted orchards; small streamlets convey thither, winding as they flow, the coolness and the aliment of vegetation; serpentine paths lead to them. There it is that the indolent Turk, seated all day long with his pipe and his coffee, seems to meditate profoundly, and thinks of nothing. More worthy of enjoying those enchanting retreats, had he the skill to share them with a beloved female companion; but the example of the birds, the amorous cooing of the turtle doves, which animate those bowers of nature, are incapable of disposing his soul to tenderness, or of stealing him out of his cold apathy, out of his melancholy insensibility. He flees with disdain the commerce of a sex whose presence would confer additional charms on scenes of delight, and under the dominion of proud indifference, would repel the hand of the graces were they to attempt to raise there an altar to conjugal bliss. The unsocial Mussulman respects, at least, what he disdains to imitate: those same turtle-doves, emblems of love and fidelity, live by him in perfect security; he never thinks of disturbing their repose; he takes pleasure in beholding them court his society; in a word, they are to him sacred birds."—SONNINI.

[*Effects of a Desert March.*]

"DURING the most of this march, and when it got dusky, I experienced very extraordinary sensations. I fancied I saw camels, horses, and all kinds of animals moving before me. The transitions were so rapid that I now compared them to be something as changeable as the Aurora Borealis. I did not mention to any body the way I was affected, until an officer spoke to me, and I found that he had similar perceptions. It was obvious that our sight had been affected, and I believe in some degree our intellects."—MS. *Journal of the Expedition from India to Egypt.*

[*Cocoa Wine.*]

"THEY extract wine out of the cocoa tree thus: pulling off the flower, they fasten to it a pot of earth they call *collao*, well stopped and luted with potter's earth, that it may not dye nor sharpen. They know in what time the pot will be filled with a certain liquor which they call *Sura*, that hath the taste and quality of whey. This liquor boyled makes *Terry*, which serves them for wine, and being set in the sun, makes excellent vinegar, and stilling it in a limbeck makes good strong water. They make likewise

sugar of it, which they call Jagra, but esteem it not, for that it is brown, having such plenty of white. The Portuguese steeping raisins of the sun and some other ingredients in Sura, make a drink that hath the taste and quality of sack."—MANDELSLO.

[*The Bettel Tree.*]

"THE Bettel is a plant whose leaves are like those of the orange tree, save that they are not quite so broad; and when they are in their full ripeness, they are of a brownish red colour: its predominant qualities are hot and dry. The stalk of the plant is very weak, whence it comes that it is supported by a stake, or set near some other tree, to which it clings and spreads about the branches as ivy does. It is commonly joined to that tree which is called Areca upon this account, that the Indians never use the leaves of Bettel without the fruit of Areca. It does not bring forth any fruit in Guzurratta, but in Malacca it does, in form like a lizard's tail, and the inhabitants eat of it, and think it not unpleasant. In all other places it brings forth only leaves, which are sold in bundles by the dozen, and they keep fresh a long time. The Indians eat of them at any time of the day, as also in the night, both men and women, insomuch that no person of any mean condition but spends two or three dozen of leaves a day. But in regard this drug is of itself very bitter, they put into every leaf an Areca nut, the predominant qualities whereof are cold and dry."—Ibid.

[*The Huvina, or Flower Gardens.*]

"THE Huvina, or flower gardens, are cultivated near towns and populous places which afford a market for their produce. In other situations small spots are planted with flowers for the use of the temples."—BUCHANAN.

[*The Areca.*]

"THE tree which bears the Areca is not much less than the cocoa. The husk wherein the fruit is enclosed is smooth on the outside, but within rugged and downy as that of the cocoa, and the fruit itself is of the bigness of a wall-nut, but the kernel is no bigger than a nutmeg, which is not much unlike, not only without, but also as to the veins, which are to be seen when it is to be cut. They mingle with it some of that lime which is made of the shells of muscels, and so chew them together to get out the juyce of it, which they swallow, and spit out what remains in their mouths. They use it at any time of the day, but especially after meals, as conceiving it promotes digestion and prevents vomiting. Those foreigners that have lived any time in the Indies, accustom themselves thereto out of complacency, but above all the Portuguese women at Goa, who are perpetually employed about this exercise, chewing this drug as cows and such other cattle chew the cud. It does indeed discolour

the teeth, which by the frequent use of it become of a red colour, but that is one of the beauties of the Indian women. No corner of a street but it may be had ready prepared. Great lords have it brought after them in boxes of lacque or silver, and take of it as they go along the streets. It dies the teeth black."—MANDELSLO.

[*The Fertility of the Country round Rashid.*]

"THE beauty and fertility of the country round Rashid deserves all the praise that has been given it. The eye is not indeed gratified with the romantic views, flowing lines, the mixture of plain and mountain, nor that universal verdure that is to be observed on the banks of the Rhine or the Danube. But his taste is poor who would reduce all kind of picturesque beauty to one criterion. To me, after being wearied with the sandy dryness of the barren district to the west, the vegetable soil of Rashid, filled with every production necessary for the sustenance, or flattering to the luxury of man, the rice-fields covering the superficies with verdure, the orange groves exhaling aromatic odours, the date trees formed into an umbrageous roof over the head; shall I say the mosques and the tombs, which, though wholly incompatible with the rules of architecture, yet grave and simple in the structure, are adapted to fill the mind with pleasing ideas; and above all, the unruffled weight of the waters of the majestic Nile, reluctantly descending to the sea, where its own vast tide, after pervading and fertilizing so long a tract, is to be lost in the general mass; these objects filled me with ideas, which if not great or sublime, were certainly among the most soothing and tranquil that have ever affected my mind."—BROWNE.

[*Mangas.*]

"THE Mangas grow on trees not much unlike our nut-trees, but they have not so many leaves. They are of the bigness of a peach, but longer, and something bending like a crescent, of a light green, drawing a little towards the red. It hath a great shell, that encloses an almond of greater length than breadth, and eaten raw very distasteful, but roasted on the coals not unpleasant. It ripens in October, November, and December, and being perfectly ripe, 'tis full as good as a peach. They get them while they are green, and put them up in salt, vinegar, and garlick, and then they call them Mangas d'Achar, and they serve in stead of olives. They are likewise wild ones, which they call Mangas Branas, of a pale green too, but brighter than the other, and full of juyce, which is immediate death without a present antidote."—MANDELSLO.

[*Utility of the Palm.*]

"NOR when the old branches of the palm fall, are they only fit for fire; for they being orderly laid, and finely gilded or painted between the beams of the same wood, supply the ceilings and

other adornments of their best houses ; nor are they less serviceable to thatch their meaner cottages. The trunk being deprived of those combings, from the main head is beheld a flourishing Peruke of Palms, fit to be worn by the greatest heroes ; from whence downwards without any sprouts, it appears all in coat of mail cap-a-pee, or like a pine-apple from its scaly structure, caused by the falling of the precedent branches.”

—FRYER.

[*Tavernier's Entertainment by Cha Sefi.*]

WHEN Tavernier was entertained by Cha Sefi the ceremony of eating was as follows. “On étendit devant nous selon la coutume un grand *Sofra* de brocart d'or qui sert de nape, et sur le *Sofra* un cuir de même longueur et largeur de ces sortes de cuirs qui sont façonnés. Puis on étendit sur le cuir une sorte de pain qui étoit aussi de la longueur du *Sofra* : car si le *Sofra* avoit dix aunes de long, comme cela arrive souvent, le pain auroit la même longueur. Ce pain n'est guère plus épais qu'une feuille de papier, et on le plie comme nous plions une serviette. Il se fait avec le rouleau, et on le cuit sur des platines de cuivre étamé. Ce n'est pas qu'on mange ce pain-là, mais comme on ne sert point d'assiettes en Perse, ce pain est en guise de nappe pour ferrer tout ce qui tombe des plats, et ce qui reste de viandes devant chacun, et on enveloppe le tout dans le cuir pour estre donné aux pauvres.”—TAVERNIER.

[*The Musk of Khoten.*]

“THE city of *Khoten* is famous for producing very fine musk, equal to that of *Tibet*. A *Persian* poet, quoted by *Goliuss* in one of his manuscripts, alludes to the musk of this country in the following passage : ‘When thy charming letter was brought to me, I said ; Is it the zephyr that breathes from the gardens, or is the sky burning wood of aloes on the censor of the sun ? or is a caravan of musk coming from *Khoten* ?’ To understand these verses, we must know, that the *Asiaticks* have a custom of perfuming their letters, which they tie up in little bags of satin or damask.”—SIR W. JONES. *Hist. of Nadir Shah.*

[*Brahmitic Oblations.*]

“IN his domestic fire for dressing the food of all the Gods, after the prescribed ceremony, let a Brahmin make an oblation each day to these following divinities. First, to *Agni* the God of fire, and to the Lunar God, severally ; then to both of them at once ; next to the assembled Gods, and afterwards to *Dhanvantari*, God of Medicine ; to *Cuhu*, Goddess of the day, when the new moon is discernible ; to *Anumati*, Goddess of the day after the opposition ; to *Prajapati*, the Lord of creatures ; to *Dyava* and *Prithivi*, Goddesses of sky and earth ; and lastly, to the fire of the good sacrifice. Having thus with fixed attention offered clarified butter in all quarters,

proceeding from the east in a southern direction to *Indra*, *Yama*, *Varuna*, and the God *Soma*, let him offer his gift to all animated creatures ; saying, I salute the Winds, let him throw dressed rice near the door ; saying, I salute the Water Gods, in water ; and on his pestle and mortar, saying, I salute the Gods of large trees. Let him do the like in the north-east, or near his pillow, to *Sri*, the Goddess of abundance ; in the south-west, or at the foot of his bed, to the propitious Goddess *Bhadra-cati* ; in the centre of his mansion to *Brahma* and his household God. To all the Gods assembled let him throw up his oblation in the open air, by day to the spirits who walk in light, and by night to those who walk in darkness. In the building on his house top, or behind his back, let him cast his oblation for the benefit of all creatures, and what remains let him give to the *Pitris* with his face toward the south. The share of dogs, of outcasts, of dog feeders, of sinful men punished with elephantiasis or consumption, of crows and of reptiles, let him drop on the ground by little and little. A Brahmin who thus each day shall honour all beings, will go to the highest region in a straight path, in an irradiated form. When he has performed his duty of making oblations, let him cause his guest to take food before himself.”—*Inst. of Menu.*

[*Nadir Shah's New Palace.*]

“I WENT to see the new palace which Nadir Shah had built in this city (Casbin) adjoining the old one. The entrance of it is formed by an avenue of lofty trees near three hundred yards long, and fifteen or twenty broad. The wall round it is about an English mile and a half in circumference ; it is thick and lofty, having only one entrance, which is an arched gate ; the top of this gate projects, and is formed into many small squares. Within are four large squares, with lofty trees, fountains, and running water, which make the place awful and majestic. The apartments are raised about six feet from the ground ; the aivan, or open hall, is in the centre, and shuts in with falling doors. The rooms are ornamented in an Indian taste, and the ceilings formed into small squares, embellished with writings of moral sentences in very legible characters. Most of the windows are of thick coloured glass, made transparent, and painted with such art, and in such proper shades, that the glass seems cut into the several figures it is designed to represent. Many of the floors are only of hard earth, others of a composition of beaten stone : the seeming defect in this instance is made up by the constant use of carpets.

“The *Harram* is magnificent, consisting of a square within its own wall of brick, about thirty feet high, and two and a half thick : there are four distinct apartments, in some of which are fountains, which serve to moderate the heat of summer ; by giving the air a refreshing coolness. The rooms are lined with stucco painted in the Indian taste, with birds and flowers of different

magnitudes, the colours beautiful, and set off with gilt edgings. These apartments have small chimney pieces in a mean taste, and some are ornamented with looking-glasses in small squares, of many different dimensions, set into the walls. There are some few rooms below ground, admirably contrived for coolness."—HANWAY.

[Monuments of Thieves.]

"FROM the plains of Dedumbah to Lhor, both in the highways and on the high mountains, were frequent monuments of thieves immured in terror of others who might commit the like offence, they having literally a stone-doublet, whereas we say metaphorically, when any one is in prison, he has a stone¹ doublet on; for these are plastered up all but their heads, in a round stone tomb, which are left out, not out of kindness, but to expose them to the injury of the weather and assaults of the birds of prey, who wreak their rapin with as little remorse as they did devour their fellow subjects."—FRYER. *New Account of East India and Persia; being nine years Travel, begun 1672, and finished 1681.*

[The Student's Directions.]

"LET the student, having performed his ablution, always eat his food without distraction of mind; and having eaten, let him thrice wash his mouth completely, sprinkling with water the six hollow parts of his head, and his eyes, ears, and nostrils. Let a Brahmin at all times perform the ablution with the pure part of his hand denominated from the *Veda*, or with the part sacred to the Lord of creatures, or with that dedicated to the Gods; but never with the part named from the *Pitris*. The pure part under the root of the thumb is called *Brahma*, that at the root of the little finger *Caya*, that at the tips of the fingers *Daiva*, and the part between the thumb and index *Pitrya*. Let him first sip water thrice, then twice wipe his mouth, and lastly touch with water the six before mentioned cavities, his breast and his head. He who knows the law and seeks purity will ever perform his ablution with the pure part of his hand, and with water neither hot nor frothy, standing in a lonely place, and turning to the east or the north."—*Inst. of Menu.*

[Offering of the Amboynese Christians to the Evil Spirit.]

"WHEN the Amboynese Christians go in their vessels past a certain hill on the south coast of Ceram, they make an offering to the Evil Spirit, which they believe resides there, in order that he may not do any harm to them, or to their vessels. This offering is made in the following manner. They lay a few flowers, and a small piece of money, into empty cocoa nut shells, which they set a-floating in the water; if it be in the evening, they put oil into them with little wicks which they set alight."—STAVORINUS.

¹ *Αἰνὸν ἕως χιτῶνα.* HOMER, *Iliad*.—J. W. W.

[Shower of Stones.]

"IN bello foveas obtinuit suis precibus seu imprecationibus Eorum ventum tam vehementem contra hostes, ut inversa fuerint prone in ora ollæ eorum, et eversa tentoria eorum; quæ cum in aerem eleventur, ipsos quoque elevabant. Aliqui addunt, hunc ventum magnam secum grandium lapidum copiam advexisse, quibus ingens hostium strages facta est."—LOUIS MARACCI.

[The Juice of Som, and its Effects.]

"THE followers of the three Veds, who drink of the juice of the *Som*,¹ being purified of their offences, address me in sacrifices and petition for heaven. These obtain the regions of Eendra, the prince of celestial beings; in which heaven they feast upon celestial food and divine enjoyments, and when they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again into this mortal life, as soon as their stock of virtue is expended. In this manner those who, longing for the accomplishment of their wishes, follow the religion pointed out by the three Veds, obtain a transient reward."—BHAGVAT GEETA.

[Hindoo Offering for the Return of those at Sea.]

"WHEN the Hindoos have a friend at sea, and would offer vows for his return, they light in the evening some small lamps filled with oil of cocoa, and placing them in earthen dishes, which they adorn with garlands, they commit them in the same manner to the stream: the river is sometimes covered with these lights. If the dish sinks speedily, it is a bad omen for the object of their vows; but they abandon themselves to the most pleasing hopes, if they observe their lamp shining at a distance, and if it goes so far as to be at length out of sight without any accident happening to extinguish it, it is a sure token that their friend will return in safety."—GRANDPRÉ.

[Mahomet and the Bird's Nest.]

"VENIT quidam ad Mahumetum afferens secum nidum in quo erat pullus, quem parentes ejus sequebantur, et reseedunt super manum viri illius. Conversus autem Mahumetus adstantes, dixit, magis misericors est Dominus vester vobiscum, quam aves istæ cum pullo suo. Quid hic est miraculi, vel miri, aut novi,"—exclaims MARACCI, for this is recorded among the miracles of Mohammet!

"QUIDAM ingressus in sylvam, abstulit inde nidum, in quo erant ova; secutaque est eum avis, quæ ova pepererat, volitans supra caput Mahumeti, et sociorum ejus. Ille vero prohibuit

¹ *Som* is the name of a creeper, the juice of which is commanded to be drunk at the conclusion of a sacrifice by the person for whom, and at whose expense it is performed, and by the Brahmins who officiate at the altar.

ne laderent eam ; et jussit restitui nidum in locum suum.”—MARACCI.

[*The Malay Krist.*]

“THE Malays are generally armed with a poniard which they call *krist* or *krick*, the blade of which is half an inch broad and about eight inches long ; it is made in a serpentine form, and leaves a wound at least two inches wide, which it is hardly practicable to probe, on account of the sinuosities occasioned by the instrument. This weapon is the more terrible for being poisoned. Its blade is always covered with grease, in which it is supposed they boil the green wood of the *manencilier*. The effect of this poison is so sure that it is impossible to escape ; a wound made with it is certain death. They carry this krist in a wooden sheath, the blade being secured so as to avoid all friction, and preserve the poison with which it is covered, and which time, the general destroyer, seems to improve ; at least, the older it grows the more rapidly it acts.

“To form an idea of the rage and fury with which this opinion inspires them, we should see them in their combats on board pirate vessels, receive a lance through their bodies, and not being able to draw it out, take hold of it and plunge it further in, to be able to get at their enemy, and stab him with their krist ; a species of ferocity that obliges ships in danger of falling in with them to provide themselves with lances that have a guard through the middle of the shaft, by means of which they keep them off, and suffer them to die at the end of the weapon, without daring to draw it out till these furious beings have breathed their last.”—GRANDPRÉ.

[*Mahomet's Assurance.*]

“CUM esset Mahumetus supra montem Ohod, una cum Abubacro, Omare et Othmane, commotus est, et contremuit mons sub eis, ille vero percutiens eum pede, dixit, Quiesce ! non enim habes super te, nisi Prophetam, Justum, et duos Martyres. Abubakar cognominabatur Justus, Omar vero, et Othman occisi fuerunt in bello.”—MARACCI.

[*The Ceiling of Mahomet Beys Seraglio.*]

“THE ceilings of Mahomet Beys seraglio were gilded after the Turkish taste, that is, with ornaments so small and trifling, that they were more proper for pieces of embroidery than for a hall. These halls are wainscotted neatly enough, and instead of pictures are set round with Arabic sentences taken out of the Alcoran. But whatever care is taken of the decorations of these places, the ceilings are too low, which is the common fault of the buildings in the Levant, where proportion is never observed. This fault appears on the outside ; for the roofs are so low, that one would think they must fall in upon the houses, and indeed they deprive them of half

their light. Though the rooms have two rows of windows, they are ne'er the lighter. Those windows are usually square, with another smaller window, which is arched over each.”—TOURNEFORT.

[*Asem and the Hadilenses.*]

“PROMISSAM Deo quidam Moslemum nomine Asem se nunquam taturum ullum infidelem, neque passurum se tangi ab ullo. Cum autem occisus fuisset ab Hadilensibus infidelibus, et hi vellent caput ejus abscindere, ut venderent Saloom, filius Saad, que voverat, si habere potuisset caput ejus, se bibiturum in cranio ejus, misit Deus examen apum, que constiterunt inter cadaver Asemi et Hadilenses, ita ut non posset ad illud accedere. Deinde misit Deus torrentem, qui abstulit et auexit ab eis idem cadaver.”—MARACCI.

[*Form of the Mosques.*]

“LA forme de toutes les Mosquées est presque ronde. La plupart des Mosquées, celles surtout qui ont été bâties par des sultans, sont revêtues de marbre et soutenues de belles colonnes de granite, de porphyre et même de verd antique ; les autres ne sont que blanchies, sans aucun ornement au-dedans, car leur loi leur defend le culte des images, comme une idolâtrie, et ils assurent que ces representations de figures humaines demanderont leurs âmes au jour du jugement à ceux qui les auront faites. On ne voit sur les murailles des Mosquées que quelques mots Arabes qui marquent quelque attribut de la divinité, comme, *Il n'y a qu'un Dieu et Mahomet est son Prophète ; Il n'y a personne qui puisse connoître les grandeurs de Dieu, &c.* Il y a plusieurs lampes suspendues au lambris, qu'on allume au tems de la prière. On voit ordinairement sur les lampes des œufs d'autruche comme une espèce d'ornement ; la paré est couvert de nattes ou de tapis. A un des bouts de la Mosquée, du côté du midi, il y a une niche où se met l'Iman, qui est le Curé de la Mosquée ; a gauche s'élève un Pupitre, sur lequel on recite l'Office les Vendredis, et vis-à-vis est un lieu destiné pour placer les Dervis, qui répondent à l'Iman ou qui lisent l'Alcoran : chaque Mosquée a ordinairement un ou plusieurs Minarats, qui sont des tours faites en pointe et à plusieurs étages, où un Marabon monte pour indiquer l'heure de la prière, en se tournant aux quatre coins du monde, commençant toujours du côté du midi, qui est le lieu qui regarde la Meque. On sçait que les Turcs ne se servent point de cloches ni d'horloges publiques, et ils ne se reglent que sur le signal qui se fait avec une exactitude extraordinaire ; les Marabons se reglent eux-mêmes, ou sur le cours du soleil ou sur une horloge de sable.”—LUCAS, *Troisième Voyage.*

[*Earth of Mahe for Filtering Water.*]

“A LIGHT kind of earth is found at Mahe, on

the coast of Malabar, which serves to filter water; and which the natives have the art of making so thin and fine, that many of them, particularly women in the habit of thus regaling themselves, do not hesitate to eat it.”—GRANDPRÉ.

[*The Great Tree of the Island of Johanna.*]

“IN the island of Johanna there is a tree famed for being fourteen fathom compass, it resembles most a small ivy leaf, the body seems to be many smaller incorporated into one huge one, of no other use than to be admired, *Hederà formosior elbà*, unless in opposition to the heathen, who adore it, they throw the dead bodies of their slaves under it, when justice is executed on them, to expose them for terror to others, many bones of human bodies lying there at this time.”—FRYER.

[*Egyptian Disappointment.*]

“AT present, the riches of nature produce not in Egypt the fruits which might be expected. In vain may travellers celebrate the gardens of Rosetta and of Cairo. The Turks are strangers to the art of gardening, so much cultivated by polished nations, and despise every kind of cultivation. Throughout the empire their gardens are only wild orchards, in which trees are planted without care or art, yet have not even the merit of pleasing irregularity. In vain may they tell us of the orange trees and cedars, which grow naturally in the fields. Accustomed as we are to combine the ideas of opulence and culture with these trees, since with us they are necessarily connected with them, we do not discover the deception. In Egypt, where they are frequent, and, as I may say, vulgar, they are associated with the misery of the huts they cover, and recall only the idea of poverty and desolation. In vain do they describe the Turk softly reposing under their shade, and happy in smoking his pipe without reflection. Ignorance and folly, no doubt, have their enjoyments, as well as wit and learning; but, for my own part, I confess I could never bring myself to envy the repose of slaves, or to dignify insensibility with the name of happiness.”—VOLNEY.

[*The Papyrus.*]

“LA plante que les Egyptiens nomment *Berd* et les Grecs et les Latins *Papyrus*, croît sur les rivages du Nil, et pousse une tige haute ordinairement de neuf ou dix pieds. Le tronc est composé d'un très-grand nombre de fibres longues et droites, qui produisent de petites fleurs; les feuilles ressemblent à la lame d'une épée; on s'en sert pour tenir les plaies couvertes, et la cendre des tiges guerit celles qui ne sont pas invétérées. Les anciens tiroient la moëlle de la tige de cette plante pour en composer une colle blanche, dont ils faisoient le papier, sur lequel ils écrivoient, à peu près comme nous le faisons

aujourd'hui avec du vieux linge, avant que l'usage de l'agriculture fut connu en Egypte, cet arbre servoit à la plus grande partie des usages de la vie. On se nourrissoit de cette plante; on en faisoit des habits, des bateaux, des ustanciles de ménage, des couronnes pour les dieux, et des souliers pour les prêtres; mais à présent que des inventions plus commodes ont été substituées à la place des anciens usages, on neglige beaucoup cette plante, et on ne prend aucun soin de la cultiver.”—LUCAS.

[*Superstitious Offerings.*]

“THEY burn before the image of the god a great quantity of cocoa oil in a multitude of small lamps; they present it with offerings of fruits, milk, grain, oil, and flowers; at each offering a number of little bells, fastened to a machine of wood in the form of a triangle, are rung: this noise is agreeable both to the god and to the multitude; and whoever by his present has merited the favour of the bells, pays for it a sum of money for the benefit of the Brahmins.”—GRANDPRÉ.

[*Glazed Windows at Teflis.*]

“IN the Palace at Teflis, there were “windows glazed with great squares of blue, yellow, grey, and other coloured glasses. The ceiling consists of compartments of gilded leather.”—TOURNEFORT.

[*Ambassador's Chamber.*]

THE walls of the apartment in which Selymus II. received the Imperial ambassadors, were “painted and set out in most fresh and lively colours by great cunning, and with a most delicate grace, yet use they neither pictures, nor the image of anything in their painting.”—KNOLLES.

SELYMUS II. received the Ambassadors “sitting upon a pallat, which the Turks call *Mas-tabe*, used by them in their chambers to sleep and to feed upon, covered with carpets of silk, as was the whole floor of the chamber also.”—IBID.

[*Music as an Accompaniment.*]

“To accompany the dancers and singers, they generally use the *dolâ* and *tamtam*, by occasionally striking or rubbing them with their fingers; flutes of different sorts; small cymbals that are frequently made of silver, and the *bain* or *vina*, a stringed instrument, which is played upon in the same manner as the guitar, but is larger and has greater powers.”—CRAUFORD.

[*Turkish Calls to Prayer.*]

“LES Turcs sont avertis cinq fois par jour de venir à la prière, et ceux qui le peuvent se mettent alors en état d'aller à la Mosquée de leur paroisse, après s'être lavés, dans les fontaines qui

en sont proche, les pieds et les bras, jusqu'au coude, et ensuite le visage, la tête, les oreilles, le cou, et les parties que la pudeur défend de nommer. Ils laissent leurs babouches à la porte et entrent nus pieds, lèvent les yeux en haut, portant les mains vers leur turban et font une inclination du côté de la niche, puis baissant la tête, ils vont se mettre à genoux et baissent trois la terre. Lorsque l'Iman commence la prière, ils ont tous les yeux tournés vers lui, font plusieurs inclinations, et récitent tout bas leurs oraisons, avec un silence et une modestie qui devoient faire honte aux Chrétiens; lorsque les hymnes de l'office sont finis, ils mettent les deux mains à la ceinture, s'inclinent jusques à terre, et répètent à haute voix et à plusieurs reprises ces mots, *Saban-alla*, c'est à dire, 'Mon Dieu ayez pitié de nous, nous sommes des pécheurs,' et redoublant ensuite leurs prosternations ils prononcent fort vive ces trois mots, *Illah, Illa Allah*, qui sont les noms qu'ils donnent au Souverain Etre. Ils font ces inclinations et répètent ces mots avec tant de vivacité et tant de mouvement, qu'ils en écument quelquefois et tombent à terre, en disant *Hou*. Ils récitent ensuite plusieurs autres oraisons et finissent la prière, en disant tous ensemble Amin, Amin. Il faut avouer que ces gens sont à plaindre, car ils sont dans leurs Mosquées d'une manière très dévote; ils n'ont les yeux attachés que sur l'Iman ou sur l'Alcoran; ils observent un grand silence, et on ne les entend jamais parler les uns aux autres; ils n'osent ni tousser ni cracher, et si le besoin les y contraint quelquefois, ils le font avec leur mouchoir sur la bouche d'une manière si modeste, que leurs voisins ne s'en aperçoivent pas. Ils sortent ensuite de la Mosquée, avec le même recueillement, et se retirent chez eux."—PAUL LUCAS, *Voyages*, &c.

[Le Baume Blanc.]

"Je ne dois pas oublier parmi les autres choses précieuses qui viennent de l'Arabie en Egypte, le baume blanc qu'on porte de la Mecque, et dont on fait un assez grand débit. Je parle de celui qui est de la seconde et troisième goutte; car pour celui qui est de la première il est réservé pour le Grand Seigneur et pour l'usage du serral, et il est défendu très-expressément d'en vendre, sous quelque prétexte que ce soit. On appelle baume de la première goutte, celui qui coule naturellement de l'arbre qui le porte; au lieu que pour avoir celui de la seconde, on est obligé de frotter le tronc de l'arbre avec de l'huile, et d'employer même d'autres secrets pour avoir celui de la troisième, ce qui le rend moins pur, et par conséquent moins précieux."—Ibid.

[Le Talisman.]

"Dans le château de vieux Caire. Mon guide me conduisit par tout; mais ce qui me fit plus de plaisir, c'est qu'il voulut bien me mener dans l'endroit où avoit été le Talisman, qui, suivant la tradition du pays, retenoit le Nil dans son cours ordinaire. On m'apprit de quelle sorte il avoit

été renversé. Il y a environ soixante ans qu'un Venetien insinua à un Pacha, qui avoit beaucoup de confiance en lui, qu'il y avoit dans ce lieu un trésor considérable, l'assurant qu'il avoit souvent entendu près de la porte de fer, qui en fermoit l'entrée un grand bruit, comme de gens qui remuoient de l'argent. Il n'en fallut pas davantage pour exciter la curiosité du gouverneur qui étoit extrêmement avare; il fit enfoncer la porte avec des machines, et dès que l'ouverture en fut faite, on vit tomber en poussière un grand homme noir qui tenoit un balai à la main: c'étoit le talisman, qui empêchoit que le sable et le limon ne s'arrêtassent dans le cours oriental du Nil, trésor plus estimable pour ce quartier de l'Egypte, que l'or et l'argent."—Ibid.

[Mecca.]

"La ville de la Mecque est située entre deux hautes montagnes, et plusieurs autres moins élevées, d'où l'on a tiré la pierre pour la bâtir; c'est une espèce de marbre noir, parmi lequel on en trouve quelquefois de blanc; les maisons y ont quatre ou cinq étages et sont fort bien entendues; on y trouve de beaux magasins, ou l'on enferme les marchandises qu'on y apporte de différents lieux. Les rues sont fort étroites; mais c'est un usage universel dans tous ces pays pour se garantir de l'ardeur du soleil. Elle tire beaucoup de fruits et de raisins d'une vallée délicieuse qui est à quatre lieues delà, et on assure que ce sont les meilleurs raisins du monde. Cette ville est arrosée d'un grand nombre de fontaines, l'aqueduc qui les y conduit est voûté par tout, afin que l'eau y conserve sa fraîcheur et ne diminue pas par l'ardeur du soleil; cependant le peu de soin qu'on a de la réparer, y forme quelques trous par où se glissent plusieurs serpents, dont il y en a quelques-uns d'une grandeur prodigieuse; mais ils n'ont pas, ainsi que dans tous les pays chauds, beaucoup de venin; ils sont même si peu mal-faisants qu'on les touche sans danger, et plusieurs charlatans en apprivoisent pour amuser le peuple."—Ibid.

[Oriental War Instruments.]

"THE musical instruments used in war are a kind of great kettle drum, which is carried on a camel, and sometimes on an elephant; the *dol*, a sort of long narrow drum, that is slung around the neck of the person who beats it; the *tamtam*, a flat drum, resembling a tabour, but larger and louder; the *talan* or cymbal; and various sorts of trumpets. But instead of the trumpet, the mountaineers and inhabitants of the woods use a horn, and those on the sea-coast sometimes a large conch-shell."—QUINTIN CRAUFURD'S *Sketches relating to the History, Religion, Learning, and Manners of the Hindoos*.

[Women's Dress.]

"THE dress of the women varies a little, but not materially, and the distinction, as among the

men, consists chiefly in the fineness of the cloth, and the number and value of their jewels. They in general wear a close jacket, which only extends downwards to cover the breasts, but completely shows their form. It has tight sleeves that reach about half way from the shoulders to the elbow, and a narrow border round all the edges, painted or embroidered in different colours. A piece of white cotton cloth, wrapped several times round the loins, and falling down over the legs almost to the ankle on one side, but not quite so low on the other, serves as a petticoat. A wide piece of muslin is thrown over the left shoulder, which, passing under the right arm, is crossed round the middle, and being fastened, by tucking part of it under the piece of cloth that is wrapped round the loins, hangs down to the feet. They sometimes lift one end of this piece of muslin, and spread it over the head to serve as a hood or veil. The hair is commonly rolled up into a knot or bunch towards the back of the head, which is fastened with a gold bodkin: it is ornamented with jewels, and some have curls that hang before and behind the ears. They wear bracelets on their arms, rings in their ears, on their fingers, their ankles and toes, and sometimes a small ring on one side of the nostril."—Ibid.

[Medina.]

"MEDINA grande et belle ville, située dans une plaine admirable. Cette plaine est arrosée de divers canaux, environnée d'arbres, dont la verdure fait un effet d'autant plus agréable, que tous les lieux d'alentour n'offrent qu'un pais desert et depouillé de toutes sortes d'ornemens. Les habitants de ce lieu enchanté sont extrêmement polis, et les dames y sont à ce qu'on assure, les plus belles de l'univers. On est étonné, en revenant de la Meque, qui n'est qu'à dix journées delà, et ou le pais et les habitants sont noirs et bassanez, de trouver ici un pais riant et des hommes blancs comme dans les climats les plus temperés de l'Europe. Aussi n'y a-t-il pas dans l'Asie de séjour plus délicieux, ni de ville mieux bâtie que celle de Medine."—PAUL LUCAS, *Voyages*, &c.

[Oriental Dress.]

In the ears, which are always exposed, all the Hindoos wear large gold-rings, ornamented according to their taste or means, with diamonds, rubies, or other precious stones.

"THE lower classes seldom wear any thing but a turban on their heads, a piece of coarse cotton cloth round their middle, and instead of slippers, used sandals."—QUINTIN CRAUFURD, *et suprà*.

[The Jama.]

"PERSONS of high rank sometimes wear above the *jama* a short close vest of fine worked mus-

lin, or silk brocaded with small gold or silver flowers, and in the cool season, of shawl. On days of ceremony and rejoicing, they wear rich bracelets on their arms, jewels on their turbans, and strings of pearls round their necks, hanging down upon the breast. On their feet they wear slippers of fine woollen cloth, or velvet, which frequently are embroidered with gold or silver; and those of princes, at great ceremonies, even with precious stones."—Ibid.

[Angora Goats.]

"THEY breed the finest goats in the world in the champaign of Angora. They are of a dazzling white; and their hair, which is fine as silk, naturally curled in locks of eight or nine inches long, is worked up into the finest stuffs, especially camlet: but they do not suffer these fleeces to be exported unspun, because the country people gain their livelihood thereby. Strabo seems to have spoken of these fine goats: 'In the neighbourhood of the river Halys,' says he, 'they breed sheep, whose wool is very thick and soft; and besides, there are goats, not to be met with any where else.' However it be, these fine goats are not to be seen only within four or five days' journey of Angora and Beibazar; their young are degenerate if they are carried farther. The thread made of this goats' hair is sold from four to twelve or fifteen livres the oque, there are some sold even for twenty or twenty-five crowns the oque; but this is only made up into camlet for the use of the Grand Seignior's seraglio. The workmen of Angora use this thread of goats' hair without mixture, whereas at Brussels they are obliged to mix thread made of wool, for what reason I know not. In England they mix up this hair in their perriwigs, but it must not be spun."—TOURNEFORT.

[The Spirits of the Kooroo Chiefs.]

"THE ancient chief then shouting with a voice like a roaring lion, blew his shell to raise the spirits of the Kooroo chief, and instantly innumerable shells and other warlike instruments were struck up on all sides, so that the clangour was excessive. At this time Kreesna and Arjoon were standing in a splendid chariot drawn by white horses. They also sounded their shells, which were of celestial form: the name of the one which was blown by Kreesna was Panchajanya, and that of Arjoon was called Deva-datte. The Prince of Kaser of the mighty bow, Veerata, Satyaker, of invincible arm, and all the other chiefs and nobles blew also their respective shells, so that their shrill-sounding voices pierced the hearts of the Kooros, and re-echoed with a dreadful noise from heaven to earth."—BHAGVAT GEETA.

[The Valley of Bavan.]

"A VAST desert, named Noubendigan, which embraces Persia on the north, divides it from

Khorasan, or, The Province of the Sun. On the border of this desert is the beautiful valley of Bavan, often alluded to by the Arabian poets, which is reckoned one of the four Paradises of Asia; the other three are, the vale of Damascus, the banks of the river Obolla, and the plain of Sogd, in the midst of which stands the flourishing city of Samarcand. All these places are said by travellers to be delightfully pleasant; and the mildness of the air, joined to the clearness of the rivulets, which keep a perpetual verdure on the plains, give us the idea of the most charming scenes in nature."—SIR W. JONES.

[*Turkish Water Fête.*]

"IN 1679, the Grand Seigneur Mahomet IV., for his diversion caused a Dunalmah, or Triumph, to be made, which was represented on the water by multitudes of boats hanging out lights, and fireworks on the walls of the Seraglio; and a float was made in the sea, representing the island of Malta, which was battered on all sides by a fleet of gallies."—RICAUT'S *Hist. of the Turks*.

[*The Khatries, their Dress.*]

"THE Khatries, and in general those who inhabit the country and villages, wear a piece of cotton cloth wrapped round the loins like the Brahmins; another piece of finer cloth, generally muslin, is thrown over the left shoulder, and hangs round the body, something in the manner of a highlander's plaid; a piece of clear muslin almost in the shape of a handkerchief, is wrapped very neatly round the head."

"Some, instead of the cloth hung over the shoulder, wear a *jama*, or long muslin robe, neatly shaped to the upper part of the body, falling very full from thence, and extended so low as almost entirely to cover the feet. A muslin sash is wrapped round the waist, the ends of which are generally ornamented with a worked border and fringe."—QUINTIN CRAUFURD, *ut suprâ*.

[*Houses of the City of Gamron.*]

"IN the city of Gamron," says NIEUHOFF, "the houses are built after a very antique manner, like most of the Persian houses; stand very close together, having each a square turret, which mounts to a considerable height above the whole structure, having on each side several holes for the free passage of the wind and air; in these turrets they sleep every night during the summer season."

[*The Wailing of the Fortune of King Sudrac.*]

"AT midnight, the King heard the sound of weeping and lamentation. He said aloud, 'Who is there at the gate?' The soldier answered, 'O King, I Viravara am in waiting.' 'Let an

enquiry be made,' said the King, 'concerning that weeping.' 'Be it as the King commands,' said Viravara, and immediately departed.

"Viravara discovered a damsel, very young, exquisitely beautiful, and elegantly appparelled, to whom he said, 'Who art thou? wherefore dost thou weep?'"

"She answered, 'I am Lacshmi, the Fortune of King Sudrac, under the shadow of whose arm I have long reposed: but am now forced to depart from him, and therefore weep.'"—*Hitopadesa*.

[*The Tomb of Mahomet the Third.*]

"THE dead body of Mahomet the Third lieth buried at Constantinople, in a fair chapel of white marble (near unto the most famous and beautiful church of S. Sophia), for that only purpose by himself most sumptuously built, about fifty foot square, with four high small round towers, about the which are certain small round galleries of stone; from which the Turkish priests and church-men, at certain hours, use to call the people every day to church; for they use no bells themselves, neither will they suffer the Christians to use any. But the top of this chapel is built round, like unto the ancient temples of the heathen gods in Rome. In the midst of this chapel (being, indeed, nothing else but this great Sultan's sepulchre) standeth his tomb, which is nothing else but a great urn, or coffin, of fair white marble, wherein lieth his body, covered with a great covering of the same stone over it, made rising in the midst, and stooping on each side; not much unlike to the coffins of the ancient tombs of the Saxon kings, which are to be seen on the north side of the quire of S. Paul's Church, and in other places of this land; but that this coffin of the great Sultan is much greater, and more stately than are those of the Saxon kings, it being above five foot high at the end thereof, and by little and little falling toward the feet, covered with a rich hearse of cloth of gold down to the ground; his turbant standing at his head, and two exceeding great candles of white wax, about three or four yards long, standing in great brass or silver candlesticks gilded, the one at his head, the other at his feet, which never burn, but these stand for shew only: all the floor of the chapel being covered with mats, and fair Turkey carpets upon them. And round about this his tomb, even in the same chapel, are the like tombs for his wife and children, but nothing so great and fair. Into this chapel, or any other the Turks' churches or chapels, it is not lawful for either Turk or Christian to enter, but first he must put off his shoes, leaving them at the church or chapel gate, or carrying them in his hand. Near unto this chapel, and the great temple of Sophia, are divers other chapels of the other great Turks; as of Sultan Selim, this man's grandfather, with his seven and thirty children about him; of Sultan Amurath, this man's father, with his five and forty children entombed about him. And in other places, not far

from them, are the chapels and sepulchres of the rest of the great Sultans; as of the Sultan Mahomet the Great, Sultan Bajazet, Sultan Selim the First, Sultan Solymán; all by these great Mahometan Emperours built, whose names they bear. And being all of almost one form and fashion, have every one of them a fair hospital adjoining unto them, wherein a great multitude of poor people are daily still relieved."—*QUEER?*

[*Custom of Shaving the Head among the Hindoos.*]

"ALMOST all the Hindoos shave the head, except a lock on the back part of it, which is covered by their turbans, and they likewise shave their beards, leaving only small whiskers, which they preserve with neatness and care."—*QUINTIN CRAUFURD, ut supra.*

[*Aureng-Zebe's Horsemen, and the Eastern Amazon.*]

"WHEN Aureng-Zebe made war in the country of the Usbec Tartars, a party of twenty-five or thirty Indian horsemen came to fall upon a small village. Whilst they plundered and tied all those whom they met with to make them slaves, an old woman said to them, 'Children, be not so mischievous! my daughter is not far off, she will be here very shortly; retreat, if you be wise—you are undone if she light upon you.' They laughed at the old woman and her advice, and continued to load, to tie, and to carry away herself; but they were not gone half a mile, but this old woman, looking often backward, made a great outcry of joy, perceiving her daughter coming after her on horseback, and presently this generous she-Tartar, mounted on a furious horse, her bow and arrows hanging at her side, called to them at a distance that she was yet willing to give them their lives if they would carry to the village all they had taken, and then withdraw without any noise. The advice of this young woman affected them as little as that of her old mother; but they were soon astonished, when they found her let fly at them in a moment three or four great arrows, which struck as many of their men to the ground, which forced them to fall to their quivers also. But she kept herself at that distance from them, that none of them could reach her. She laughed at all their efforts, and at all their arrows, knowing how to attack them at the length of her bow, and to take her measure from the strength of her arm, which was of another temper than theirs; so that after she had killed half of them with her arrows, and put them into disorder, she came and fell upon the rest with the sabre in her hand, and cut them all in pieces."—*FRANCIS BERNIER.*

[*Inland Tribes' Astonishment at the Buildings of Acre, and at the Desert of Water.*]

"SOME horsemen of one of those tribes which dwell in the depths of the deserts, and never ap-

proach the towns, once came as far as Acre. They were astonished at every thing they saw; they could neither conceive how the houses and minarets could stand erect, nor how men ventured to dwell beneath them, and always on the same spot; but above all, they were in an ecstasy at beholding the sea, nor could they comprehend what that desert of water could be."—*VOLNEY.*

These people had never heard of Mahomet.

[*Raisins of Persia.*]

"THERE are twelve or fourteen sorts of raisins in Persia. The most esteemed are the violet, the red, and the black; they are so large, that one of them is a good mouthful. They preserve grapes all the winter in Persia, putting them up in paper bags on the vines, in order to preserve them from the birds. In Courdestan, and about Sultania, where they have abundance of violets, they mingle their leaves with the dry raisins, which at once give them a fine taste, and render them more wholesome."—*Universal History.*

"THE best grapes, in the neighbourhood of Spawhawn, are found on the vines belonging to the Gaurs, or ancient Persians; for they, being permitted by their religion to drink wine, take the more pains in cultivating these trees, which, for the same reason, are neglected by the Mohammedan Persians."—*Ibid.*

[*Les toiles peintes de Seronge, qu'on appelle Obites.*]

"SERONGE est une grande ville dont la plupart des habitants sont marchands Banianes et artisans qui y sont de père en fils, ce qui est cause qu'il y a quelques maisons de pierre et de brique. Il s'y fait un grand negoce de toutes sortes de toiles peintes qu'on appelle Obites, dont tout le menu peuple de Perse et de Turquie est habillé, et dont l'on se sert en plusieurs autres pais pour des couvertures de lit et des napes à manger. On fait de ces mêmes toiles en d'autres lieux qu'à Seronge; mais le couleurs n'en sont pas vives, et elles s'en vont en les lavant plusieurs fois. C'est le contraire de celles de Seronge; et plus on les lave plus elles deviennent belles. Il y passe une rivière dont l'eau à la vertu de donner cette vivacité à ces couleurs, et pendant la saison des playes qui durent quatre mois, les ouvriers impriment leurs toiles, selon que les marchands étrangers leur en donnent la montre; parceque dès que les playes ont cessé, plus l'eau de la rivière est troublée, et le plutôt que l'on peut laver les toiles, les couleurs, tiennent davantage, et en sont plus vives."—*TAVERNIER.*

[*The Fakirs of Jagrenat.*]

"CES Fakirs sont des Pelerins qui se rendent à Jagrenat de toutes les parties de l'Asie.

"Ils y vont un à un de la Presqu'Île de l'Inde, du Bengale, de la Tartarie: j'y ai vu jusqu'à des

Chrétiens Noirs. A plusieurs cosmes de Jagrenat, les Tchokis exigent d'eux des droits assez considérables qui font partie du revenu du Rajah, qui relève Katek. Ils sont encore obligés de payer deux roupies par tête aux Tchokis qui sont à l'entrée de la ville, et de présenter au moins une demi-roupie au premier Brahme de la Pagode, pour être admis en la présence de Jagrenat. Comme alors ils ne sont pas les plus forts, ils donnent ce qu'on leur demande et se dédommagent, au retour, de cette manière. Après avoir fait leurs dévotions, ils s'assemblent tous à quelques cosmes de Jagrenat, et choisissent un chef auquel ils donnent l'équipage d'un général, des gardes, un elephant, des chameaux, &c. Les Pelerins qui ont des armes, forment ensuite une armée partagée en différents corps, qui marchent assez en ordre, mettent à contribution les villes des environs, pillent et brûlent les Aldeis. Quelquefois même le Rajah est obligé de se racheter du pillage. Ces violences durent jusques assez avant dans le Bengale, où, à cause des fortes garnisons et des troupes qu'ils sont exposés à rencontrer, ils se dispersent, et portent ensuite chacun dans leur pays les indulgences de Jagrenat. De cette manière, le Rajah, les Brahmes et les Pelerins s'enrichissent, pour ainsi dire, par une convention tacite; et c'est comme ailleurs le peuple qui paie.

"L'armée des Fakirs que je rencontrai, étoit environ de six milles hommes. Je fus arrêté par l'avant-garde composé de quatre cents hommes. Elle étoit sur deux lignes, dans une grande plaine: à la tête, marchoient trois hommes de haute taille, fort bien faits, qui de la main droite, tenoient de une longue pique, et de la gauche, une rondache; le reste étoit armé de sabres, d'arcs de fusils à meche."—ANQUÊTIL DU PERRON.

[*Arsian-Ula—the Lion's Mountain.*]

"THE eastern declivity of this rocky desert has a very singular appearance. As the sandstone has probably in several places been soft, it is apparently corroded with various small globular cavities resembling grotto-work. It is obvious that this uncommon formation of sandstone could be produced by no other cause than the power of the dashing waves, at a time when the whole *steppe* formed part of the Caspian Sea; for these excavations cannot be discovered on the higher parts of the sand-bank. On the plain extending towards the saline lake, there are scattered several fragments of cliffs which appear to have been entirely covered by water. Among these we met with globular pieces of various sizes, which, on breaking them, were partly hollow, and contained sand not unlike regular geodites. During the prevalence of easterly winds, that blow with violence against this grotto work, the highest part of which is toward the south, it appears to a person standing on its summit as if he heard the distant murmuring of many hundred voices joined in prayer. The phenomenon was particularly striking on the day when I vis-

ited this region, during a violent storm from the north-east.

"The credulous Kalmaks are told by their priests, that the tutelary spirit of the mountain, or, the white old man, whom they call Tsaghban Ebughen, resides in a large cavern beneath this mountain; and that this is the chosen abode of saints, who are engaged in continual devotion and spiritual songs."—PALLAS.

[*The Arab's Accoutrements.*]

"L'ARABE porte toujours dans sa ceinture sur le devant du corps son grand couteau large et pointu, nommé Jambaa. Il est plus armé encore, lorsqu'il va faire des courses dans le desert. Alors il porte son sabre suspendu à une bande de cuir, qu'il passe par dessus l'épaule droite. Quand ils sont à cheval, ou montés sur leurs chameaux, ils sont toujours armés de lances, et ceux qui marchent à pied, en ont quelquefois aussi, avec cette différence, qu'elles sont plus courtes."—NIEBUHR.

[*Petrifying Springs near Tauris.*]

"ABOUT four or five leagues from Tauris, in a plain called Roomy, there are several springs of water that petrify wood, and I have been informed, even reptiles, such as lizards. One thing is certain, that after a stagnation of this water for a certain time, there is a substance like marble found at the bottom, which the Persians cut into any breadth or length at pleasure. I have seen of it two or three inches thick. It is easily polished, and is diaphanous, but not transparent. After sawing it into slabs, they fix them for windows in their bagnios and private apartments."—BELL.

[*Hindoo Notions of the End of the World.*]

"BEFORE the end of the world, we constantly believe, that the north, south, east, and west seas, shall be all blended together, and make but one great sea; and that then all living creatures, the inferior gods themselves not excepted, shall cease to be distinct separate beings, by being swallowed up into the nature of the One only God, the primary cause of all things. And there will be immediately a new creation, the Supreme Being will create a set of new gods, and these new gods will form all sorts of mineral, vegetative, and animated beings, much the same as they were before."—*Letters from the Heathens to the Danish Missionaries.*

The Zodiacal Light.

"THE time when I saw this appearance at the strongest was on the 21st January, at half-past seven in the evening, in N. latitude 8° 30', abreast of Coylang, on the coast of Malabar, three leagues off. It then appeared as light and clear as the breaking of the day about a quarter of an hour before sunrise. Its base stood upon

a dark cloud, such as the seamen call a fog-bank, which rose about three degrees above the horizon. The breadth of the light was, at the bottom, nearly ten degrees, and it was visible to the height of forty degrees, where it terminated in a pyramidal form. It was still visible at nine o'clock, but not half so bright as before. It darkened the lustre of most of the stars that were within its range. I never saw the Zodiacal light without a cloud or fog-bank upon which its basis rested."

"This was in the west, in October he had seen it in the east."—STAVORINUS.

[Rice Planting.]

"THE best rice, when planted, is set nearly under water, so that the tops just appear above the surface. The plants would otherwise die, for being too weak to stand against the wind by itself, the plant stands in need of the surrounding water to support it."

"THE other sort, which is planted in the rainy season, on high ground, and upon the mountains, receives the moisture it requires solely from the rains, but it is not so good as the former sort."

—IBID.

[The Rushing of Awa.]

"ON the coast of Japan is a whirlpool, called The Rushing of Awa, Awano Narrotto. It rushes about a small rocky island, which is by the violence of the motion kept in perpetual trembling."

—KAEMPFER.

[*Borassus Flabelliformis* of Ceylon, &c., used instead of Paper.]

"AT Ceylon, and on the adjacent continent, the leaves of the borassus palm tree (*borassus flabelliformis*), and sometimes of the talpat tree (*ticuala spinosa*), are used instead of paper. The leaves of both these palm trees lie in folds like a fan, and the slips stand in need of no farther preparation than merely to be separated and cut smooth with a knife. Their mode of writing upon them consists in engraving the letters with a fine pointed steel; and in order that the characters may be the better seen and read, they rub them over with charcoal, or some other black substance. The iron point made use of for a pen, is either set in a brass handle, and carried about in a wooden case, of about six inches in length, or else it is formed entirely of iron, and, together with the blade of a knife, designed for the purpose of cutting the leaves and making them smooth, set in a knife-handle common to them both, and into which it shuts up. When a single slip is not sufficient, several are bound together, by means of a hole made at one end, and a thread on which they are strung. If a book be to be made, they look out principally for broad and handsome slips of talpat leaves, upon which they engrave the characters very

elegantly and accurately, with the addition of various figures, by way of ornament. All the slips have then two holes made in them, and are strung upon a silken cord, and covered with two thin lacquered boards. By means of the cords, the leaves are held even together, and by being drawn out when they are wanted to be used, they may be separated from each other at pleasure."

—WILCOCKE, *Note to STAVORINUS.*

[*Palanquin Bearers.*]

"C'EST une manière de couchette de six ou sept pieds de long et de trois de large avec un petit balustre tout autour. Une sorte de canne nommée *bambouc* que l'on plie de bonne-heure pour lui faire prendre au milieu la forme d'un arc, soutient la couverture du pallanquin qui est de satin ou de brocart, et quand le soleil donne d'un côté, un valet qui marche près du pallanquin à soin d'abaisser la couverture. Il y en a un autre qui porte au bout d'un bâton comme un rondache d'oxier couvert de quelque belle étoffe, pour parer promptement celui qui est dans le pallanquin contre l'ardeur du soleil, quand il se tourne et qu'il lui donne sur le visage. Les deux bouts du bambouc sont attachez de côté et d'autre au corps du pallanquin entre deux bâtons joints ensemble en sautoir ou en croix de S. Andre, et chacun de ces deux bâtons est long de cinq ou six pieds. Il y a tel de ces bamboucs qui coûte jusques à deux cens écus, et j'en ay payé d'un cent-vingt-cinq. Trois hommes pour le plus se mettent à chacun de ces deux bouts pour porter le pallanquin sur l'épaule, l'un sur la droite, l'autre sur la gauche, et ils marchent de la sorte plus vite que nos porteurs de chaise de Paris, et d'un train plus doux, s'estant instruits à ce mestier-là dès leur bas âge."—TAVERNIER.

[The River Mahmoudker.]

"THE river Mahmoudker, i. e., Mahmoud the Deaf, is a surprising natural rarity. At some distance from Spauhawn, there is a range of rocks, plain and equal for a considerable space, except that here and there they have openings, like the embrasures in bastions, through which the winds pass with surprising velocity: through these rocks falls the river we mentioned into a noble bason, partly wrought by the water itself, and partly formed by art. As one ascends the mountain, certain natural chinks shew the water at the bottom of it, like a sleeping lake, covered with rocks and mountains: it is thought to be of unfathomable depth; and, when stones are thrown into it, they cause a most amazing noise, which almost deafens the hearers; whence this river is supposed to derive its name. After its descent from the bason before mentioned, it rolls along the plain, till at last it falls into the river Zenderoud. Some are of opinion that this river does not derive its water from springs, but from the snow on the tops of the mountains, which, melting gradually, distils through the chinks of the rocks, into the vast lake before-mentioned:

and this, they think, is in some measure proved from the acrimonious taste of these waters, which is, however, lost, after it joins the Zenderoud."—*Universal History*.

[*Strange Hair-Dressing.*]

"THE head-dress of the women of Myan-tee of Hu-quang has something in it very odd and whimsical. They put on their heads a piece of light board above a foot long, and five or six inches broad, which they cover with their hair, fastening it with wax, so that they seem to have hats of hair; they can neither lean nor lie down, but by resting on their necks, and they are obliged to turn their heads continually to the right and the left, on the roads, which in this country are full of woods and thickets. The difficulty is still greater when they would comb their hair, for they must be whole hours at the fire to melt the wax; after having cleaned their hair, which trouble they are at three or four times a year, they fall to dressing it up again as it was before. The Myan-tee think this dress very charming, especially for young women."—DU HALDE.

"A MUCH more sensible use is made of the hair by the Matolas, a tribe in South Africa. They let it grow very long, and form it into a kind of hollow cylinder, or pouch, which serves them as a pocket."—VANDERKEMP.

[*A very odd Consort to a European who is a new Comer.*]

"THERE is a large raised place called *Nagar-kany*, because that is the place where the trumpets are, or rather the hautboys and timbals, that play together in consort at certain hours of the day and night; but this is a very odd consort in the ears of an European that is a new comer, not yet accustomed to it, for sometimes there are ten or twelve of those hautboys, and as many timbals, that sound altogether at once; and there is a hautboy which is called *harna*, a fathom and a half long, and of half a foot aperture below; as there are timbals of brass or iron, that have no less than a fathom in diameter; whence it is easy to judge what a noise they must needs make. Indeed this music, in the beginning, did so pierce and stun me, that it was unsufferable for me; yet I know not what strange power custom hath, for I now find it very pleasing, especially in the night, when I hear it afar off in my bed upon my terrace; then it seemeth to me to carry with it something that is grave, majestic, and very melodious."—FRANCIS BERNIER.

[*Use of Ambergris, &c.*]

"THEY use ambergris in many fair works with musk, oivet, benjoin, and other sweet things mixed together, whereof they make fine apples and pears wrought about with silver and gold, which they bear in their hands to smell upon;

and in the hastes of knives, handles of poinyards, and such like, which they make of silver and amber within them, which in divers places shineth through."—LINSCHOTEN.

[*Buddas—Boodha:—Vestiges of Christianity in the East accounted for.*]

Σκυθιανός τις Σαρακηνός, κ. τ. λ.

"A CERTAIN Saracen of Scythia had to his wife a captive born in the Upper Thebaïs, for whose sake he settled himself to dwell in Egypt; and being well seen in the discipline of the Egyptians, he endeavoured to sow among the doctrine of Christ the opinions of Empedocles and Pythagoras, that there were two natures, (as Empedocles dreamed,) one good, another bad; the bad, enmity; the good, unity. This Scythian had to his disciple one Buddas, who afore that time, was called Terebynthus, which went to the coasts of Babylon inhabited of Persians, and there published of himself many false wonders, that he was born of a virgin, that he was bred and brought up in the mountains; after this he wrote four books, one of Mysteries, the second he entitled the Gospel, the third *Thesaurus*, the fourth a Summary. He fained, on a time, that he would work certain feats, and offer sacrifice; but he being on high, the devil threw him down, so that he brake his neck and died miserably."—*Socrates Scholasticus*, l. 1, c. 17, *alii* c. 22. HARNER's Translation.

THE hostess of this Buddas, he adds, bought Manes as a slave, trained him up well, and left him all Buddas's property, including these books which he published as his own.

All that is worth notice here is the name *Buddas*, *Boódar*, the tale of his immaculate conception, and the Scythian origin ascribed to his doctrines. Could Socrates have heard some blind story of Boodha, or is this the real author of that idolatry?

In confirmation of this, I find that Adam, one of the twelve Masters whom Manes appointed as Apostles, travelled eastward, and was revered in the east after his death; being, according to BERNINO, vol. 1, p. 194, the Adam whose footprint is shewn in Ceylon. This is very probable. The Mohammedans hearing the name, would naturally confound the persons. Another of the twelve was named Budda. The vestiges of Christianity in the east are thus satisfactorily accounted for.

[*Evening Walk on the House-top in the East.*]

"AFTER supper, the excessive heat of the day being past, covering our heads from the night air always blowing at that time from the east, and charged with watery particles from the Indian Ocean, we had a luxurious walk of two or three hours, as free from the heat as from the noise and impertinence of the day, upon a terraced roof, under a cloudless sky, where the smallest star is visible. These evening walks have been looked

upon as one of the principal pleasures of the East, even though not accompanied with the luxuries of astronomy and meditation. They have been adhered to from early times to the present, and we may therefore be assured they were always wholesome; they have often been misapplied, and misapplied in love."—BAYAN.

[*Offence to the Jenoune.*]

"THEY place great faith and confidence in magicians and sorcerers, as the nations did who in old time were their neighbours: and upon some extraordinary occasions, particularly in a lingering distemper, they use several superstitious ceremonies in the sacrificing of a cock, a sheep, or a goat, by burying the whole carcase underground, or by drinking a part of the blood, or else by burning or dispersing the feathers. For it is a prevailing opinion all over this country, that a great many diseases proceed from some offence or other that hath been given to the Jenoune, a sort of creatures placed by the Mahometans betwixt angels and devils. These, like the fairies of our forefathers, are supposed to frequent shades and fountains, and to assume the bodies of toads, worms, and other little animals, which, being always in our way, are liable every moment to be hurt and molested. When any person, therefore, is sick or maimed, he fancies that he hath injured one or other of these beings, and immediately the women, who, like the ancient Venificæ, are dexterous in these ceremonies, go, upon a Wednesday, with frankincense and other perfumes, to some neighbouring spring, and there sacrifice, as I have already hinted, a hen or a cock, an ewe or a ram, &c., according to the sex and quality of the patient, and the nature of the distemper."—SHAW.

[*Dust of the Brahmin's Feet.*]

"A FEW persons are to be found, who endeavour to collect the dust from the feet of one hundred thousand Brahmins. One way of collecting this dust is, by spreading a cloth before the door of a house where a great multitude of Brahmins are assembled at a feast, and as each Brahmin comes out, he shakes the dust from his feet as he treads upon this cloth. Many miraculous cures are declared to have been performed on persons eating this dust."—WARD, vol. 4, p. 10.

[*The Station of Peer Mirza.*]

EVLIA visited a station on the confines of Persia, called Peer Mirza, where "the body of the Saint was seated in one of the corners of the convent in a curved position, the face turned toward the Kibla, the head incumbent on a rock. "His body," says the Turkish traveller, "is light and white like cotton, without corruption. The dervishes, who are busy all day long with cleaning and sweeping the convent, put every night a basin of clear water at the Saint's feet, and find it empty in the morning. His dress is always

clean and white, without the least dust upon it. The brain of all who visit this place is perfumed by the scent of ambetgris; and he who recites at his tomb the seven verses of a Fautika may be sure to attain, during seven days, the object of his wishes."

[*The Grapes of Shamachy.*]

"THE country about Shamachy produces very fine grapes, from which the Christians make very good wine. They keep it in great jars resembling the Florence oil ones, which they deposit under ground in their gardens, covering them above with a thin stone, neatly pasted about the edges, for the better preservation of the liquor. When they give an entertainment, they spread carpets round the jar, which is generally placed in a shade, and on these the guests are seated."—BELL.

[*Funeral Superstition.*]

"UNDER the groves of Chandole are many funeral monuments, in honour of pilgrims who have died in their pilgrimage, and whose ashes were brought to this sanctified spot, and cast into the river; because it forms an essential part of the Hindoo system that each element shall have a portion of the human body at its dissolution."—FORBES, vol. 3, p. 11.

[*Yossoof, the Beggar Saint.*]

THE head of all saint simpletons lies buried at Wan. Yossoof was his name. He never in his life said anything but his begging words, *Yossoof hemik ister*, that is to say, 'Yossoof asks a bone,' and he is said to have operated many miracles.—EVLIA EFFENDI, vol. 4.

[*The Wells of Mocha.*]

"THE wells about Mocha are said to have been brackish before two Sheiks were buried there, and since their holy bodies were committed to the ground, the waters have been perfectly sweet."—ABDUL KURREEM.

[*Indian Mysticism.*]

"If he has any incurable disease, let him advance in a straight path towards the invincible north-eastern point, feeding on water and air till his mortal frame totally decay, and his soul become united with the Supreme."—*Inst. of Menu.*

[*Nasrullah Semmand—the Fisher of the Desert.*]

"NASRULLAH SEMMAND was so famous a fisher, that if he threw his net upon the sand of the desert, he was sure of catching fish. When I, poor EVLIA, on my pilgrimage, came from Damascus to the place called *Peer Zemrood*, the Emerald Well, the pilgrims brought their aprons full of small and large fishes, which they had

found among the sand, which they did boil and eat: they were remains of those fishes which the Prophet bade Nasrollah Semmand take here by casting his net."—EVLIA.

[*Tuburrook, or Holy Gift.*]

"AMONG the articles of a war dress sent after the capture of Seringapatam to the Duke of York, was one of the Sultan's turbans (perhaps more of a helmet), which had been dipt in the sacred fountain of Zemzim at Mecca, and on that account was supposed to be invulnerable. This was called a *tuburrook*, or holy gift."—FORBES, vol. 4, p. 194.

To drink the water in which a Brahmin's toe has been dipped, is considered as a very great favour.

"WHEN enquiring into this circumstance, I was informed, that vast numbers of Shoodrus drank the water in which a Brahmin has dipt his foot, and abstain from food in the morning till this ceremony be over. Some persons do this every day, and others vow to attend to it

for such a length of time, in order to obtain the removal of some disease. Persons may be seen carrying a small quantity of water in a cup, and intreating the first Brahmin they see to put his toe in it. This person then drinks the water, and bows or prostrates to the Brahmin, who gives him a blessing. Some persons keep water thus sanctified in their houses."—WARD, vol. 4, p. 9.

[*The Tomb of Meitzade.*]

ONE of the sacred places near Constantinople was the tomb of Meitzade, a saint whose history is thus related by EVLIA EFFENDI. "His father going to the siege of Erla, recommended the child then in his mother's womb to the care of the Almighty. Soon after his departure, the woman died and was buried. She was delivered in the tomb, and nourished her child by a miracle. The father coming back, and hearing of his wife's death, desired to be shewn the grave, where he found the child sucking the mother's breast, which was undecayed. He praised God, and took the child home, who became a great and learned man."

AMERICAN TRIBES,

INCIDENTAL AND MISCELLANEOUS ILLUSTRATIONS.

[Atrocious Custom of the Mexicans.]

ONE of the cursed customs of the Mexicans was to distort the limbs of children, and break their backs, in order to make court-monsters of them."—HERRERA, 2, 7, 10.

[Cruelty of Atahualpa.]

ATAHUALPA was quite as cruel as his conquerors. The Cañaris, a brave and highly civilized people, sent their youths and children to request pardon for having opposed him, and he slew thousands and tens of thousands of them, and had their hearts taken out, and set in rows in the fields, saying he would see what fruit would come of such lying hearts. "To this day," says HERRERA, "their bones and skulls strike horror into any one who sees the multitude of them, which still remain unconsumed in that dry and sandy soil."—Ibid., 5, 3, 17.

[Montezuma's Way of keeping up the Population in poisonous Districts.]

"MONTESUMA used to keep up the population on the pestilential north coast of his empire, by sending from time to time eight thousand families to settle there, making them free from tribute, and giving them lands and houses. When they were poisoned off, another similar supply was sent."—Ibid., 4, 9, 8.

[Reason why the Incas married their Sisters.]

"THE reason why the Incas married their sisters, was that blood-royal might not fail, though the woman should commit adultery."—HERRERA, 5, 4, 1.

[Quilted Cotton Jackets.]

"1511. A HUNDRED jackets (jaquetas), quilted with cotton, and brought from England, were sent to the Spaniards at Hispaniola, as the best defence against the arrows of the Indians."—Ibid., 1, 9, 5.

[Suggestion as to some of the Population of America.]

IN 1731, a bark, with six men, which was laden with wine, and bound from Tenerife to

another of the Canary Isles, was driven by a storm to Trinidad. GUMILLA (c. 32), who was in the neighbourhood, relates the fact, as a proof that America may have received some of its first people in this manner.

[Año 1638. Negress's Twins; one white, the other a Negro.]

"A NEGRESS had twins this year by a Portuguese, both were boys, the one white, the other a negro."—PISO, p. 34.

[Extraordinary Statement as to the immense number of Cattle in the Neighbourhood of Monterey.]

"THE immense herds of cattle now to be seen in these parts spring from five head which were brought hither by the mission in the year 1766. The Governor of Monterey, with whom we became acquainted during our stay, assured me that the number had been so great during the latter years in the missions of St. Francisco, Santa Clara, and Santa Cruz, that some months before he had been under the necessity of sending out a party of soldiers, who had killed no less than twenty thousand, as he began to be afraid that from the immense increase of them, there might, in a short time, have been a want of sufficient pasture for their support."—LANGSDORFF, vol. 2, p. 170.

[Stars brighter as they pass over the Emerald Mines of Ytoco.]

"BOTH Spaniards and Indians say, that when a star passes over Ytoco, where the emerald mines are, it becomes manifestly brighter, as bright as the moon of six days old."—HERRERA, 8, 4, 11.

[Starry Influences.]

"I WILL conclude this Treatise of Brazil with a word or two of the Stars of the other Hemisphere, garnished with many Constellations wholly unknown to us, of which the *Cruciers*, or *Crosses*, is the principal, consisting of five or six Stars of the first magnitude, as bright as any in our Hemisphere; whose brightness, as with a foil, is set off the more by a great black cloud that is continually under it, as is the whiteness of the Milky Way rendered more perspicuous, by a streak of

black in the midst of it, tending towards the same *Constellation*; both which, as also another great black cloud on the other side the *Milky Way*, I observed at my being there, for more than six months continually: whence I concluded, it was the natural complexion of that sky (as ours is blue) to have much part black; which perhaps renders the people of that climate far more melancholy than ours, which black clouds I much wonder none (as I know of) has observed besides myself, especially since there are two white clouds not far from the *Cruciers*, appearing always in the same posture and figure, so generally observed and known, as they are called *Nubes Magellenica*, from *Magellan*, who first discovered them."—FLECKNO, p. 80.

[Enter:—Letter M.]

"Os vicios da lingua são tantos, que sex Drexelio hum Abecedario inteiro et muito offenso delles. E se as letras deste Abecedario se repartiessom pelos Estados de Portugal, que letra tocaria ao nosso Maranhão? Não ha duvida que o M. M. Maranhão, M. murmurar, M. mo-tejar, M. maldizer, M. malinar, M. mixericar, et solve tudo M. mentir: mentir com as palatras, mentir com as obras, mentir com os pensamentos, que de todos, et por todos os modus aqui se mente."—VIEYRA, *Serm.*, t. 4, p. 294.

[The Weapon Yuele.]

"THEY used also a singular weapon, which they called *yuele*, but to which the Spaniards improperly applied the name of the *macana*.¹ it was a truncheon, three palms in length, well rounded, and thicker at the ends than in the middle; with this they practised at a mark, making it skim along the ground, as boys make a flat pebble leap along the surface of the water. In war it became a formidable missile, with which they broke the bones of their enemies."—HERRERA, 2, 58.

[Population of the Valley of Tariga.]

"THE population of this valley of Tariga is redundant, and the Chirihuanos continually send out swarms of emigrants towards Tucuman."—MERC. PERNANS, *May* 15, 1791, t. 2, p. 37.

[Belief of equestrian Tribes in evil Spirits.]

"THE equestrian tribes towards the south believe in an immense number of evil spirits, whom they call *Quezúta*, and their prince *EL-EL*. But they offer them no worship, execrating them as the authors of all evil."—DOBRIZHOFFER, t. 2, p. 100.

[Artificial Parroquets.]

"Les Indiens des bords de l'Oyapoc ont l'a-

¹ DOBRIZHOFFER says, *Hungarorum* *pasagen aliquando refert*.

dressé de procurer artificiellement aux perroquets des couleurs naturelles, différentes de celles qu'ils ont reçues de la nature, en leur tirant les plumes, et en les frottant avec du sang de certaines Grenouilles; c'est la ce qu'on appelle à Cayenne, tapirer un Perroquet; peut être le secret ne consiste-t-il qu'à maciller de quelque liqueur âcre l'endroit qui a été plumé; peut être même n'est-il besoin d'aucun apprêt, et c'est une expérience à faire. En effet, il ne paroit pas plus extraordinaire de voir dans un vaseau renaitre des plumes rouges ou jaunes, au lieu des vertes qui lui ont été arrachées, que de voir repousser du poil blanc en la place du noir sur le dos d'un cheval qui a été blessé."—COTTE-DAMINE, *Relation Abrégée*, p. 169.

[Feathers of the Inca's Crown.]

"THE Peruvians believed that there were two birds, spotted with black and white, who lived by the Lake of Tongasuca, who never bred, and were themselves immortal. At the coronation of an Inca, thousands of the people went to the mountains where these two birds made their abode, and hunted them till they caught them, took a feather from each, and then let them go. To offer them any other injury at any time was a capital offence. These feathers were inserted in the crown of the new Inca."—MERC. PERNANS, No. 139.

[Singular Custom in Trinidad Bay of grinding down the Teeth to the Gums.]

AT Trinidad Bay, VANCOUVER observed a fashion "particularly singular, which must be attended with much pain in the first instance, and great inconvenience ever after. All the teeth of both sexes were, by some process, ground uniformly down horizontally, to the gums; the women especially, carrying the fashion to an extreme, had their teeth reduced even below this level, and ornamented their lower lip with three perpendicular columns of punctuation, one from each corner of the mouth, and one in the middle, occupying three fifths of the lip and chin."—Vol. 3, p. 415.

[Expert Fishing.]

"THEY have a surprising method of fishing under the edges of rocks, that stand over deep places of a river. There, they pull off their red breeches, or their long slip of Stroud cloth, and wrapping it round their arm, so as to reach to the lower part of the palm of their right hand, they dive under the rock where the large cat-fish lie to shelter themselves from the scorching beams of the sun, and to watch for prey: as soon as those fierce aquatic animals see that tempting bait, they immediately seize it with the greatest violence, in order to swallow it. Then is the time for the diver to improve the favourable opportunity: he accordingly opens his hand, seizes the voracious fish by his tender parts, hath a sharp struggle with it against the crevices of the

rock, and at last brings it safe ashore."—ADAIR's *Hist. of the American Indians*, p. 404.

[*Buoyancy of the Cayman.*]

GUMILLA (c. 43) believes, with the Othomacos, that the Cayman, having no alacrity at sinking, is obliged to swallow stones by way of ballast, till he is heavy enough to get to the bottom.

[*Free Negroes of the Caraccas, and their Town.*]

GUMILLA (c. 17) says that the free Negroes in Caraccas have been permitted to found a town of their own, which is called Nirua, where they have their own priest, their own municipal government, and from which they exclude all white persons, and all strangers.

[*Extempore Clock at Cinaloa.*]

"In the province of Cinaloa (in New Spain), the natives used to make extempore clocks of this kind, in a rude but easy and effectual manner. *Quando llueve, si quieren defenderse del agua, el remedio es coger una macolla, o manajo de paja larga del campo. Este atan por lo alto, y sentandose el Indio lo abre, y pone sobre la cabeza, de suerte que le cubra el cuerpo al rededor; y esse le sirve de capa aguadera, y de techo y cama, o tienda de campo, aunque este lloviendo toda una noche.*—P. ANDRES PEREZ DE RIBAS, l. 1, c. 2.

[*Query! What Number of Languages in the World.*]

AMERIGO VESPUCCI says, "It is said that there are not more than seventy and seven languages in the world, and I say, there are more than a thousand, for even those which I have heard are above forty."—BANDINI, *Vita e Lettere di Amerigo Vesp.*, p. 81.

[*Ants of the River Corentyn.*]

"THE Moravian Missionary, Daehna, speaks of Ants, up the river Corentyn, nearly two inches long, of which the Indians are as much afraid as of serpents. He was bit by them on the hand, and the bite produced such excruciating pain, that he was for some time almost senseless."—*Periodical Accounts of the Missions of the United Brethren*, vol. 1, p. 350.

[*The Omnivorous Ant of Africa.*]

"THE snakes have a formidable enemy in a species of ants, not larger than those in England, and from their colour, called black ants. These frequently enter houses in such incredible multitudes as to cover the walls and floors, which they never quit unless driven out by fire or boiling water, until they have searched every cranny, and have destroyed every thing which has life, or which can serve them for food. Were they to find a person confined to bed by sickness,

he would quickly be destroyed if not immediately removed. When they depart, the house is left perfectly desert; neither snake, rat, lizard, frog, centipes, cockroach, nor spider, the usual guests in an African hut, are to be seen."—WINTERBOTTOM's *Native Africans*, vol. 2, p. 176, Note.

[*The White Ant an Article of Food.*]

"THE Termes, or White Ant, is a common article of food among one of the Hindoo tribes."—BUCHANAN, vol. 1, p. 7.

[*The Amphibiana, or, King of the Emmets.*]

"STEDMAN saw one species of Ants perfectly black, and not less than an inch long. They pillage a tree of all its leaves in a short time, which they eat in small pieces the size of a sixpence, and carry under ground to feed their young. But the common belief is, that it is to feed a blind serpent, the Amphibiana, who is called therefore the King of the Emmets."—NARRATIVE, &c., vol. 2, p. 141, 203.

[*Surinam Moat.*]

THE Bush Negroes of Surinam surround their settlements with a deep and wide ditch, stuck both at the sides and bottom with sharp stakes. The path across is two or three feet below the surface, and wholly concealed by the muddiness of the water. They make false paths to the edge in many places, to deceive any who might approach.—PICKARD, vol. 2, p. 247.

[*Religion of the Indians of Manoa.*]

THE Indians of Manoa believe that the Creator of the World rises up from his rest from time to time to look at the earth, and learn the number of its inhabitants by the noise they make, and that his steps occasion earthquakes. Whenever, therefore, the earth quakes, they run out and reply, "Here we are! Here we are!" and this is their only act of religion.—MERC. PERNANS, No. 78.

[*Ashes of a Volcano near Mendoza.*]

FALKNER (c. 2, p. 51) says that the eruption of a volcano near Mendoza has covered the grass on both sides the Plata with ashes, the winds carrying them to the incredible distance of three hundred leagues, or more.

[*Lice of Surinam.*]

"THE grass about Surinam is infested by Patat and Scrapat lice, as they are called. The former is so small as to be scarcely visible, the latter something larger, and shaped like a crab; both stick close to the skin, and occasion an intolerable itching. These insects abound most during the rainy season, when the best means of avoiding their attacks is supposed to be by walk-

ing barefoot, as they are believed to fasten more easily, and consequently, in greater numbers, upon the cloaths, whence, however, they very speedily find their way to the skin."—STEDMAN'S *Narrative*, &c., vol. 1, p. 19.

[*The Razor Grass of Surinam.*]

STEDMAN mentions the cutty-weecree-weecree, as among the most serious pests in Surinam; it is a kind of strong-edged grass which is in some places very plentiful, and when a man walks through it, will cut his legs like a razor, vol. 2, p. 29. We have grasses in England which would do the same if we went bare-legged.

[*Pacheco desirous of going on the Indian Mission.*]

"SUBITO fugere parentum
Illecebræ, notique omnes è pectore, dulcis
Et patria, et quidquid gressus retineret, in undas
It Lethæ, similesque ferunt obliuia curas.
Obvia sola oculis, cordi sola obvia surgit
India, sola meos prædata est India amores.
Ah quoties quoties sera mihi nocte carinam
Indulgens animo fingeat somnus, et undas
Consterni, velum expandi, retinacula scindi,
Aspirare austros, et me simulabat euntem!"

PACIFICIDOS, l. 8.

[*The Natchez enslaved and sent to St. Domingo.*]

"1730. WHEN the French extirpated the Natchez this year, they sent all whom they spared as slaves to St. Domingo."—DU PRATZ, vol. 1, p. 161.

[*The Bridge of Xativa.*]

"THERE is a bridge about three miles from Xativa, called the Widow's Bridge, and interesting for its history. A mother, who lost her only son in the river there, built it, in order that the same affliction might never happen to any mother again for want of one in that place."—PEYRON.

[*The Chaco Grub that produces Milk.*]

"JOLIS speaks of a grub in the Chaco, which only the women eat, and which, in a few days, produces milk, even in persons who are not pregnant, and who are advanced in years. He affirms this positively. *Per mezzo di detti vermini fritti, o a lessa, che mangiansi, abbonda in pochi giorni il latte nelle donne, ancorchè avanzate in età, ed anche in quelle, che in istato non sono di partorire, come ne fui io assicurato, e convinto da quei selaggi. Non è cio, come sembrar potrebbe, una favola, ma un fatto averato, e di cui non è a dubitarsi.* (SAGGIO JULIA *Storia del Chaco*, p. 374.)

THE ARATE JOLIS is not a judicious writer, though in many respects a valuable one. The thing itself is most improbable, but, perhaps, not absolutely impossible. The name of this cater-

pillar is Cottil, among the Tobas, Ajox among the Mataguajos.

[*Eating of the Louse by the Indian Women.*]

"*Inda mulieres, dum per suorum capita pediculos venantur, quotquot capiunt, glutunt : si pinguiorem caperint, assidenti sibi famina vorandum muneris instar propinant perinde, ut nos tabaca pulverem alter alteri. Hunc Barbararum morem barbarum dicerem, nisi et ab Hispania matronis plebeis idem factitari in Paraquaria, ipsas spectassem toties.*"—DOBRIZHOFFER, vol. 2, p. 369.

[*Eating of Clay by the Othomacos and Guamos explained.*]

THE Othomacos and Guamos are said to eat clay. GUMILLA (t. 1, c. 13) explains how far this assertion is well founded. The women have little pits by the river side, which they line with chalk or fine clay, tempered as if for pottery. In this they lay their maize, or whatever fruit or grain they choose: when the mass ferments, they take it out with the clay, work it up in water, pass it through a sieve, mix it with a considerable quantity of tortoise or cayman fat, and bake it in round balls. If there is plenty of this fat, the bread is tender, otherwise it is almost as hard as a briek."

[*Tobacco:—Indian Smoking of the Calumet.*]

"ONE of the merelles of this herbe, and that whiohe bringeth most admiration, is the maner howe the priests of the Indias did use it, which was in this manner. When there was amongst the Indians any manner of businesse of great importance, in the which the chiefe gentlemen called Casiques, or any of the principal people of the countrey, had necessitie to consult with their priestes in any businesse of importance, then they went and propounded their matter to their chief priest; forthwith, in their presence, he tooke certeyne leaves of the Tobacco, and cast them into the fire, and did receive the smoke of them at his mouth and at his nose with a cane, and in taking of it, hee fell down upon the ground as a dead man, and remayning so according to the quantity of the smoke that he had taken. When the hearbe had done his worke, he did revive and awake, and gave them aunsweares according to the visions and illusions which he sawe, whiles he was rapt in the same manner, and hee did interpret to them as to him seemed best, or as the divell had counselled him."—DOCTOR MONARDUS.

[*Advantage of a Position in War.*]

"SEÑALADO el lugar, hecha la traza, de poderosos arboles labrados cerca una quadrada y ancha plaza en valientes estacas afirmados, que a los defuera impide y embaraza la entrada y combatir, porque guardados

del muro los de dentro, facilmente
de mucha se defiende poca gente.

"Solian antiguamente de tablon
hacer dentro del fuerte otro apartado,
puestos de trecho en trecho unos troncones
en los quales el muro iba fijado :
con quatro levantados torreones
a caballero del primer cercado,
de pequeñas troneras lleno el muro
para jugar sin miedo y mas seguro.

"Entorne desta plaza pocho trecho
cercan de espesos hoyos por defuera,
qual es largo, qual ancho, qual estrecho,
y asi van sin faltar desta manera ;
par el incanto mozo que de hecho
apresura el caballo en la carrera
tras el astuto barbaro enganoso
que le mete en el cerco peligroso.

"Tambien suelen hacer hoyos mayores
con estacas agudas en el suelo
cubiertos de carrizo, hierba y flores,
porque puedan picar mas sin reuelo ;
alli los indiscretos corredores
teniendo solo por remedio el cielo
se suman dentro, y quedan enterrados
en las agudas puntas estacados."

Araucana, canto 1.

[*Araucan Armament.*]

"CADA soldado una arma solamente
ha de aprender, y en ella egercitarse,
y es aquella a que mas naturalmente
en la niñez mostrare aficionarse :
desta sola procura diestramente
saberse aprovechar, y no empacharse
en jugar de la pica el que es flechero,
ni de la maza y flechas el piquero."—*Ibid.*

["*Adèd teneris assuescere multum est*"]
VIRGIL.]

"EN lo que usan los niños en teniendo
habilidad y fuerza provechosa,
es que un trecho seguido han de ir corriendo
por una aspera cuesta pedregosa ;
y al puesto y fin del curso revolviendo
lo dan al vencedor alguna cosa ;
vienen a ser tan sueltos y alentadas
que alcanzar por aliento los venados."—*Ibid.*

WHEN Valdivia marched against the Araucans :—

"No dos leguas andadas del camino
las amigas cabezas conocieron
de los sangrientos cuerpos apartadas
y en empinados palos levantadas."
Ibid., Canto 3.

In the same manner the Araucans staked the
heads of Valdivia and his troops :—

"Quando la luz las aves anunciaban
y alegres sus cantares repetian,
un sitio de altos arboles cereaban
que una espaciosa plaza contengan,
y en ellos las cabezas empalaban
que de Españoles cuerpos dividian,
los troncos de su rama despojados
eran de los despojos adornados."
Ibid., Canto 3.

[*Lautaro after a Victory.*]

"Y POR llegar de subito rebato
el camino torcio por la marina,
ganosos de burlar al bando amigo
tomando el nombre y voz del enemigo.

"Tanto marche, que al asomar del dia
dio sobre las esquadras de repente
con una barahunda y voceria,
que puso en arma y altero la gente ;
mas vuelto el alboroto en alegria
conocida la burla claramente,
los unos y los otros sin firmarse
sueeltas las armas, corren a abrazarse."
Ibid., Canto 8.

[*Araucan Lance.*]

"CON audacia, desdeñ y confianza
Lautaro contra el Fuerte caminaba,
siguele atras la gente en ordenanza,
y el con gracioso termino arrastraba
una larga, hndosa y gruesa lanza,
que ayroso poco a poco la terciaba,
y tanto por el cuento la blandia
que juntar los extremos parecia."
Ibid., Canto 9.

[*Red Painting of the Yucatan Women.*]

THE women in Yucatan smeared themselves
with red, and mixed with the colouring liquid
amber as a perfume.—HERRERA, 4, 10, 4.

[*Huge Ant-hills.*]

STEDMAN saw ant-hillocks above six feet high,
and above one hundred in circumference.—Vol.
2, p. 169.

[*Geronimo de Aguilar.*]

"AND then he began to speake in the Spanish
tongue in thys wise, 'Maisters, are ye Christians ?'
'Yea,' quoth they, 'and of the Spanish nation.'
Then he rejoyced so much, that the teares fell
from his eyes, and demaunded of them what day
it was, although he had a Primer wherein he
dayly prayed.

"He then besought them earnestlye to assist
him with their prayers and thanksgiving unto
God for his delivery, and kneeling devoutly downe
uppon his knees, holding up his handes, his eyes
toward heaven, and his face bathed with teares,
made his humble prayer unto God, giving most

hartie thanks that it hadde pleased hym to deliver him out of the power of infidels and infernal creatures, and to place hym among Christians, and men of his owne nation."—*Conquest of the West India.*

[*Destruction of Rein Deer Fawns by the Estrus.*]

A THIRD of the rein deer fawns are said sometimes to perish in consequence of the *Estrus Rangiferinus*, which is bred under the skin on their backs.—PULTENEY'S *View of Linnæus*, p. 203.

[*American Tatars.*]

A SIMILAR change is taking place in North America. "Within these five and twenty or thirty years," says VOLNEY (*View of the Climate and Soil of America*, p. 29), "the Nihicawa, or Nadowesseo savages, who form ten or twelve tribes settled between the Cedar Lick and the Missouri, have got possession of Spanish horses, which they have taken from the savannahs of the North of Mexico. In less than half a century these new Tatars may become very troublesome neighbours on the frontier of the United States, and the scheme of colonizing the borders of the Missouri and Mississippi experience difficulties unknown to the interior countries of the Confederation."

[*Theft of a Tamaraca.*]

THEVET stole a Tamaraca, which he brought home and gave to Nicolas de Nicolai, geographer to the King of France.

[*Peruvian Custom of Chewing the Coca: similar Custom whether as a Preventative against Hunger, or a Luxury.*]

THE Peruvians chew the leaves of a plant called Coca, which are dried in the sun. All over the Indies some practice of this kind prevailed.¹ Among the ruder tribes it was invented to render them less sensible of hunger, among the more improved retained as a luxury.

[*No Deformed Persons among the Native Indians.*]

IT is remarkable that though no deformed persons are ever seen among the natives in their wild state, ULLOA says of those about Quito, "more natural defects are to be observed among them than in the other classes of the human species: some are remarkably short, some idiots, dumb and blind, and others deficient in some of their limbs."—Book 5, c. 5.

[*Spanish Views of Emigration to their American Colonies.*]

THE Spaniards have not suffered any individ-

ual, since 1584, to emigrate to their American colonies, unless he could produce unequivocal testimonies of good character.—DEPONS' *Travels in the Caraccas.*

[*Snow—Blindness amongst the Andes.*]

ACOSTA in crossing the Andes was seized with a violent pain in both eyes, as if they were starting from his head, an affliction which he says was commonly felt after travelling long over the snow. An Indian cured by applying the raw flesh of a Vicuña.¹—Lib. 4, cap. 40.

[*A One-eyed Man a bad Attendant on an Indian Chief in the other World.*]

A PORTUGUEZE who had lost one of his eyes by an arrow, and was about to be sacrificed at the funeral of some savage chief, saved his life by telling the savages they showed little honour to their chief if they sent a one-eyed man to wait upon him in the other world.—ACOSTA, lib. 5, cap. 7.

[*Destructiveness of the Ant Tribes.*]

"THE only way possibly to keep the ants from the refined sugar, is by hanging the loaf to the ceiling on a nail, and making a ring of dry chalk² around it, very thick, which crumbles down the moment they attempt to pass it. I imagined that placing my sugar-boxes in the middle of a tub and on stone, surrounded with deep water, would have kept back this formidable enemy, but to no purpose; whole armies of the lighter sort, to my astonishment, marched over the surface, and but a very few of them were drowned. The main body constantly scaled the rock, and in spite of all my efforts made their entry through the key-holes; after which the only way to clear the garrison is to expose it to a hot sun, which the invaders cannot bear, and all march off in a few minutes."—STEDMAN, vol. 1, p. 374.

The Tlascallans.

"THESE Indians were great braggars, and sayde among themselves, what madde people are these that threatneth us, and yet knoweth us not. But if they will be so bolde to invade our country without our licence, let us not sette upon them so soone; it is meete they have a little reste, for we have tyme enough to take and binde them. Let us also sende them meate, for they are comen with empty stomackes; and againe they shall not say that we do apprehend them with wearinesse and hunger. Whereupon they sent unto the Christians three hundred gynnea cookes, and two hundred baskets of bread called

¹ The Camelsu Vacuna—whence is obtained the Vigogne wool.

² I think H. N. Coleridge had occasion to observe that in the West Indies the Formique Acid prevented the ants from passing over chalk with impunity.—J. W. W.

Centli. The whiche present was a great sucker for the neede that they stode in, and soone after, quoth they, nowe let us goe and sette upon them, for by this time they have eaten their meate, and nowe wee will eate them, and so shall they pay us the victuals that we sent."—*Conquest of the West India.*

Tubasco.

"THIS town ooth containe neare five and twentye thousand houses, as some say; but as every house standeth by himselfe like an iland, it seemeth much bigger than it is in deede. The houses are great, made of lime stone and bricke: others there are made of mood-wal and rafters and covered with straw or bordes. Their dwelling is in the upper part of the house, for the greate moystnesse of the rivers and lakes, and for fear of fier they have their houses sepeated the one from the other. Without the towne they have more fairer houses than wythin for their recreation and pleasure."—*Ibid.*

[Novel Way of Baking.]

"AFTER making a fire on the hearth-stone, about the size of a large dish, they sweep the embers off, laying a loaf smooth on it: this they cover with a sort of deep dish, and renew the fire upon the whole, under which the bread bakes to as great perfection as in any European oven."—*TIMBERLAKE, Memoirs of his accompanying the three Cherokee Indians to England in 1762, &c.*

[Burning of an Indian Chief in the District of Castilla del Oro.]

"IN that part of the country which the Spaniards called Castilla del Oro, they burnt the body of their chief after he had been dead a year, and with it food such as he was wont to eat, his arms, and his canoe, saying that the smoke ascended to the place where his soul abode."—*HERRERA, 4, 1, 11.*

[Tree-Eaters.]

ACCORDING to ROGER WILLIAMS there are a race of cannibals called *Mikhtumchakick*, tree-eaters, because they live on the bark of cheenat and walnut and other large trees, and set no corn; they dry and eat this bark with the fat of beasts, and sometimes of men. These people are the terror of the neighbour natives.

Good Friday. The Spaniards on their Way to attack New Mexico.

"MANDO el Governador que se hiziesse, De poderosos arboles y troncos, Una grande capilla muy bien hecha, Toda con sus doseles bien colgada; Y en medio della un triste Monumento Donde la vida universal del mundo En el se sepultase y encerrase;

Con mucha escolta, y guarda de soldados, Y siendo el General alli de prima, Los Religiosos todos de rodillas, La noche toda entera alli belaron. Ubo de penitentes muy oentritos Una sangrienta y grande deziplina, Pidiendo a Dios con lagrimas y ruegos Que como su grandeza abrio camino Por medio de las aguas y a pie enjuto Los hijos de Isrrael salieron libres Que assi nos libertase, y diesses senda Por aquellos tristissimos desiertos, Y paramos incultos desabridos, Porque con bien la Iglesia se llevase Hasta la nueva Mexico remota, De bien tan importante y saludable, Pues no menos por ellos fue verda Aquella santa noche dolorosa Su muy preciosa sangre que por todos Aquellos que la alicançan y la gozan. Y porque su bondad no se escusase A grandes voces por el campo a solas Descalças las mugeres y los niños Misericordia todos le pidian. Y los soldados juntos a dos puños Abriendose por uno y otro lado Con crueles azotes las espaldas Socorro con gran priessa le pedian; Y los humildes hijos de Francisco Cubiertos de silicios y devotos, Instavan con clamores y plegarias Porque Dios los oyese y ajudase. Y el General en un lugar secreto Que quiso que yo solo le supiesse Hincado de rodillas fue vertiendo Dos fuentes de sus ojos, y tras dellas Rasgando sus espaldas derramava Un mar de roja sangre, suplicando A su gran magestad que se doliesse De todo aqueste campo que a su cargo Estava todo puesto y asentado. Tambien sus dos sobinos en sus puestos Pedazos con azotes se hazian Hasta que entro la luz."

Historia de la Nueva Mexico, del CAPITAN GASPAS DE VILLAGRA, Alcala de Henares. 1610

[Prodigious Strength of Diego Hernandez.]

"DIEGO HERNANDEZ, a sawyer, who served with Cortes, was of such prodigious strength that it is said when he threw a stone as big as an orange against the enemy, it did as much execution as if it had been shot from one of their pieces of artillery."—*HERRERA, 3, 1, 18.*

[Termites—delicious Food!]

"THE negroes skim off with calabashes those termites which at the time of swarming, or rather of emigration, fall into the neighbouring waters, and bring large kettles full of them to their habitations, and parch them in iron pots over a gentle fire, stirring them about as is usually done in roasting coffee. In that state, without sauce or

any other addition, they serve them as delicious food, and they put them by handfuls into their mouths, as we do comfits. "I have eat them," says DR. WINTERBOTTOM, "dressed this way several times, and think them both delicate, nourishing and wholesome."—Vol. 1, p. 314, *note*.

[*Ants used as Food.*]

SOME of the Panches of the N. Reyno de Granada made their main food of ants; they crushed them into cakes. HERRERA (6, 5, 6) says they kept them in yards and reared them.

[*Humming Bird Feathers used by the Wives of the Incas.*]

"THE humming bird, called in Peru Picasar, Vicailin, or Quende, is there believed to die for six months and then revive again. The Collas, or wives of the Incas, adorned themselves with its feathers."—MER. PERMANS. NO. 286.

[*Mules.*]

"*Incudem inter et malleum hæreo*," says DOBRIZHOFFER (tom. 1, p. 272) upon this subject. "*Verecundus esse dum laboro, obscurus fio; malo tamen dici obscurus, quam esse parum castus. Cujus interest penitus ista nosse, me consulat. Multa in aurem dici possunt prudentibus, quæ nefas sit typis in lucem edere.*"

[*Declaration of the Uros, that they were not Men, but Uros.*]

THE Uros who inhabited Lake Titicaca said they were not men, but Uros, as if they were a distinct species. This is related by HERRERA as a proof of their savage state, instead of their pride.—5, 2, 13.

[*Extreme Heat in the Sound of Mexico.*]

"IN the Sound of Mexico," says GAGE, "the heat was so extraordinary, that the day was no pleasure unto us; for the repercussion of the sun's heat upon the still water and pitch of our ships kindled a scorching fire, which all the day distempered our bodies with a constant running sweat, forcing us to cast off most of our clothes. The evenings and nights were somewhat more comfortable, yet the heat which the sun had left in the pitched ribs and planks of the ship was such, that under deck and in our cabins we were not able to sleep, but in our shirts were forced to walk or sit or lie upon the deck. The mariners fell to washing themselves and to swimming, till the unfortunate death of one of them made them suddenly leave off that sport; for before any boat could be set out to help him he was thrice seen to be pulled under water by a shark."

[*Vineyards of Mendoza.*]

THE country about Mendoza in Chili is par-

ticularly fruitful in vineyards.—DOBRIZHOFFER, vol. 3, p. 143.

[*Cortes and his Vergantines.¹*]

"His Vergantines being nayled and thoroughly ended, Cortes made a sluise or trench of halfe a league of length, twelve foote broad or more, and two fadome in depth. This worke was fiftie dayes a doying, although there were foure hundred thousand men dayly working; truly a famous worke, and worthy of memory. The Vergantines were calked with towne and cotton wolle, and for want of tallow and oyle they were, as some reporte, driven to take man's grease, not that they slewe men for that effect, but of those which were slayne in the warres. The Indians, who were cruell and bloody butchers, using sacrifice, would in this sort open the dead bodye, and take out the grease."—*Conquest of the West India.*

[*The Amentum² of the Orinoco Tribe.*]

THE Orinoco tribes use arrows with a cord attached to them, like a harpoon, and thus secure all the game they strike, for the cord is soon entangled in the bushes.—GUMILLA, c. 19.

[*The Brazilian Humming Bird.*]

"THERE is among the rest a certain small bird, no bigger than a joint of a finger, which, notwithstanding this, makes a great noise; and catohed with the hands whilst it is sitting among the flowers, from whence it draws its nourishment. As often as you turn this bird, the feathers represent a different colour, which makes the Brazilian women fasten them with golden wires to their ears, as we do our rings."—NIEUHOF, *Voyages and Travels into Brazil*, &c.

[*Wonderful Hammock Bridge.*]

"WE observed something at a distance which appeared like a great net, hanging across the river, between two mountains. We got into a path that led up to it; and upon the best observation we could make at that distance, we could not determine whether it were designed for a bridge, or a net to catch fowls or beasts in. It was made of cane, and fastened to four trees, two of which grew on the mountain on this side, and the other two on the mountain opposite to it, on the other side of the river. It hung downwards like a hammock, the lowest part of it, which was the middle, being above forty feet from the surface of the water; but still we could not certainly judge whether this was intended, in reality, as a bridge for passengers, and were in doubt whether it might have strength sufficient to bear a man's weight. We were therefore some time before we could prevail with our-

¹ See DU CANGE in *v. Navicula Species*.—J. W. W.

² "Intendunt acres arcus, amentaque torquent." *Vineæ*, ix., 663.—J. W. W.

selves to venture on it; and when we did, it was but slowly, and with great caution, for the bottom was made of such open work, that we had much ado to manage our feet with the steadiness required. Every step we took gave great motion to it, which, with the swiftness of the stream below, occasioned such a swimming of the head, that, I believe, we were a full hour in getting over; but having accomplished it, we sat us down to view and admire this compleat piece of workmanship and ingenuity, for such it really was. We could not conceive how it was possible for it to be conveyed from one mountain to the other, considering with what force the water ran in this place, which we knew would make it impracticable for men to swim over with one end of it, nor could it be done in canoes, or any other thing that we could suppose to be made use of by the Indians; for though they are certainly a people of great dexterity in their own way, yet we knew very well they are utter strangers to all arts in use with the Europeans, and others, on such like occasions. We observed this bridge to be very old and decayed, and guessed it might have hung there some hundreds of years, and, if so, it must have been before the Spaniards entered the country; but, as the people here have no use of letters, we could never come to any certainty concerning its antiquity. This we learned, however, by inquiry made of the natives, that it had hung in the manner we saw it, time out of mind, and that it had been (but they knew not when) a very publick road for passengers, though now quite disused. I must not forget to acquaint the reader, that the breadth of the river under the hammock bridge (as we called it) is a full quarter of a mile."—*The Journey and Adventures of JOHN COCKBURN.*

[*Marvellous Water Tree.*]

"ON the morning of the fourth day, we came out on a large plain, where were great numbers of fine deer, and in the middle stood a tree of unusual size, spreading its branches over a vast compass of ground; curiosity led us up to it. We had perceived, at some distance off, the ground about it to be wet, at which we began to be somewhat surprised, as well knowing there had no rain fallen for near six months past, according to the certain course of the season in that latitude; and that it was impossible to be occasioned by the fall of dew on the tree we were convinced, by the sun's having power to exhale away moisture of that nature a few minutes after his rising: at last, to our great amazement as well as joy, we saw water dropping, or as it were distilling fast from the end of every leaf of this wonderful (nor had it been amiss if I had said miraculous) tree; at least, it was so with respect to us, who had been labouring four days through extreme heat, without receiving the least moisture, and were now almost expiring for the want of it. We could not help looking on this as liquor sent from heaven, to comfort and support us under our great extremity.

We caught what we could of it in our hands, and drank very plentifully of it; and liked it so well, that we could hardly prevail with ourselves to give over. A matter of this nature could not but excite us to make the strictest observations concerning it; and accordingly, we staid under the tree near three hours, and found we could not fathom its body in five times [?] We observed the soil where it grew to be very stony; and upon the nicest enquiry we could afterwards make, both of the natives of the country and Spanish inhabitants, we could not hear there was any other such tree known of throughout New Spain, nor perhaps all America over; but I do not represent this as a prodigy in nature, because I am not philosopher enough to ascribe any natural cause for it; the learned may, perhaps, give substantial reasons in nature for what appeared to us a great and marvellous secret."—Ibid

[*Pleasant Fall of Waters and the Rainbow when the Sun shineth.*]

"THERE is a brook which falleth from the high rocks down, and in falling disperseth itself into a small rain, which is very delightful in summer, because that at the foot of the rock there are caves, wherein one is covered, whilst that this rain falleth so pleasantly: and in the cave, wherein the rain of this brook falleth, is made, as it were, a rainbow when the sun shineth; which hath given me great cause of admiration."—*Description of New France, by DR MONTS.*

[*Curious Cure for the Springhalt.*]

"ALIQUANDO seu nervorum convulsione, seu rheumate corripuntur equi, pedibus insistere ut nequeant. Tales Hispani milites ligatis fune pedibus sternunt; illorum tibias liberaliter permingunt, calcibusque suis tundunt identidem; solutos conscendunt, ac vel tergiversantes ad cursum urgent. Duriusculus hic curandi modus, sed brevissimus, me inspectante, admiranteque exitum optatum habuit."—DOBRIZHOFFER, vol. 1, p. 269.

[*Araucan Language.*]

"How is it," HERVAS asks, "that a nation which has always been barbarous speaks a dialect infinitely more perfect than that of a nation which has always been cultivated? Because idioms are not of human invention, and because every nation speaks that which God infused into its progenitors at Babel."—Tom. 2, p. 108.

[*Mountains of the United States, and Course of the Rivers.*]

"IN the structure of the mountains of the United States," says VOLNEY, "a circumstance exists more striking than in any other part of the world, which must singularly have increased the action and varied the movements of the waters. If we attentively examine the land, or even the

mass of the country, we must perceive that the principal chains of the Alleghanies, Blue Ridge, &c., all run in a transverse direction to the course of the great rivers; and that these rivers have been forced to rupture their mounds and break through their ridges, in order to make their way to the sea from the bosom of the valleys. This is evident in the rivers James, Potowmack, Susquehannah, Delaware, &c., when they issue into the lower country."—P. 74.

[*The Preparations in Death for a Change proximate to Life.*]

"THE body of Tlaltecaxin was embalmed and then arrayed in his royal robes and seated on the throne, the crown on a richly wrought eagle at his feet, a tyger at his head, and a bow and arrows in his hand."—TORQUEMADA, vol. 1, p. 87.

[*Description of the Ambassador of Montezuma.*]

BERNAL DIAZ describes the ambassadors of Montezuma to Campoala thus, "Traian ricas mantas labradas, y los bragueros de la misma manera (que entonces bragueros se ponian) y el cabello luzio y alçado como atado en la cabeça, y cada uno unas rosas ohendolas y mosqueadores que les traian otros Indios como criados, y cada uno un bordon con un garavato en la mano."—P. 31.

[*Deliverance in Death.*]

"Dès qu'un sauvage est mort, on l'habille le plus proprement qu'il est possible, et les esclaves de ses parens le viennent pleurer. Ni mères, ni sœurs, ni frères, n'en paroissent nullement affligés, ils disent qu'il est bienheureux de ne plus souffrir, car ces bonnes gens croyent, et ce n'est pas où ils se trompent, que la mort est un passage à une meilleure vie. Dès que le mort est habillé, on l'assied sur une natte de la même manière que s'il étoit vivant; ses parens s'asseyant autour de lui, chacun lui fait une harangue à son tour ou on lui raconte tous ses exploits et ceux de ses ancêtres; l'orateur qui parle le dernier s'explique en ces termes: 'Un tel, te voilà assis avec nous, tu as la même figure que nous, il ne te manque ni bras, ni tête, ni jambes. Cependant, tu cesses d'être, et tu commences à t'évaporer comme la fumée de cette pipe. Qui est-ce qui nous parloit il y a deux jours, ce n'est pas toi, car tu nous parlerois encore; il faut donc que ce soit ton âme qui est à présent dans le grand pais des âmes avec celles de notre nation. Ton corps que nous voyons ici, sera dans six mois ce qu'il étoit il y a deux cens ans. Tu ne sens rien, tu ne connois rien, et tu ne vois rien, parceque tu n'es rien. Cependant, par l'amitié que nous portions à ton corps lors que l'esprit t'animoit, nous te donnons des marques de la vénération due à nos frères et à nos amis.'

"Dès que les harangues sont finies les parens sortent pour faire place aux parentes, qui lui font les mêmes complimens, ensuite on l'enferme

vingt heures dans la Cabane des Morts; et pendant ce tems-là on fait des danses et des festins qui ne paroissent rien moins que lugubres. Les vingt heures étant expirées, ses esclaves le portent sur leur dos jusqu'au lieu où on le met sur des piquets de dix pieds de hauteur, enseveli dans un double cercueil d'écorce, dans lequel on a eu la précaution de mettre ses armes, des pipes, du tabac et du bled d'Inde. Pendant que ces esclaves portent le cadavre, les parens et les parentes dansent en l'accompagnant, et d'autres esclaves se chargent du bagage, dont les parens font présent au mort, et le transportent sur son cercueil."—BARON DE LAHONTAN, *Nouveaux Voyages dans l'Amerique Septentrionale*.

[*Aboriginal American Cradles.*]

"LES Mères se servent de certaines petites planches rembourrées de coton, sur lesquelles il semble que leurs enfans aient le dos collé; d'ailleurs ils sont emmaillotés à notre manière, avec des langes soutenus par de petites bandes passées dans les trous qu'on fait à côté de ces planches. Elles y attachent aussi des cordes pour suspendre leurs enfans à des branches d'arbres, lors qu'elles ont quelque chose à faire, dans le tems qu'elles sont au bois."—Ibid.

[*Iroquois Destruction.*]

"POUR ne point perdre de tems, Mon^r de Champigny annonça la rupture par un barbare hostilité. Il envoya trois cens Canadiens pour enlever deux villages d'Iroquois, villages situés à sept ou huit lieues du fort. Les conquérans eurent bien-tôt expédié l'affaire. Etant arrivés vers le soir, ils n'eurent que la peine de se jeter sur les habitans, et ces pauvres sauvages qui ne se défioient de rien se virent en même tems entourés, saisis et liés. Dans ce triste équipage on les conduisit à Trontenac. L'Intendant leur y fit une desagréable réception: il ordonna qu'ils fussent attachez de file à des piquets par le cou, par les mains et par les pieds. J'y vis ces enfilades d'Iroquois attachez comme je vous l'ai marqué. Ce spectacle m'attendrit, et me causa de l'indignation. Ce qui me surprit le plus, ce fut de trouver ces prisonniers tous chantans. Je crus d'abord que c'étoit ou stupidité, ou Philosophie naturelle; mais on me dit que c'étoit une coutume établie chez tous les peuples du Canada; lors qu'ils sont prisonniers de guerre, c'est par le chant qu'ils expriment leurs plaintes et leurs regrets. Cette mélodie dure nuit et jour, et leurs airs sont des *in promptu* composez sur le champ par la nature ou plutôt par le douleur. Toute la lettre de leur musique me paroissoit fort sensée, et j'aurois bien défilé Mr. notre Intendant de pouvoir y répondre solidement. Jugez-en vous-même, Monsieur, voici les paroles que ces infortunés répétoient le plus souvent, vous les ferez noter par tel musicien qu'il vous plaira; pour les bien comprendre, il faut sçavoir que les conquérans des deux villages avoient égorgé les vieillards, cette circonstance m'étoit

échapée. 'Quelle ingratitude ! quelle soelératesse ! quelle cruauté !' s'écrioient-ils, dans leurs lugubres et discordans concerts, 'nous n'avons cessé depuis la paix de pourvoir à la subsistance de ce fort par notre pêche, et par notre chasse. Nous avons enrichi les François de nos Castors, et de nos autres pelletteries, et pour récompense, on vient traitreusement dans nos villages ; on massacre nos pères et nos vieillards ; on nous fait esclaves, et l'on nous tient dans une posture ou l'on ne peut se défendre des mouchérons, ni par conséquent attraper le sommeil. On nous a fait souffrir mille morts quand on a versé devant nos yeux le sang de nos pères, et si l'on nous conserve la vie, c'est pour nous la rendre plus affreuse que la mort même. Est-ce donc là cette nation dont les Jésuites prônent si fort la droiture et la bonne foi ? Mais les cinq villages auront soin de notre vengeance, et nos compatriotes n'oublieront jamais l'horrible violence qu'on nous fait.' C'est la substance de ce qu'ils chantoient."—Ibid.

[*Extraordinary Instance of Natural Eloquence, or, Columbus and the Old Men of Cuba.*]

"As Columbus hearde masse on the shore of Cuba, there came towarde him a certaine gouverneur, a man of fourescore yeares of age, and of great gravitie, although hee were naked saving his privie parts. Hee had a great trayne of men wayting on him. All the while the priests was at masse he shewed himselfe very humble, and gave reverent attendance, with grave and demure countenance. When the masse was ended, hee presented to the admirall a basket of the fruites of his cuntry, delivering the same with his own handes, when the admirall hadde gently entertained him, desiring leave to speake, he made an oration in the presence of Didacus the interpreter, to this effect, 'I have bin advertised (most mighty prince) that you have of late with great power subdued many lands and regions, hitherto unknown to you, and have brought no little feare upon all the people and the inhabitants of the same : the which your good fortune you shall beare with lesse insolency, if you remember that the soules of men have two journeyes after they have departed from this body. The one, foule and darke, prepared for such as are injurious and cruell to mankind : the other, pleasant and delectable, ordained for them which in their life time loved peace and quietness. If therefore you acknowledge yourself to be mortal, and consider that every man shall receive condigne reward or punishment for such thinges as hee hath done in this life, you will wrongfully hurt no man.' When hee had saide these wordes and other like, which were declared to the admirall by the interpretation, hee marvelled at the judgment of the naked olde man."—PETER MARTYR.

[*Natural Courage of the Miges.*]

ONE of the Miges, when the Spaniards threw
IL.—A A

him to the dogs to be devoured alive, exulted with a spirit like Regner Lodbrog, and bade the dogs bite bravely ! saying that his countrymen would paint him in the skin of a tyger, as a good and brave man, who would not betray his lord.
—HERRERA, 4, 9, 7.

[*Dead Men more hurtful than the living, an aboriginal Notion of Savage Tribes.*]

"THAT we being dead men were able to do them more hurt than now we could do being alive, is an opinion very confidently at this day holden by the wisest among them, and of their old men ; as also that they have been in the night, being one hundred miles from any of us, in the air shot at, and struck by some men of ours, that by sickness had died among them ; and many of them hold opinion, that we be dead men returned into the world again, and that we do not remain dead but for a certain time, and that then we return again."—RALPH LANE, in Hakluyt.

[*The Panches and their Shield of Skins.*]

THE Panches of the N. Reyno de Granada used a shield of skins, which covered them from head to foot, and in this, as in a pocket, they carried all their arms.—HERRERA, 6, 5, 5.

[*"Vincit Amor Patriæ."*—VIRG.]

THE Biscayans and Catalonians are said¹ to be the only Spaniards whose love of their country is not easily extinguished. Others who emigrate to America rarely wish to return. Such are the effects of freedom, and of the spirit which even the proud remembrance of freedom preserves.

[*The Blood Stone of New Spain.*]

"THEY doo bring from the new Spain a stone of great virtue, called the Stone of the Blood. The Blood Stone is a kind of jasper of divers colours, somewhat dark, full of sprinkles like to blood, beeing of colour red : of the which stones the Indians dooth make certeyne Hartes, both great and small. The use thereof both there and here is for all fluxe of blood, and of wounds. The stone must be wet in cold water, and the sick manne must take him in his right hand, and from time to time wet him in cold water. In this sort the Indians doe use them. And as touching the Indians they have it for certain, that touching the same stone in some part where the blood runneth, that it dooth restrain, and in this they have great trust, for that the effect hath been seen."—*A Booke of the Thinges that are brought from the West Indies. Newly compyled by DOCTOR MONARDUS of Seville, 1575, translated out of Spanish by JOHN FRAMPTON, 1580.*

¹ F. DEFONS, *Travels in the Caracass.*

[*Effects of an Eclipse on Indian Military Tactics.*]

"ON the 20th of June a foot company under Captain Daniel Henchman, with a troop under Captain Thomas Prentice, were sent out of Boston towards Mount Hope; it being late in the afternoon before they began to march, the central eclipse of the moon in Capricorn happened in the evening before they came up to Napensee river, about twenty miles from Boston, which occasioned them to make a halt for a little repast, till the moon recovered her light again.

"Some melancholy fanciers would not be persuaded, but that the eclipse falling out at that instant of time was ominous, conceiving also that in the centre of the moon they discerned an unusual black spot, not a little resembling the scalp of an Indian.

"As some others not long before imagined they saw the form of an Indian bow, accounting that also ominous (although the mischief following was done with guns, not bows), but the one and other might rather have thought of what Marcus Crassus, the Roman general, going forth with an army against the Parthians, once wisely replied to a private soldier, that would have persuaded him from marching at the time because of an eclipse of the Moon in Capricorn, 'that he was more afraid of Sagittarius than Capricornus,' meaning the arrows of the Parthians (accounted very good archers), from whom, as things then fell out, was his greatest danger. But after the moon had waded through the dark shadow of the earth, and borrowed her light again, by the help thereof the two companies marched on."—WILLIAM HUBBARD'S *Narrative of the Troubles with the Indians, &c.*

[*Indian Cruelty.*]

"CAPTAIN BEERS, for fear of the worst, with thirty men, was sent up to the said Squaheag, with supplies both of men and provision, to secure the small garrison there; but before they came very near to the town, they were set upon by many hundreds of the Indians out of the bushes, by a swamp-side, of which Captain Beers (who was sworn to fight valiantly to the very last) with about twenty of his men were there slain by this sudden surprisal; the rest flying back to Hadly. Here the barbarous villains shewed their rage and cruelty more than ever before, cutting off the heads of some of the slain, and fixing them upon poles near the highway; and not only so, but one, if not more, was found with a chain hooked into his under jaw, and so hung up on the bough of a tree ('tis feared he was hung up alive), by which means they thought to daunt and discourage any that might come to their relief, and also to terrify those that should be spectators with the beholding so sad an object: inasmuch that Major Treal with his company, going up two days after to fetch the residue of the garrison, were solemnly affected with that doleful sight, which made them make the more haste to bring down the garrison, not wait-

ing for any opportunity to take revenge upon the enemy, having but an hundred with him, too few for such a purpose. Captain Appleton going up after him, met him coming down, and would willingly have persuaded them to have turned back to see if they could have made any spoil upon the enemy; but the greatest part advised to the contrary, so that they were all forced to return with what they could carry away, leaving the rest for a booty to the enemy."—*Ibid.*, p. 39.

[*Incurion of the Indians, and Hair-breadth Escape.*]

"MAJOR PINCHON being so full of incumbrances, by reason of the late spoils done to himself and his neighbours at Springfield, could not any longer attend the service as commander in chief as he had done before; wherefore being, according to his earnest request to the counsel, eased of that burden, Captain Samuel Appleton was ordered to succeed in taking the charge of the soldiers in these upper towns, by whose courage, skill, and industry those towns were preserved from running the same fate with the rest, wholly, or in part, so lately turned into ashes. For the enemy, growing very confident by their late successes, came, with all their fury, the 19th of October following, upon Hadfield, hoping no less than to do the like mischief to them they had newly done to Springfield; but according to the good providence of Almighty God, Major Treal was newly returned to Northampton, Captain Moseley and Captain Pool were then garrisoning the said Hadfield, and Captain Appleton for the like end quartering at Hadly, when on the sudden seven or eight hundred of the enemy came upon the town in all quarters, having first killed or taken two or three scouts belonging to the town, and seven more belonging to Captain Moseley his company: but they were so well entertained on all hands, where they attempted to break in upon the town, that they found it too hot for them. Major Appleton with great courage defended one end of the town, and Captain Moseley as stoutly maintaining the middle, and Captain Pool the other end: that they were by the resolution of the English instantly beaten off, without doing much harm.

"Captain Appleton's serjeant was mortally wounded by his side, another bullet passing through his hair, by that whisper telling him that death was very near, but did him no other harm. Night coming on, it could not be discerned what loss the enemy sustained, divers were seen to fall, some run through a small river, others cast their guns into the water (it being their manner to venture as much to recover the dead bodies of their friends, as to defend them when alive.) At last, after the burning of some few barns, with some other buildings, the enemy hasted away as fast as they came on, leaving the English to bless God, who had so mercifully delivered them from the fury of their merciless foes, who had in conceit, without doubt, devoured all. But this resolute and valiant re-

pulse put such a check upon the pride of the enemy, that they made no attempt upon any of the towns for the present; but winter drawing on, they retired all of them to their general rendezvous at Narhagonsset."—*Ibid.*, p. 43.

[*Palisades against the Indians.*]

"THE English plantations about Hadly being for the present set a little at liberty by the Indians drawing off, like seamen after a storm, they counted it the best courage to repair their tackling against another that might be next coming; wherefore the inhabitants concluded it the safer way to make a kind of barriado about their towns, by setting up palisades, or cleft wood about eight feet long, as it were to break the force of any sudden assault which the Indians might make upon them, which counsel proved very successful; for although it be an inconsiderable defence against a warlike enemy that hath strength enough, and confidence to besiege a place, yet it is sufficient to prevent any sudden assault of such a timorous and barbarous enemy as these were; for although they did afterwards in the spring break through those palisades at Northampton, yet as soon as ever they began to be repulsed, they saw themselves like wolves in a pound, that they could not fly away at their pleasure, so as they never adventured to break through afterward upon any of the towns so secured."—*Ibid.*, p. 46.

[*Indian Tactics.*]

"THE whole number of all our forces being now come, the want of provision, with the sharpness of the cold, minded them all of expedition, wherefore the very next day the whole body of the Massachusetts and Plymouth forces marched away to Pettiquam Scot, intending to engage the enemy upon the first opportunity that next offered itself, to the which resolutions those of Connecticut presently consented, as soon as they met together, which was about five o'clock in the afternoon: Bull's house intended for their general rendezvous, being unhappily burnt down two or three days before, there was no shelter left for officer or private soldier, so as they were necessitated to march on toward the enemy through snow, in a cold stormy evening, finding no other defence all that night save the open air, nor other covering, than a cold and moist fleece of snow. Through all these difficulties they marched from the break of the next day, December 19th, till one o'clock in the afternoon, without any fire to warm them, or respite to take any food, save what they could chew in their march. Thus having waded fourteen or fifteen miles through the country of the old queen, or Sunke Squaw of Narhagonsset, they came at one o'clock upon the edge of the swamp, where their guide assured them, they should find Indians enough before night.

"Our forces chopping thus upon the seat of the enemy, upon the sudden, they had no time

either to draw up in any order or form of battle, nor yet opportunity to consult where or how to assault.

"As they marched, Captain Moseley and Captain Davenport led the van; Major Appleton and Captain Oliver brought up the rear of the whole body; but the frontiers, discerning Indians in the edge of the swamp, fired immediately upon them, who answering our men in the same language, retired presently into the swamp, our men followed them in amain, without staying for the word of command, as if every one were ambitious who should go first, never making any stand till they came to the sides of the fort, into which the Indians that first fired upon them betook themselves. It seems, there was but one entrance into the fort, though the enemy found many ways to get out; but neither the English nor their guide well knew on which side the entrance lay, nor was it easy to have made another; wherefore, the good providence of Almighty God is the more to be acknowledged, who, as he led Israel sometime by the pillar of fire, and the cloud of his presence, a right way through the wilderness, so did he now direct our forces upon that side of the fort where they might only enter, though not without the utmost danger and hazard. The fort was raised upon a kind of island, of five or six acres of rising land in the form of a swamp: the sides of which were made of palisades set upright, the which was compassed about with a hedge about a rod in thickness, through which there was no passage, unless they could have fired a way through, which then they had no time to do.

"The place where the Indians used ordinarily to enter themselves, was over a long tree upon a place of water, where but one man could enter at a time, and which was so waylaid, that they would have been cut off that ventured there. But at one corner there was a gap, made up only with a long tree, about four or five feet from the ground, over which men might easily pass; but they had placed a kind of block-house right over against the said tree, from whence they sorely galled our men that first entered, as was Captain Davenport, so as they that first entered were forced presently to retire, and fall upon their bellies, till the fury of the enemy's shot was pretty well spent, which some companies that did not discern the danger, not observing, lost sundry of their men; but at last, two companies being brought up, besides the four that first marched up, they animated one another to make another assault, one of the commanders crying out, 'They run, they run,' which did so encourage the soldiers, that they presently entered amain. After a considerable number were well entered, they presently beat the enemy out of a Ponker on the left hand, which did a little shelter our men from the enemy's shot, till more company came up, and so by degrees made up higher, first into the middle, and then into the upper end of the fort, till at last they made the enemy all retire from their sconces and fortified places, leaving multitudes of their dead

bodies upon the place. Connecticut soldiers marching up in the rear, being not aware of the dangerous passage over the tree, in command of the enemy's block-house, were at their first entrance many of them shot down, although they came on with as gallant a resolution as any of the rest, under the conduct of their wise and valiant leader, Major Treal. The brunt of battle, or danger, that day, lay most upon the commanders, whose part it was to lead on their several companies in the very face of death, or else all had been lost, so as all of them with great valour and resolution of mind, as not at all afraid to die in so good a cause, bravely led on their men in that desperate assault, leaving their lives in the place, as the best testimony of their valour, and of love to the cause of God and their country. No less than six brave captains fell that day in the assault, viz., Captain Davenport, Captain Gardner, Captain Johnson, of the Massachusetts, besides Lieutenant Upham, who died some months after of his wounds received at that time. Captain Gollop also, and Captain Siely, and Captain Marshall, were slain, of those that belonged to Connecticut colony. It is usually seen that the valour of the soldiers is much wrapped up in the lives of their commanders, which made them redouble their courage, and not give back after they were entered a second time, till they had drawn out their enemies; so as, after much blood and many wounds dealt on both sides, the English, seeing their advantage, began to fire the wigwams, where was supposed to be many of the enemy's women and children destroyed, by the firing of at least five or six hundred of these smoky cells. It is reported by them that first entered the Indians' fort, that our soldiers came upon them when they were ready to dress their dinner, but our sudden and unexpected assault put them beside that work, making their Cook-rooms too hot for them at that time, when they and their Mitohin fried together, and probably some of them eat their supper in a colder place that night, most of their provisions, as well as their huts, being then consumed with fire: and those that were left alive forced to hide themselves in a cedar swamp, not far off, where they had nothing to conceal them from the cold, but boughs of spruce and pine trees: for after two or three hours' fight, the English became masters of the place; but not judging it tenable, after they had burnt all they could set fire upon, they were forced to retreat after the day-light was almost quite spent, and were necessitated to retire to their quarters full fifteen or sixteen miles off, some say more, whither, with their dead and wounded men, they were forced to march, a difficulty scarce to be believed, as not to be paralleled almost in any former age. It is hard to say who best acquitted themselves in that day's service, either the soldiers, for their manlike valour in fighting, or the commanders, for their wisdom and courage, leading on in the very face of death. There might one have seen the whole body of that regimental army, as busy as bees in a hive, some bravely fighting with the

enemy, others hauling off and carrying away their dead and wounded men, which I rather note, that none may want the due testimony of their valour and faithfulness, though all ought to say, 'Not unto us, but unto thy Name, O Lord,' &c.

"For though there might not be above three or four hundred at any time within the fort at once, yet the rest in their turns came up to do what the exigence of the service required, in bringing off the dead and wounded men: the major of the Massachusetts regiment, together with Captain Moseley, was very serviceable: for by that means, the fort being clear of the dead bodies, it struck a greater terror into the enemy to see but eight or ten dead bodies of the English left, than to meet with so many wounded carcasses.

"The number of the slain was not then known on the enemy's side, because our men were forced to leave them on the ground; but our victory was found afterward to be much more complete than was at first apprehended; for although our loss was very great, not only because of the desperateness of the attempt itself, (in such a season of the year, and at such a distance from our quarters, whereby many of our wounded men perished, that might otherwise have been preserved, if they had not been forced to march so many miles on a cold frosty night, before they could be dressed,) yet, the enemy lost so many of their principal fighting men, their provision also was, by the burning of their wigwams, so much of it spoiled at the taking of the fort, and by surprising so much of their corn about at that time also, that it was the occasion of their total ruin afterwards; they being at that time driven away from their habitations, and put by from planting that next year, as well as deprived of what they had in store for the present winter. What numbers of the enemy were slain is uncertain; it was confessed by one Potock, a great counsellor among them, afterwards taken at Road-Island, and put to death at Boston, the Indians lost seven hundred fighting men that day, besides three hundred that died of their wounds, the most of them the number of old men, women, and children, that perished either by fire, or that were starved by hunger and cold, none of them could tell. There were above eighty of the English slain, and a hundred and fifty wounded, that recovered afterward.

"There were several circumstances in this victory very remarkable:—

"First, the meeting with one Peter, a fugitive Indian, flying from the Narragansets, offered himself to the service of the English, and did faithfully perform what he promised, viz., to lead them to the swamp, where the Indians had seated themselves within a fort, raised upon an island of firm earth, in the midst of a swamp, whither none of the English could have piloted them without his assistance, the place being near eighteen miles from the place where they were quartered.

"Secondly their being, by a special Provi-

denoe, directed to a place where they found so easy entrance, which, if they had missed, they could never have made a way through the hedge with which they had surrounded the palisades of the fort, in half a day's time.

"Thirdly, if they had entered by the way left by the Indians for passage, they might have been cut off before they could have come near their fortification.

"Lastly, in directing their motion, to begin the assault just at the day they did : for if they had deferred a day longer, there fell such a storm of snow the next day, that they could not have passed through it in divers weeks after : and then on a sudden there fell such a thaw, that melted away both ice and snow ; so that if they had deferred till that time, they could have found no passage into their fortified place.

"All which considerations put together, make it a signal favour of God, to carry them through so many difficulties to accomplish their desired end. For after they were retired to their quarters, but sixteen miles from that place, there was so great want of provision, the vessels being frozen in at the harbour about Cape Cod, that should have brought them relief, and the frost and snow set in so violently, that it was not possible for them, with all the force they could make, (so many of their ablest soldiers being killed and wounded,) to have made another onset : but the goodness of Almighty God was most of all to be admired, that notwithstanding all the hardships they had endured that winter in very cold lodgings, hard marches, scarcity of provision, yet not one man was known to die, by any disease or bodily distemper, save them that perished by their wounds."—*Ibid.*, p. 55.

[Cold Weather a good Besom to sweep the Chamber of the Air.]

"If there had not been so great a difference between the place of the fight and their quarters, and so much cold attending them in their retiring thereunto, some better account might have been given of that expedition than now they are able to do ; for a march of sixteen or eighteen miles is too much to breathe to a fresh soldier, unless he were well mounted, but enough to kill the heart of them that have been wearied with a long and tedious fight. As for the coldness of the weather, although it be a good besom to sweep the chamber of the air (which might be the reason why there were no more diseases among them), yet it is an unwelcome companion to wearied, especially to wounded men, in so long a retreat."—*Ibid.*, p. 56.

[Joshua Tift, a Renegade Englishman.]

"THE scouts brought in one Joshua Tift, a renegade Englishman, of Providence, that upon some discontent among the neighbours, had turned Indian, married one of the Indian squaws, renounced his religion, nation, natural parents, all at once, fighting against them. He was taken

by Captain Fenner, of Providence, who, with some of the neighbours, were pursuing some Indians that were driving away their cattle. This Tift, being one of the company, was wounded in the knee, and so was seized by the English ; he had in his habit conformed to those amongst whom he lived. After examination, he was condemned to die the death of a traitor. As to his religion, he was found as ignorant as a heathen, which no doubt caused the fewer tears to be shed at his funeral, standers by being unwilling to lavish pity upon him that had divested himself of nature itself, as well as religion, in a time when so much pity was needed elsewhere, and nothing left besides wherewith to relieve the sufferers."—*Ibid.*, p. 59.

[Over-ruling of Evil Propensities.]

"SUCH was the goodness of God to these poor captive women and children, that they found so much favour in the sight of their enemies, that they offered no wrong to any of their persons, save what they could not help, being in many wants themselves. Neither did they offer any uncoivil carriage to any of the females, nor even attempted the chastity of any of them, either being restrained of God, as was Abimelech of old, or by some accidental cause, which held them from doing any wrong of that kind."—*Ibid.*, p. 61.

[Faithfulness and Courage of the Christian Indians.]

"IT is worth the noting, what faithfulness and courage some of the Christian Indians, with the said Captain Pierce, shewed in the fight : one of them, Amos by name, after the Captain Pierce was shot in his leg and thigh, so as he was not able to stand any longer, would not leave him, but charged his gun several times, fired stoutly upon the enemy, till he saw that there was no possibility for him to do any further good to Captain Pierce, nor yet to save himself if he stayed any longer, therefore he used this policy, perceiving the enemy had all blacked their faces, he also stooped down, pulled out some blacking out of a pouch he carried with him, discoloured his face therewith, and so making himself look as like Hobamaeko as any of his enemies, he ran among them a little while, and was taken for one of themselves, as if he had been searching for the English, until he had an opportunity to escape away among the bushes, therein imitating the cuttle-fish, which when it is pursued, or in danger, casteth out of its body a thick humour, as black as ink, through which it passes away unseen by the pursuers."—*Ibid.*, p. 65.

[Politick Stratagem of a Cape Indian.]

"It is reported of another of these Cape Indians (friends to the English at Plymouth), that being pursued by one of the enemies, he betook himself to a great rock, where he sheltered him-

self for awhile : at last perceiving that his enemy lay ready with his gun on the other side, to discharge upon him, as soon as he stirred never so little a way from the place where he stood, in the issue he thought of this politic stratagem : to save himself and destroy his enemy (for, as Solomon of old—'Wisdom is better than weapons of war'), he took a stick and hung his hat upon it, and then by degrees gently lifted it up, till he thought it would be seen, and so become a fit mark for the other that watched to take aim at the hat ; which our Christian Indian perceiving, boldly held up his head, and discharged his own gun at the real head, not the hat of his adversary, whereby he shot him dead upon the place, and so had liberty to march away with the spoils of his enemy."—*Ibid.*, p. 65.

[*Subtle Device of the same Indians.*]

"THE like subtle device was used by another of the Cape Indians at the same time, being one of them that went out with Captain Pierce ; for being in like manner pursued by one of Philip's Indians, as the former was, he nimbly got behind the butt-end of a tree newly turned up by the roots, which carried a considerable breadth of the surface of the earth along with it (as is usual in those parts where the roots of the trees lie very flat in the grounds), which stood up above the Indian's height, only it was somewhat too heavy to be easily wielded or removed : the enemy Indian lay with his gun ready to shoot him down upon his first deserting his station ; but a subtle wit taught our Christian Netop a better device, for, boring through this broad shield, he discerned his enemy, who could not so easily discern him. A good musketeer need never desire a fairer mark to shoot at, whereupon, discharging his gun, he shot him down. What can be more just, than that he should be killed who lay wait to kill another man ?

'Neque enim lex justior ulla est,
Quam necis artifices arte perire sua.'

"Instances of this nature shew the subtlety and dexterousness of these natives, if they were improved in the use of arms : and possibly, if some of the English had not been too shy in making use of such of them as were well affected to their interest, they need never have suffered so much from their enemies, it having been found, upon late experience, that many have been proved not only faithful, but very serviceable and helpful to the English ; they usually proving good seconds, though they have not ordinarily confidence enough to make the first onset."—*Ibid.*, p. 66.

[*The Indian Canochet.*]

"THIS victory was the more considerable, in that several of the captains of the enemy were either killed or taken ; among whom was Canochet (who came down to get seed-corn to plant at Squakheag). He was the chief Sachem of

all the Narhagonsets, the son of Ariantonimoh, and the heir of all his father's pride and insolency, as well as of his malice against the English : a most perfidious villain, who had, the last October, been at Boston, pretending to make a firm peace with the English, but never intending to keep one article of it ; therefore, as a just reward of his wickedness, was he adjudged by those that took him, to die, which was accordingly put in execution at Stonington, whither he was carried. There his head being cut off, was carried to Hartford. The Mohegins and Pequods, that had the honour to take him prisoner, having the honour likewise of doing justice upon him, and that by the prudent advice of the English commanders, thereby the more firmly to engage the said Indians against the treacherous Narhagonsets. There are differing accounts about the manner of his taking, and by whom. Whether the Indians or the English first took him, however, it was sufficient matter of rejoicing to all the colonies of the English, that the ring-leader of all this mischief, and great incendiary betwixt the Narhagonsets and us, died himself by that sword of war that he had drawn against others."—*Ibid.*, p. 68.

[*Cruelty and its Results.*]

"THIS assault of theirs was managed with their wonted subtlety and barbarous cruelty ; for they stript the body of him whom they had slain in the first onset, and then cutting off his head, fixed it upon a pole looking towards his own home. The corpse of the man slain the week before, they dug up out of his grave, they cut off his head, and one leg, fixed them upon poles, and stripped off his winding sheet. An infant which they found dead in the house first surprised, they cut in pieces, which afterwards they cast to the swine. There were about forty dwelling houses burnt at that time, besides other buildings. This desolation was followed by the breaking up of the town, and scattering of the inhabitants, and removal of the candlestick, after it had been there seated above twelve years."—*Ibid.*, p. 75.

[*One-eyed Monoco, or, One-eyed John.*]

"CONCERNING the surprising of Groton, March 13, there was not anything much more material than what is already mentioned, save only the insolency of John Monoco, or One-eyed John, the chief captain of the Indians in that design, who having, by a sudden surprisal early in the morning, seized upon the garrison-house, in one end of the town, continued in it, plundering what was there ready at hand all that day, and at night, did very familiarly, in appearance, call to our Captain Parker, that was lodged in another garrison-house, and entertained a good deal of discourse with him, whom he called his old neighbour ; dilating upon the cause of the war, and putting an end to it by a friendly peace : yet, oft mixing bitter sarcasms, with several blasphemous scoffs and taunts, at the praying and worshipping

God in the meeting-house, which he deridingly said he had burned. Among other things which he boastingly uttered that night, he said he burned Medfield (though it be not known whether he was there personally present or no), Lancaster, and that he would burn that town of Groton, and the next time he would Chelmsford, Concord, Water-Town, Cambridge, Charles-Town, Roxbury, Boston: adding at last, in their dialect, 'What me will, me do;' not much unlike the proud Assyrians (if his power had been equal to his pride) sometimes threatened against Jerusalem; but was, by the remarkable Providence of God, so confounded within a few months after, that he was bereft of his four hundred and fourscore (of which he now boasted), and only with a few more braggadocios like himself, Sagamore Sam, old Jethro, and the Sagamore of Quobaog, were taken by the English, and was seen (not long before the writing of this), marching towards the gallows, through Boston streets, which he threatened to burn at his leisure, with an halter about his neck, with which he was hanged at the town's end, Sept. 26, in this present year 1676. So let thine enemies perish, O Lord, and such contempt be poured on them all that open their mouths to blaspheme thy holy Name!"—*Ibid.*, p. 76.

[*James, the Printer.*]

"Amongst sundry that came in, there was one James, the Printer, the superadded title distinguishing him from others of that name: who being a notorious apostate, that had learnt so much of the English, as not only to read and write, but had attained likewise some skill in printing, and might have attained more (had he not, like a false villain, run away from his master before his time was out), he having seen and read the said declaration of the English, did venture himself upon the faith thereof, and come to sue for his life: he affirmed, with others that came along with him, that more Indians had died since this war began, of diseases, such as at other times they used not to be acquainted withal, than by the sword of the English."—*Ibid.*, p. 96.

[*Pamham, the Narhagonset Sachim.*]

"THE last week in July, the Massachusetts understanding that some Indians were seen roving up and down the woods about Dedham, almost starved for want of victuals, sent a small company of soldiers, with about nine or ten Christian Indians, who pursued and took fifty of the enemy, without any loss to the English; at which time also, a good quantity of Wampameag and powder was taken from the enemy. That which increased this victory was the slaughter of Pamham, who was one of the stoutest and most valuable Sachim that belonged to the Narhagonsets, whose courage and strength was so great, that after he had been mortally wounded in the fight, so as himself could not stand, yet catching hold of an Englishman that by accident came near

him, had done him a mischief if he had not been presently rescued by one of his fellows. Amongst the rest of the captives at that time, was one of the same Pamham's sons, a very likely youth, and one whose countenance would have bespoke favour for him, had he not belonged to so bloody and barbarous an Indian as his father was."—*Ibid.*, p. 100.

[*Sagamore John.*]

"THESE successes being daily bruited abroad among the Indians, put many of them into a trembling condition, not knowing well how to dispose of themselves: some that had been less active in these tragedies, and were rather led by others than anywise inclined to mischief themselves, adventured to submit themselves, of which number was one of Nisset Sachims, called Sagamore John, who July 27, came to surrender himself to the Governor and Council of the Massachusetts at Boston, bringing along with him one hundred and eighty of the enemy Indians.

"This John, that he might the more ingratiate himself with the English, whose friendship he was now willing to seek after, did by a wife get into his hands one Watoonas, an old malicious villain, who was the first that did any mischief within the Massachusetts colony, July 14, 1675, bearing an old grudge against them, as is thought, for justice that was done upon one of his sons, 1671, whose head now stands upon a pole near the gibbet where he was hanged up: the bringing in this delicious caitiff, was an hopeful message that it would not be long before Philip himself, the grand villain, would in like manner receive a just reward of his wickedness and murders.

"Sagamore John, that came in July 27, affirmed that he had never intended any mischief to the English at Brookfield the last year (near whose village it seems his place was), but that Philip coming one night amongst them, he was forced, for fear of his life, to join with them against the English. Watoonas also, when he was brought before the council, and asked what he had to say for himself, confessed that he had rightly deserved death, and could expect no other; adding withal, if he had taken their counsel he had not come to this; for he had often seemed to favour the praying Indians, and the Christian religion, but like Simon Magus, by his after practice, discovered quickly that he had no part or portion in that matter."—*Ibid.*, p. 101.

[*The Fear that fell upon the Indians.*]

"A SMALL party, July 31st, went out of Bridgewater upon discovery, and by providence were directed to fall upon a party of Indians where Philip was; they came up with them, and killed some of his special friends: Philip himself was next to his uncle that was shot down; and had the soldier had his choice which to shoot at, known which had been the right bird, he might as well have taken him as his uncle; but it is

said that he had newly cut off his hair that he might not be known. The party that did this exploit were few in number, and therefore not being able to keep altogether close in the rear, that cunning fox escaped away through the bushes undiscovered in the rear of the English. That which was most remarkable in this design, was that trembling fear discerned to be upon the Indians at this time, inasmuch that one of them having a gun in his hand well laden, yet was not able to shoot it off, but suffered an English soldier to come close up to his breast, and so shot him down, the other not being able to make any resistance: nor was any of the English hurt at this time."—*Ibid.*, p. 102.

[*Captain Church, the Terror of the Indians.*]

"CAPT. CHURCH, the terror of the Indians in Plymouth colony, marching in pursuit of Philip, with but thirty Englishmen, and twenty reconciled Indians, took twenty-three of the enemy, and the next day, followed them by their tracks, fell upon their head quarters, and killed and took about 130 of them, but with the loss of one Englishman: in this engagement God did appear to fight for the English in a more than ordinary manner: for the Indians by their number, and other advantages of the place, were so conveniently provided that they might have made the first shot at the English, and done them much damage, but one of their own countrymen in Capt. Church's company, espying them, called aloud to them in their own language, telling them that if they shot a gun, they were all dead men; with which they were so amazed that they durst not offer once to fire at the English, which made the victory the more remarkable. Philip made a very narrow escape at that time, being forced to leave his treasures, his beloved wife and only son to the mercy of the English. 'Skin for skin: all that a man hath he will give for his life.' His ruin being thus gradually carried on, his misery was not prevented, but augmented thereby, being himself made acquainted with the sense and captivity of his children, loss of friends, slaughter of his subjects, bereavement of all family relations, and being stript of all outward comforts, before his own life should be taken away. Such sentence was sometime passed upon Cain, which made him cry out, that his punishment was greater than he could bear."—*Ibid.*, p. 102.

[*Courage of Captain Church.*]

"UPON Thursday, July 7th, Capt. Fuller with Capt. Church went into Pocasset to seek after the enemy, or else as occasion might serve, to treat with these Indians at Pocasset, with whom Mr. Church was very well acquainted, alway holding good correspondence with them. After they had spent that day, and most of the night, in traversing the said Pocasset Neck, and watching all night in a house which they found there, yet could hear no tidings of any Indians; inasmuch that Capt. Fuller began to be weary of

his design: Mr. Church in the meanwhile assuring him that they should find Indians before it was long: yet for greater expedition they divided their company, Capt. Fuller taking down towards the sea-side, where it seems after some little skirmishing with them, wherein one man only received a small wound, he either heard or saw too many Indians for himself and his company to deal with, which made him and them betake themselves to a house near the water side, from whence they were fetched off by a sloop before night to Rhode Island. Capt. Church (for so may he well be styled after this time), marched further into the Neck, saying they should find them about a peas-field not far off. As soon as ever they came near the said field, he spied two Indians in the peas, who also had at the same time espied him, and presently making some kind of shout, a great number of Indians came about the field, pursuing the said Capt. Church and his men in great numbers to the sea-side: there being not above fifteen with Church, yet seven or eight score of Indians pursuing after them. Now was a fit time for this young captain and his small company to handle their valour upon this great rout of Indians pursuing after them. But victory stands no more in the number of soldiers, than verity in the plurality of voices: and although some of these fifteen had scarce courage enough for themselves, yet their captain had enough for himself and some to spare for his friends, which he there had an opportunity of improving to the full.

"When he saw the hearts of any of his followers to fail, he would bid them be of good cheer and fight stoutly, and (possibly by some divine impression upon his heart) assured them not a bullet of the enemy should hurt any one of them; which one of the company, more dismayed than the rest, could hardly believe, till he saw the proof of it in his own person: for the Captain, perceiving the man was not able to fight, made him gather rocks together for a kind of shelter and barricade for the rest that must either of necessity fight or fall by the enemies. It chanced as this faint-hearted soldier had a flat stone in his arms, and was carrying it to the shelter that he was making upon the bank, a bullet of the enemy was thus warded from his body by which he must else have perished, which experience put new life into him, so as he followed his business very manfully afterwards, inasmuch that they defended themselves under a small shelf hastily made up all that afternoon, not one being either slain or wounded, yet it was certainly known that they killed at least fifteen of the enemies, and at the last, when they had spent all their ammunition, and made their guns unserviceable by often firing, they were fetched off by Capt. Golding's sloop, and carried safe to Rhode Island, in spite of all his enemies. Yea, such was the bold and undaunted courage of this champion, Capt. Church, that he was not willing to leave any token behind of their flying for want of courage, that in the face of his enemies he went back to fetch his hat, which he had left at

a spring, whither the extreme heat of the weather, and his labours in fighting had caused him to repair for the quenching of his thirst an hour or two before."

[*Squaw Sachim of Pocasset.*]

"THIS bloody wretch hath one week or two more to live, an object of pity, but a spectacle of Divine vengeance; his own followers beginning now to plot against his life to make the better terms for their own, as they did also seek to betray Squaw Sachim of Pocasset, Philip's near kinswoman and confederate. For, — August 6. An Indian willing to shift for himself, fled to Taunton, offering to lead any of the English that would follow him to a party of Indians, which they might easily apprehend; which twenty attempted, and accordingly seized, the whole company, to the number of twenty-six, all but that Sachim Squaw herself, who intending to make an escape from the danger, attempted to get over a river or arm of the sea, near by, upon a raft or some pieces of broken wood; but whether tired and spent with swimming, or starved with cold and hunger, she was found stark naked in Metapoiset, not far from the water side, which made some think that she was first half drowned, and so ended her wretched life just in that place where the year before she had helped Philip to make his escape: her head being cut off and set upon a pole in Taunton, was known by some Indians then prisoners, which set them into an horrible lamentation; but such was the righteous hand of God, in bringing at the last that mischief upon themselves, which they had without cause thus long acted against others."—*Ibid.*, p. 103.

[*The Death of Philip.*]

"PHILIP, like a salvage and wild beast, having been hunted by the enemy's forces through the woods, above a hundred miles backwards and forwards, at last was driven on to his own den, upon Mount Hope, where, retiring himself, with a few of his best friends, he fled into a swamp which proved but a prison to keep him fast, till the messenger of death came by Divine permission to execute vengeance upon him, which was thus accomplished.

"Such had been his inveterate malice and wickedness against the English, that despairing of mercy from them, he could not bear that any thing should be suggested to him about a peace, inasmuch as he caused one of his confederates to be killed for propounding an expedient for peace; which so provoked some of the company, not altogether so desperate as himself, that one of them (being near of kin to him that was killed) fled to Rhode Island, whither that active champion Captain Church was newly retired to recruit his men for a little time (being much tired with hard marching all that week), informing them that Philip was fled to a swamp in Mount Hope, whither he would undertake to lead them to him. This was welcome news, and the best

cordial for such martial spirits; whereupon he immediately, with a small company of men, part English and part Indians, began another march which should prove fatal to Philip, and end that controversy betwixt the English and him, for coming very early to the side of the swamp, his soldiers began presently to surround it, and whether the devil appeared to him in a dream that night, as he did unto Saul, foreboding his tragical end, I know not, as he attempted to make his way out of the swamp, he was shot through the heart by an Indian of his own nation, who, as is said, kept himself in a neutrality until this time, but now had the casting vote in his own power, by which he determined the quarrel that had held so long in suspense; in him is fulfilled what was said of the prophet, 'Wo to thee that spoilest, and wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee, when thou shalt cease to spoil, thou shalt be spoiled: and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.' Isaiah, xxxiii., 1.

"With Philip at this time fell five of his truest followers, of whom one was said to be the son of his chief captain, and had shot the first gun at the English the year before. This was done August 12, 1676, a remarkable instance of Divine favour to the colony of Plymouth, who had, for their former successes, appointed the 17th day of August following, to be kept as a day of solemn thanksgiving to Almighty God."—*Ibid.*, p. 104.

[*The Alderman of Sahonet,—the Friend of the English, and the Murderer of Philip.*]

"AT the swamp when Philip was slain, Capt. Church appointed an Englishman and an Indian, to stand at such a place of the swamp, where it happened that Philip was breaking away; the morning being wet and rainy, the Englishman's gun would not fire, the Indian having an old musket with a large touch-hole, it took fire the more readily, with which Philip was despatched, the bullet passing directly through his heart, where Joab thrust his darts into rebellious Absalom.

"Thus did Divine vengeance retaliate upon this notorious traitor, that had against his league and covenant, risen up against the Government of Plymouth, to raise up against him one of his own people, or one that was in league with him as he was with the English: the Indian that did this execution was called Alderman of Sahonet, that had never done any act of hostility against the English."—*Ibid.*, p. 106.

[*Philip's Captain—Tuspequin.*]

"THE next noted captain of Philip's Indians, was one called Tuspequin, a notorious villain, next to Philip; he was called the black Sachim's son: it was this Tuspequin that burnt so many houses in Plymouth lately. Capt. Church with his company was in pursuit of him in September

last two days before he could get near him ; at the last, on the third day, they found the track made by the said Tespequin's party as they went to fetch apples from the English orchards : this was something, a blind track, therefore they were forced to take up their quarters that night without discovering any place of their rendezvous. The next morning, about nine o'clock, they came to their first rendezvous, from whence they were newly gone ; at one o'clock they came to the second, and missing them there, they soon after came to the third track, wherein after they had marched awhile, they perceived they grew very near them, by the crying of a child which they heard.

"The place was near Lakeerhom, upon Pocasset neck, so full of bushes that a man could not see a rod before him : Capt. Church ordered his men to march up together in one rank, because he discovered the Indians were laid in one range by several fires, so that by that time they all came up into an even rank pretty near together, within a few yards of them, as he had appointed, they all rushed altogether in upon them and caught hold of them, not suffering any to escape, there being about fifty of them in all. Tespequin's wife and children were there, but himself was absent, as also one Jacob, and a girl that belonged to that company. The Captain's leisure would not serve him to wait till they came in (though the Indians said they might come in that night), wherefore he thought upon this project, to leave two old squaws upon the place with victuals, and bid them tell Tespequin, that he should be his captain over his Indians if he were found so stout a man as they reported him to be, for the Indian had said that Tespequin could not be pierced by a bullet, for, said they, he was shot twice, but the bullets glanced by him, and could not hurt him. Thus the Captain marched away with his booty, leaving his trap behind him to take the rest ; the next morning he came to see what his trap had caughted, there he found Jacob aforesaid (a notorious wretch) and the girl he missed before, but not Tespequin. But within a day or two after, the said Tespequin, upon the hope of being made a captain under Capt. Church, came after some of the company, and submitted himself in the Captain's absence, and was sent to Plimouth, but upon trial (which was the condition on which his being promised a captain's place under Capt. Church did depend) he was found penetrable by the English guns, for he fell down on the first shot, and thereby received the just reward of his former wickedness."—*Ibid.*, p. 107.

[*The Pequods and the Narhagonssets.*]

"THE Pequods perceiving that they had by many late injuries and outrages, drawn upon themselves the hatred of all the English, as well as of their own people by former wrongs, and distrusting their own ability to deal with them all at once, did at the last, by all subtle insinuations and persuasions, try to make peace with

the Narhagonssets, using such arguments as to right reason seemed not only pregnant to the purpose, but also (if revenge, that bewitching and pleasing passion of man's mind, hath not blinded their eyes) most cogent and invincible. But they were by the good providence of God withheld from embracing those counsels, which might otherwise have proved most pernicious to the English : viz., That the English were strangers, and began to overspread the country, the which would soon be possessed by them to the depriving the ancient inhabitants of their right, if they were not timely prevented ; and that the Narhagonssets would but make way for their own ruin by helping to destroy the Pequods ; for after themselves are subdued, it would not be long ere the Narhagonssets would in the next place be rooted out likewise. Whereas, if they would but join together against the English, they could demonstrate how the English might easily be destroyed, or forced to leave the country, and that without any danger to themselves : telling them also that they never need come to any open battles, they might destroy them only by firing their houses, and killing their cattle, and lying in wait for them as they went out about their ordinary occasions ; which course, if it were pursued, they said, their new and unwelcome neighbours could not long subsist, but would either be starved with hunger and cold, or forced to forsake the country. Machiavel himself, if he had set in counsel among them, could not have insinuated stronger reasons to have persuaded them to a peace. It is said, that so much reason was apprehended in these motives, that the Narhagonssets were once wavering, and were almost persuaded to yield to their advice, and join against the English—but when they considered what an advantage they had put into their hands by the strength and favour of the English, to take a full revenge of their former injuries upon their inveterate enemies : the thought of that was so sweet that it turned the scale against all other considerations whatsoever."—*Ibid.*, p. 121.

[*Surprisal of the Town of Medfield.*]

"THE surprisal of this Medfield in regard of some remarkable circumstances it was attended with, is not unworthy the more particular relating the manner thereof. The loss of Lancaster had sufficiently awakened and alarmed the neighbouring villages, all to stand upon their guard ; and some had obtained garrison soldiers for their greater security, as was the case with the town of Medfield, within twenty-two miles of Boston. And at that time were lodged therein several garrison soldiers, besides the inhabitants, yet being billeted up and down in all quarters of the town, could not be gathered together till a great part of the town was set on fire, and many of the inhabitants slain, which how it could be effected, is strange to believe. But most of those inland plantations being overrun with young wood (the inhabitants being everywhere apt to engross more land into their hands than they

were able to subdue), as if they were seated in the heap of bushes, their enemies took the advantage thereof, and secretly, over night, convened themselves round about the town, some getting under the sides of the barns and fences of their orchards, as is supposed, where they lay hid under that covert till break of day, when they suddenly set upon sundry houses, shooting them that came first out of their houses, and then fired them, especially those houses where the inhabitants were repaired to garrisons, were fit for the purpose: some were killed as they attempted to fly to their neighbours for shelter: some were only wounded, and some taken alive and carried captive: in some houses the husband running away with one child, the wife with another, of whom the one was killed, the other escaped; they began at the east end of the town, where they fired the house of one Samuel Morse, that seems to have been a signal to the rest to fall on in other parts: most of the houses in the west, or southward end of the town being soon burnt down: and generally when they burnt any outhouses, the cattle in them were burnt also. Two mills, belonging to the town also: a poor old man of near a hundred years old, was burnt in one of the houses that were consumed by fire. The lieutenant of the town, Adams by name, was shot down by his own door, and his wife mortally wounded by a gun fired afterward accidentally in the house. After the burning of forty or fifty houses and barns, the cannibals were frightened away out of the town, over a stone bridge that lies upon the Charles river, by the shooting of a piece of ordnance two or three times: when they had passed over the bridge they fired one end thereof, to hinder our men from pursuing them; they were thought to be about five hundred. There were slain, and mortally wounded, seventeen or eighteen persons, besides others dangerously hurt.

"The loss sustained by the inhabitants amounted to above 2000 pounds. This mercy was observed in this providence, that never a garrison house was lost in this surprisal, nor any of the principal dwellings: so as the chiefest and best of their buildings escaped the fury of the enemy, who, as they passed the bridge left this writing behind them, expressing something to this purpose, that we had provoked them to wrath, and that they would fight with us this twenty years (but they fell short of their expectation by nineteen), adding also, that they had nothing to lose, whereas we had houses, barns, and corn; these were some of the bold threats used by the barbarous crew, but their rage shall proceed no further than the counsel of God had determined. The week before was heard a very hideous cry of a kennel of wolves round the town, which raised some of the inhabitants, and was looked upon by divers as an ominous presaging of this following calamity."—*Ibid.*

[*Massasoit, and the Religion of his Forefathers.*]

"THE colonists at Plymouth made a treaty

within three months after their first landing, with Massasoit, the chief Sachim of all that side of the country. He renewed it a little before his death, and brought his two sons who had received the names of Alexander and Philip, to the English, desiring that there might be love and amity after his death, between his sons and them, as there had been betwixt himself and them in former times: yet it is very remarkable that this Massasoit, called also Wocsamequen (how much soever he affected the English), yet was never in the least degree any ways well affected to the religion of the English, but would in his last treaty with his neighbours at Plymouth, when they were with him about purchasing some land at Swanzy, have had them engaged never to attempt to draw away any of his people from their old Pagan superstition and devilish idolatry, to the Christian religion, and did much insist upon it, till he saw the English were resolved never to make any treaty with him more upon that account; which when he discerned, he did not further urge it: but that was a bad omen, that notwithstanding whatever his humanity were to the English, as they were strangers (for indeed they had repaid his former kindness to them, by protecting him afterwards against the insolencies of the Narhagonssets), he manifested no small displacency of spirit against them, as they were Christians: which strain was evident more in his son that succeeded him, and all his people, inso much that some discerning persons of that jurisdiction have feared that that nation of Indians would all be rooted out, as it is since come to pass."—*Ibid.*

[*Passaconaway's Address and Advice.*]

"NOW is it unworthy the relation, what a person of quality amongst us hath of late affirmed, one being much conversant with the Indians about Marimack river, being, Anno 1660, invited by some Sagamores or Sachims to a great dance (which solemnities are the times they make use of to tell their stories, and convey the knowledge of forepast and most memorable things to posterity). Passaconaway the great Sachim of the country, intending at that time to make his last and farewell speech to his children and people, that were then all gathered together, he addressed himself to them in this manner.

"I am now going the way of all flesh, or ready to die, and not likely to see you all met together any more; I will now leave this word of counsel with you, that you take heed how you quarrel with the English: for though you may do them much mischief, yet assuredly you will all be destroyed and rooted off the earth if you do; for," said he, "I was as much an enemy to the English at their first coming into these parts, as any one whatsoever, and did try all means possible to destroy them, at least to have prevented their sitting down here, but I could no way affect it (it is to be noted this Passaconaway was the most noted Pawaw and Sorcerer in all the country): therefore I advise never to contend with the En-

glish, nor make war upon them.' And accordingly his eldest son, Wannalancy by name, as soon as he perceived that the Indians were up in arms, he withdrew himself into some remote place, that he might not be hurt by the English, or the enemies be hurt by them.

"This passage was thought proper to be inserted here, it having so near an agreement with the former, intimating some secret awe of God upon the hearts of some of the principal amongst them, that they durst not hurt the English, although they show no good affection to their religion; wherein they seem not a little to imitate Balaam, who, whatever he uttered when he was under the influence of divine illumination, yet when left to himself, was as bad an enemy to the Israel of God as ever before."—*Ibid.*

[*The Death of the Indian Chief, Alexander.*]

"AFTER the death of this Woosamequen, his eldest son succeeded him about twenty years since, Alexander by name, who notwithstanding the league he had entered into with the English, together with his father, in the year 1639, had neither affection to the Englishmen's persons, nor yet to their religion, but had been plotting with the Narhagonssets to rise against the English: at which the Governor and Council of Plymouth being informed, they presently sent for him, to bring him to Court: the person to whom that service was committed was a prudent and resolute gentleman, the present Governor of the said colony, who was neither afraid of danger, nor yet willing to delay in a matter of that moment; he forthwith took eight or ten stout men with him, well armed, intended to have gone to the said Alexander's dwelling, distant at least forty miles from the Governor's house; but by a good providence he found him whom he went to seek at an hunting-house within six miles of the English towns, where the said Alexander, with about eighty men, were newly come in from hunting, and had left their guns without doors, which Major Winslow with his small company wisely seized and conveyed away, and then went into the wigwam, and demanded Alexander to go along with him before the Governor, at which message he was much appalled; but being told by the undaunted messenger, that if he stirred or refused to go, he was a dead man, he was by one of his chief counsellors, in whose advice he most confided, persuaded him to go along to the Governor's house: but such was the pride and indignation of his spirit, that the very surprisal of him so raised his choler and indignation, that it put him into a fever, which, notwithstanding all possible means that could be used, seemed mortal; whereupon, intreating those who held him prisoner, that he might have liberty to return home, promising to return again if he recovered, and to send his son as hostage till he could do so; on that consideration he was fairly dismissed, but died before he could get half way home.

"Here let it be observed, that although some have taken up false reports, as if the English had

compelled him to go faster and farther than he was able, and so fell into a fever: or, as if he were not used well by the physician that looked to him while he was with the English, all of which was notoriously false; nor is it to be imagined that a person of so noble a disposition as is that gentleman (at that time employed to bring him) should himself be, or suffer any else to be, uncivil to a person, to them by his own, as well as his father's league, as the same Alexander also was."—*Ibid.*

[*Indian Agreement.*]

"WHAT can be imagined, therefore, besides the instigation of Satan, that either envied at the prosperity of God's church here seated, or fearing lest the power of the Lord Jesus, that had overthrown his kingdom in other parts of the world, should do the like here, and so the stone taken out of the mountain without hands, should become a great mountain itself, and fill the whole earth, no cause of provocation being given by the English; for once before this, in the year 1671, the Devil, who was a murderer from the beginning, had so filled the heart of this savage miscreant with envy and malice against the English, that he was ready to break out into open war against the inhabitants of Plymouth, pretending some petite injuries done to him in planting land, but when the matter of controversy came to be heard before divers of the Massachusetts colony, yea, when he came himself to Boston, as it were referring his case to the judgment of that colony, nothing of that nature could be made appear; whereupon in way of submission, he was of necessity, by that evident conviction, forced to acknowledge, that it was the naughtiness of his own heart that put him upon that rebellion, and nothing of any provocation from the English; and to a confession of this nature, with a solemn renewal of his covenant, declaring his desire that this his covenant might testify to the world against him, if ever he should prove unfaithful to those at Plymouth, or any other of the English colonies, therein himself, with his chief counsellors, subscribed in the presence of some messengers, sent on purpose to hear the difference between Plymouth and the said Philip. But for further satisfaction of the reader, the said agreement and submission shall be here published.

"Taunton, April 10th, 1671.

"WHEREAS, my father, my brother, and myself, have formerly submitted ourselves and our people unto the King's Majesty of England, and to the Colony of New Plymouth, by solemn covenant under our hand; but I having of late, through my indiscretion, and the naughtiness of my heart, violated and broken this my covenant with my friends, by taking up arms, with evil intent against them, and that groundlessly; I being now deeply sensible of my unfaithfulness and folly, do desire at this time solemnly to renew my covenant with my ancient friends, and my father's friends above-mentioned, and do de-

sire this may testify to the world against me, if ever I should again fail in my faithfulness towards them (that I have now, and at all times found so kind to me), or any other English colonies, and as a real pledge of my true intentions, for the future to be faithful and friendly, I do freely engage to resign up into the Government of New-Plymouth, all my English arms, to be kept by them for their security, so long as they shall see reason. For true performance of the premises, I have hereunto set my hand, together with the rest of my council.

"The mark of Philip, chief Sachem of Pocano.

"The mark of V. Tavoser.

"The mark of M. Captain Wishoske.

"The mark of T. Woonhaponchant.

"The mark of S. Nimrod.

"In presence of

"William Davis.

"William Hudson.

"William Brattle."

[*Continued Perfidy notwithstanding.*]

"YET did this treacherous and perfidious craft still harbour the same, or more mischievous thoughts against the English, than ever before, and hath been since that time plotting with all the Indians round about, to make a general insurrection against the English in all the colonies; which, as some prisoners lately brought in have confessed, should have put in execution at once, by all the Indians rising as one man, against all these plantations of English which were next them. The Narhagonssets having promised, as was confessed, to rise with four thousand fighting men in the spring of this present year, 1676."—*Ibid.*

[*Admitted by one of his own Followers.*]

"SOME are ready to think, that if his own life had not now been in jeopardy by the guilt of the foresaid murder of Sausomen, his heart might have failed him, when it should have come to be put in execution, as it did before in the year 1671, which made one of his captains, of far better courage and resolution than himself, when he saw his cowardly temper and disposition, fling down his arms, calling him white-livered cur, or to that purpose, and saying that he would never own him again, or fight under him; and from that time hath turned to the English, and hath continued to this day a faithful and resolute soldier in their quarrel."—*Ibid.*

[*The Occasion of Philip's taking up Arms.*]

"THE occasion of Philip's so sudden taking up arms the last year was this: There was one Sausomen, a very cunning and plausible Indian, well skilled in the English language, and bred up in the profession of the Christian religion, employed as a schoolmaster at Natick, the Indian town, who, upon some misdemeanour, fled from

his place to Philip, by whom he was entertained in the room and office of secretary, and his chief councillor, whom he trusted with all his affairs, and secret counsels; but afterwards, whether upon the sting of his own conscience, or by the frequent solicitations of Mr. Elliot, that had known him from a child, and instructed him in the principles of our religion, who was often laying before him the heinous sin of his apostacy, and returning back to his old vomit; he was at last prevailed with to forsake Philip, and return back to the Christian Indians at Natick, where he was baptized, manifested public repentance for all his former offences, and made a serious profession of the Christian religion, and did apply himself to preach to the Indians, wherein he was better gifted than any other of the Indian nation; so as he was observed to conform more to the English manners than any other Indian; yet, having occasion to go up with some other of his countrymen to Namasket, whether for the advantage of fishing, or some such occasion, it matters not, being there not far from Philip's, he had occasion to be much in the country of Philip's Indians, and of Philip himself, by which means he discerned, by several circumstances, that the Indians were plotting anew against us; the which, out of faithfulness to the English, the said Sausomen informed the Governor of; adding also, that if it were known to be revealed, he knew they would presently kill him. There appearing so many concurrent testimonies from others, making it the more probable that there was a certain truth in the information, some inquiry was made in the business, by examining Philip himself and several of his Indians, who, although they could do nothing, yet could not free themselves from just suspicion: Philip, therefore, soon after contrived the said Sausomen's death, which was strangely discovered, notwithstanding it was so cunningly effected, for they that murdered him, met him upon the ice on a great pond, and presently after they had knocked him down, put him under the ice, yet leaving his hat and gun, that it might be thought he fell through accidentally and was drowned; but being missed by his friends, specially one David, observed some bruises about his head, which made them suspect he was first knocked down, before he was put into the water; however, they buried him near about the place he was found, without making any further inquiry at present: nevertheless, David his friend reporting these things to some English at Taunton (a town not far from Namasket), it occasioned the Governor to inquire further into the business, wisely considering, that as Sausomen had told him, if it were known that he had revealed any of their plots, they would murder him for his pains: wherefore, by special warrant, the body of Sausomen, being digged again out of his grave, it was very apparent that he had been killed and not drowned. And by a strange providence, an Indian was found, that, by accident standing unseen upon a hill, had seen them murder the said Sausomen, but durst never reveal it for fear of

losing his own life likewise, until he was called to the court at Plimouth, or before the Governor, where he plainly confessed what he had seen. The murderers being apprehended, were convicted by his undeniable testimony, and other remarkable circumstances, and so were all put to death, being but three in number. The last of them confessed immediately before his death, that his father (one of the councillors and special friends of Philip) was one of the two that murdered Sausomen, himself only looking on. This was done at Plimouth court, held in June, 1675. Insomuch that Philip, apprehending that his own head was in next, never used any further means to clear himself from what was like to be laid to his charge, either about his plotting against the English, nor yet about Sausomen's death; but by keeping his men continually in arms, and gathering what strangers he could to join them, marching up and down continually in arms, both all the while the court sat, and afterwards."—*Ibid.*

[*Philip's Escape from the Swamp near Taunton.*]

"But to return to King Philip, who was now lodged in the great Swamp, upon Pocasset Neck, of seven miles long. Captain Henchman and the Plimouth forces kept a diligent eye upon the enemy, but were not willing to run into the dirt after them in a dank swamp, being taught by late experience how dangerous it is to fight in such dismal woods, when their eyes were muffled with the leaves, and their arms pinioned with the thick boughs of the trees, as their feet were continually shackled with the root spreading in these boggy woods. It is ill fighting with a wild beast in his own den.

"They resolved, therefore, to starve them out of the swamp, where he knew they could not long subsist. To that end they began to build a fort, as it were to beleague the enemy, and prevent his escape out of the place, where they thought they had him fast enough.

"Philip, in the mean time, was not ignorant of what was doing without, and was ready to read his own doom, so as if he tarried much longer there, he knew he should fall into their hands, from whom he could expect no mercy. The case being, therefore, desperate, he resolved, with an hundred or two hundred of his best fighting men, to make an escape by the water, all passages by the land being sufficiently guarded by the English forces. The swamp where they were lodged being not far from an arm of the sea, coming up to Taunton, they, taking the advantage of a low tide, either waded over one night in July, or else wafted themselves over upon small rafts of timber very early before break of day, by which means the greatest part of the company escaped into the woods leading into the Nipmuck country, unknown to the English forces, that lay encamped on the other side of the swamp. About an hundred or more of the children and women which were like to be rather burdensome than serviceable, were left behind, who soon after

resigned themselves to the mercy of the English."—*Ibid.*

[*His Escape Westward.*]

"What the reason was why Philip was followed no further, it is better to suspend, than too critically to enquire. This is now the third time when a good opportunity of suppressing the rebellion of the Indians was put into the hands of the English, but time and chance happeneth to all men, so that the most likely means are often frustrated of their desired end. All human endeavours shall arrive at no other success than the counsel of God has pre-ordained, that no flesh might glory in their own wisdom, but give unto God the praise of all their successes, and quietly bear whatever miscarriages he had ordered to befall them. It appears, by the issue of these things, that, although this wound was not incurable, yet much more blood must be taken away before it could be healed. But by this means Philip escaped away to the westward, kindling the flame of war in all the western plantations of the Massachusetts colony, wherever he came, so that by this fatal accident, the fire that was in a likely way to be extinguished, as soon almost as it began, did on the sudden break out through the whole jurisdiction of the Massachusetts, both eastward and westward, endangering also the neighbour colony of Connecticut, which hath also suffered somewhat by the fury of this flame, though not considerable to what the other colonies have undergone."—*Ibid.*

[*Treachery of Ninigret, the old Sachem of the Narhagonssets.*]

"It hath already been declared what hath been done for the security of the Narhagonssets: those that were sent as messengers on that errand, always reported, that the elder people were, in appearance, not only inclinable to peace, but very desirous thereunto, insomuch as the two elder Sachems expressed much joy when it was concluded. But, as since hath happened, all this was but to gain time, and cover their treacherous intents and purposes, that they might, in the next spring, fall upon the English plantation all at once, as some prisoners lately brought in hath confessed, nor have any of these Indians, with whom the present war hath been, ever regarded any agreement of peace made with the English, further than out of necessity or slavish fear, they were compelled thereunto, as may be seen by the records of the colonies, from the year 1643. To the present time, notwithstanding their fair pretences, for Ninigret, the old Sachem of the Narhagonsset, who alone, of all that country Sachems, disowned the present war, and refused to have any hand therein; yet was it proved to his face, before the commissioners, in the year 1646 and 1647, that he had threatened they would carry on the war against the Mohegins, whatever was the mind of the commissioners, and that they would kill the English cattle, and

heap them up as high as their wigs, and that an Englishman should not stir out of his door to p—, but they would kill him; all which they could not deny; yet did this old fox make many promises of peace, when the dread of the English, ever since the Pequot war, moved them thereunto, foreseeing, as he is said to have told his neighbours, that they would all be ruined if they made war with the English, as it since came to pass. However, the good hand of God was seen in so ordering things, that the Narhagonsets were, for the present, kept from breaking out into open hostility against the English, at that time when Philip began; which, if they had then done, according to the eye of reason it would have been very difficult, if possible, for the English to have saved any of their inland plantations from being utterly destroyed.

"Thus hath God, in his wisdom, suffered so much of the rage of the heathen to be let loose against his people here, as to become a scourge unto them, that by the wrath of men, praise might be yielded to his holy name; yet hath he, in his abundant goodness, restrained the remainder, that it should not consume."—Ibid.

[*The Burning of Springfield.*]

"THE Indians gathered together in those parts, appearing so numerous, and as might justly be supposed, growing more confident by some of their best successes, and the number of our men being after this sad rate diminished; recruits also not being suddenly to be expected, at so great a distance as an hundred miles from all supplies, the commander in chief, with his officers, saw a necessity of slighting that garrison at Deerfield, employing the forces they had to secure and strengthen the three next towns below upon Connecticut river. And it was well that counsel was thought upon; for now those wretched caitiffs began to talk of great matters, hoping that by degrees they might destroy all the towns thereabout, as they had already begun.

"Their hopes, no doubt, were not a little heightened by the accession of Springfield Indians to their party, who had, in appearance, all this time stood the firmest to the interest of the English, of all the rest in those parts; but they all hanging together, like serpents' eggs, were easily persuaded to join with those of Hadley (there being so near alliance between them; for the Sachem of Springfield Indians was the father of Hadley-Sachem), not only by the success of their treacherous and blood-thirsty, but by the same inbred malice and antipathy against the English manners and religion.

"The inhabitants of Springfield were not insensible of their danger, and therefore had, upon the first breaking out of these troubles, been treating with these Indians, and had received from them the firmest assurances and pledges of their friendship and faithfulness that could be imagined or desired, both by covenant, promises, and hostages given for security; so as no doubt was left in any of their minds. Yet did these faithless and un-

grateful monsters plot with Philip's Indians to burn or destroy all Springfield, as they had done Brookfield. To that end they sent cunningly, and enticed away from Hartford, where they were, perhaps, too securely watched the day or two before: then receiving above three of Philip's Indians into their fort, privately in the night-time, so as they were neither discerned nor suspected; yea, so confident were such of the inhabitants as were most conversant with the Indians at their fort, that they would not believe there was any such plot in hand, when it was strangely revealed by one Toto, an Indian at Windsor, better affected to the English (about eighteen or twenty leagues below Springfield, upon the same river), and so by post, tidings thereof came to Springfield the night before, insomuch that the lieutenant of the town, Cooper by name, was so far from believing the stratagem, that in the morning, himself with another would venture to ride up to the fort, to see whether things were so or no. The fort was about a mile from the town. When he came within a little thereof, he met with these bloody and deceitful monsters, newly issued out of their Equus Trojanus, to act their intended mischief; they presently fixed upon him, divers of them, and shot him in several places through the body; yet being a man of stout courage, he kept his horse till he recovered the next garrison-house. His companion they shot dead upon the place; by this means giving a sad alarm to the town of their intended mischief, which was instantly fired in all places where there were no garrisons.

"The poor people, having no officer to guide them, being like sheep ready for slaughter, and no doubt the whole town had been entirely destroyed, but that a report of the plot being sent over night, Major Treal came from Westfield time enough in a manner for a rescue, but wanting boats for his men, could not do as much good as he desired. Major Pinchon coming from Hadley, with Capt. Appleton and what forces they could bring along with them, thirty-two houses being first consumed, preserved the rest of the town from being into ashes, in which the over-credulous inhabitants might now see (what before they would not believe, at the burning Major Pinchon's barns and stables, a few days before, to a great damage of the owner), the faithless and deceitful friendship of these perfidious, cruel, and hellish monsters.

"Amongst the ruins of the said dwellings, the saddest to behold was the house of Mr. Pelatiah Glover, minister of the town, furnished with a brave library, which he had but newly brought back from a garrison where it had been for some time before secured; but as if the danger had been over with them, the said minister, a great student, brought them back, to his great sorrow, fit for a bonfire for the proud insulting enemy. Of all the mischiefs done by the said enemy before that day, the burning of this town of Springfield did more than any other discover the said actors to be children of the devil, full of all subtlety and malice, there having been, for forty

years, so good correspondence between them, i. e., the English of that town and the neighbouring Indians; but in them is made good what is said in the psalm, that 'though their words were smoother than oyl, yet were their swords drawn.'—*Ibid.*

[*Aleutian Islanders and the Sea-Dog, or Phoca-Vitulina.*]

"THE sea-dog, *Phoca-vitulina*. This animal indeed forms such an essential article to the subsistence of the Aleutians in a variety of ways, that it may truly be said they would not know how to live without it. Of its skin they make cloths, carpets, thongs, shoes, many household utensils; nay, their canoes are made of a wooden skeleton with the skin of the sea-dog stretched over it. The flesh is eaten, and of the fat an oil is made, which, besides being used as an article of nourishment, serves to warm and light their huts. The œsophagus is used for making breeches and boots, and the large blown-up paunch serves as a vessel for storing up liquors of all kinds. Of the entrails are made garments to defend them against the rain, and they also serve instead of glass to admit light into the habitations; the bristles of the beard are used like ostrich feathers in Europe, as ornaments for the head: there is consequently no part of the animal that is not turned to some use. The fat of the whale is another favorite species of food among the Aleutians. These monsters are sometimes killed by them, but are more frequently thrown on shore by the sea. When this fat grows old and rancid, it serves equally with that of the sea-dog to light and warm the houses."—ANNE PLUMPTRE's *Langsdorff*, vol. 2, p. 34.

[*Sea-Dog Mackintoshes.*]

"To a nation which depends so much upon the sea for its sustenance, and which is situated in such a damp and rainy climate, the possession of a sort of cloathing which shall be proof against water is a point of the utmost importance, and necessity is the mother of all invention, and to her these islanders are most probably indebted for their *Kamluka*, or rain garment. This is made of the entrails of the sea-dog, which in quality have a great resemblance to bladders; they are only three inches broad, but are sewed together with so much ingenuity, that though ornamented with goats' hair or small feathers, the water never penetrates through the seams. At the back part of the collar is a cape or hood, which in a heavy rain or storm is drawn over the head, and tied fast under the chin; the sleeve is fastened close round the wrist. Thus clothed, any one may be out for a whole day in the heaviest rain without finding any inconvenience, or being wetted in the slightest degree."—*Ibid.*, p. 37.

[*Labour Question:—Use of the Quern or Stones for the grinding of Corn.*]

"THE most laborious employment, which is

grinding the corn, is left almost entirely to the women: it is rubbed between two quadrangular oblong stones till ground to meal; the bread made of it is very white, but hard and heavy. The excellent and friendly La Perouse, with a view to lessening the labour, left a hand-mill here, but it was no longer in existence, nor had any use been made of it as a model from which to manufacture others. When we consider that there is no country in the world where wind-mills are more numerous than in Spain, it seems incomprehensible why these very useful machines have never been introduced here; I learnt, however, that in preferring the very indifferent meal produced by the mode of grinding above mentioned, the good fathers are actuated by political motives. As they have more men and women under their care than they could keep constantly employed the whole year, if labour were too much facilitated, they are afraid of making them idle by the introduction of mills."—*Ibid.*, p. 169. *S. Francisco, N. California.*

[*Indian Fire Eaters.*]

"ANOTHER party of the Indians were dancing round a large fire, from which several of them, from time to time, apparently for their pleasure, took a piece of glowing ember as big as a walnut, which, without further ceremony, they put into their mouths and swallowed. This was no deception. I observed them very closely, and saw it performed repeatedly, though it is utterly incomprehensible to me how it could be done without burning their mouths and stomachs: instead of being a matter of pleasure, I should have conceived that they must be putting themselves to exquisite torture."—*N. California, Ibid.*, p. 197.

[*Phosphoric Properties of the Urine of the Viverra Putorius.*]

THE urine of the *Viverra Putorius*, with which it defends itself, and which is said to exceed all imaginable stinks, is exceedingly phosphoric, and, if put into a glass, retains the phosphoric appearance a very long time.—*Ibid.*, p. 213

[*Moulting Time.*]

ON the way from Oonalashka to Kamschatka, Langsdorff sometimes saw a considerable track of sea strewn over with feathers: probably it was the moulting time of the numberless birds who inhabit these regions.—*Ibid.*, p. 246.

[*Uses to which the Birch Tree Bark is applied.*]

"I was particularly struck with the great variety of uses to which the bark of the birch tree is put among these people. Besides being used to cover their boats and houses, they make of it drinking-cups, milk-pails, and vessels for carrying water: the divisions in the inside of the houses are also made of bark; it is even con-

verted into screens and curtains for the bed, which are ornamented in various ways. I was shewn some of this bark embroidered with horse-hair, upon which a Jakutshian woman had been occupying herself for a whole year. To make the bark more durable as well as pliable, so that it may be sewn together, it must lie for a whole day in water that has been boiled, or perhaps must be prepared still further; but of this I could not make myself sure; and the Jakutshians assured me, that when it has undergone this process, it will last sixty or seventy years. A carpet, or hangings for the wall, or bed furniture, of this work, are handed down from one generation to another as family inheritances."—*Ibid.*, p. 358.

[*Sand Cherries.*]

"NEAR the borders of the lake grow a great number of Sand Cherries, which are not less remarkable for their manner of growth than for their exquisite flavour. They grow upon a small shrub not more than four feet high, the boughs of which are so loaded that they lie in clusters on the sand. As they grow only on the sand, the warmth of which probably contributes to bring them to such perfection, they are called by the French *Cerises de Sable*, or Sand Cherries. The size of them does not exceed that of a small musket ball, but they are reckoned superior to any other sort for the purpose of steeping in spirits."—JONATHAN CARVER, *Travels*, &c., p. 30.

[*The Sumack.*]

"SUMACK likewise grows here in great plenty; the leaf of which, gathered at Michaelmas, when it turns red, is much esteemed by the natives. They mix about an equal quantity of it with their tobacco, which causes it to smoke pleasantly. Near this lake, and indeed about all the great lakes, is found a kind of willow, termed by the French *bois rouge*; in English, *red wood*. Its bark, when only of one year's growth, is of a fine scarlet colour, and appears very beautiful; but as it grows older, it changes into a mixture of grey and red. The stalks of this shrub grow many of them together, and rise to the height of six or eight feet, the largest not exceeding an inch diameter. The bark being scraped from the sticks, and dried and powdered, is also mixed by the Indians with their tobacco, and is held by them in the highest estimation for their winter smoking. A weed that grows near the great lakes, in rocky places, they use in the summer season. It is called by the Indians *Segockimao*, and creeps like a vine on the ground, sometimes extending to eight or ten feet, and bearing a leaf about the size of a silver penny, nearly round; it is of the substance and colour of the laurel, and is, like the tree it resembles, an evergreen. These leaves, dried and powdered, they likewise mix with their tobacco; and, as said before, smoke it only during the summer. By these three succedaneums the pipes of the Indians are well supplied through every season of the year; and, as

they are great smokers, they are very careful in properly gathering and preparing them."—*Ibid.*, p. 30.

[*Question of Indian Entrenchments and Fortifications.*]

"ONE day having landed on the shore of the Mississippi, some miles below the Lake Pepin, whilst my attendants were preparing my dinner, I walked out to take a view of the adjacent country. I had not proceeded far before I came to a fine level, open plain, on which I perceived at a little distance a partial elevation, that had the appearance of an intrenchment. On a nearer inspection I had greater reason to suppose that it had really been intended for this many centuries ago. Notwithstanding it was now covered with grass, I could plainly discern that it had once been a breast-work of about four feet in height, extending the best part of a mile, and sufficiently capacious to cover five thousand men. Its form was somewhat circular, and its flanks reached to the river. Though much defaced by time, every angle was distinguishable, and appeared as regular and fashioned with as much military skill as if planned by Vauban himself. The ditch was not visible, but I thought on examining more curiously, that I could perceive there certainly had been one. From its situation also, I am convinced that it must have been designed for this purpose. It fronted the country, and the rear was covered by the river; nor was there any rising ground for a considerable way that commanded it; a few straggling oaks were alone to be seen near it. In many places small tracks were worn across it by the feet of the elks and deer, and from the depth of the bed of earth by which it was covered, I was able to draw certain conclusions of its great antiquity. I examined all the angles and every part with great attention, and have often blamed myself since for not encamping on the spot and drawing an exact plan of it. To shew that this description is not the offspring of a heated imagination, or the chimerical tale of a mistaken traveller, I find on enquiry, since my return, that Mons. St. Pierre and several traders have, at different times, taken notice of similar appearances, on which they have formed the same conjectures, but without examining them so minutely as I did. How a work of this kind exists in a country that has hitherto (according to the general received opinion) been the seat of war to untutored Indians alone, whose whole stock of military knowledge has only, till within two centuries, amounted to drawing the bow, and whose only breast-work, even at present, is the thicket, I know not. I have given as exact an account as possible of this singular appearance, and leave to future explorers of these distant regions to discover whether it is a production of nature or art. Perhaps the hints I have here given might lead to a more perfect investigation of it, and give us very different ideas of the ancient state of realms that we at present believe to have been from the

earliest period only the habitations of savages."—*Ibid.*, p. 56.

[*The Hieroglyphics of the Cave of Wakonteebe—or, the Dwelling of the Great Spirit.*]

"ABOUT thirty miles below the Falls of St. Anthony, at which I arrived the tenth day after I left Lake Pepin, is a remarkable cave of an amazing depth. The Indians term it Wakonteebe, that is, the dwelling of the Great Spirit. The entrance into it is about ten feet wide, the height of it five feet. The arch within is near fifteen feet high and about thirty feet broad. The bottom of it consists of fine clear sand. About twenty feet from the entrance begins a lake, the water of which is transparent, and extends to an unsearchable distance; for the darkness of the cave prevents all attempts to acquire a knowledge of it. I threw a small pebble towards the interior part of it with my utmost strength: I could hear that it fell into the water, and notwithstanding it was of so small a size, it caused an astonishing and horrible noise that reverberated through all those gloomy regions. I found in this cave many Indian hieroglyphicks, which appeared very ancient, for time had nearly covered them with moss, so that it was with difficulty I could trace them. They were cut in a rude manner upon the inside of the walls, which were composed of a stone so extremely soft that it might be penetrated with a knife: a stone every where to be found near the Mississippi. The cave is only accessible by ascending a narrow, steep passage that lies near. At a little distance from this dreary cavern is the burying-place of several bands of the Nadowesioe Indians: though these people have no fixed residence, living in tents, and abiding but a few months on one spot, yet they always bring the bones of their dead to this place; which they take the opportunity of doing when the chiefs meet to hold their councils and to settle all public affairs for the ensuing summer."—*Ibid.*, 63, 84.

[*The Eagle's Eyries.*]

"AT a little distance below the Falls stands a small island, of about an acre and a half, on which grows a great number of oak trees, every branch of which, able to support the weight, was full of eagles' nests. The reason that this kind of birds resort in such numbers to this spot is, that they are here secure from the attacks either of man or beast, their retreat being guarded by the Rapids, which the Indians never attempt to pass. Another reason is, that they find a constant supply of food for themselves and their young from the animals and fish which are dashed to pieces by the Falls and driven on the adjacent shore."—*Ibid.*, p. 71.

[*Blue Clay Paint—a Mark of Peace.*]

"THIS country likewise abounds with milk-white clay, of which China ware might be made

equal in goodness to the Asiatic; and also with a blue clay that serves the Indians for paint. With this last they contrive, by mixing it with red stone powdered, to paint themselves of different colours. Those that can get the blue clay here mentioned, paint themselves very much with it, particularly when they are about to begin their sports and pastimes. It is also esteemed by them a mark of peace, as it has a resemblance of a blue sky, which, with them, is a symbol of it, and made use of in their speeches as a figurative expression to denote peace. When they wish to shew that their inclinations are pacific towards other tribes, they greatly ornament both themselves and belts with it."—*Ibid.*, p. 101.

[*Rattle-Snakes—Water Lilies—and Water Snakes.*]

"THERE are several islands near the west end of it so infested with rattle-snakes, that it is very dangerous to land on them. It is impossible that any place can produce a greater number of all kinds of these reptiles than this does, particularly of the water-snake. The lake is covered near the banks of the islands with the large pond-lily; the leaves of which lie on the surface of the water so thick as to cover it entirely for many acres together; and on each of these lay, when I passed over it, wreaths of water-snakes basking in the sun, which amounted to myriads."—*Ibid.*, p. 167.

[*The Hissing Snake.*]

"THE most remarkable of the different species that infest this lake is the hissing-snake, which is of the small speckled kind, and about eighteen inches long. When any thing approaches, it flattens itself in a moment, and its spots, which are of various dyes, become visibly brighter through rage; at the same time it blows from its mouth with great force a subtle wind, that is reported to be of a nauseous smell; and if drawn in with the breath of the unwary traveller, will infallibly bring on a decline that in a few months must prove mortal, there being no remedy yet discovered which can counteract its baneful influence."—*Ibid.*, p. 167.

[*Thunder Bay.*]

"NEARLY half way between Soganaum Bay and the North-West corner of the Lake lies another, which is termed Thunder Bay. The Indians, who have frequented these parts from time immemorial, and every European traveller that has passed through it, have unanimously agreed to call it by this name, on account of the continual thunder they have always observed here. The bay is about nine miles broad, and the same in length, and whilst I was passing over it, which

¹ I have watched the common snake resting its head on lilies and water weeds and taking flies, by hundreds, on a small lake in Sjælland. QUÆRIT Do not all snakes take to the water in very hot weather?—J. W. W.

took me up near twenty-four hours, it thundered and lightened during the greatest part of the time to an excessive degree.

"There appeared to be no visible reason for this that I could discover, nor is the country in general subject to thunder; the hills that stood around were not of a remarkable height, neither did the external parts of them seem to be covered with any sulphurous substance. But as this phenomenon must originate from some natural cause, I conjecture that the shores of the bay or the adjacent mountains are either impregnated with an uncommon quantity of sulphurous matter, or contain some metal or mineral apt to attract in a great degree the electrical particles that are hourly borne over them by the passant clouds."—*Ibid.*, p. 145.

[Indian Designation of the Months.]

"THEY call the month of March (in which their year generally begins at the first new moon after the vernal equinox) the worm month or moon; because at this time the worms quit their retreats in the bark of the trees, wood, &c., where they have sheltered themselves during the winter.

"The month of April is termed by them the month of plants. May, the month of flowers. June, the hot moon. July, the buck moon. Their reason for thus denominating these is obvious.

"August, the sturgeon moon; because in this month they catch great numbers of that fish.

"September, the corn moon; because in that month they gather in their Indian corn.

"October, the travelling moon; as they leave at this time their villages, and travel towards the places where they intend to hunt during the winter.

"November, the beaver moon; for in this month the beavers begin to take shelter in their houses, having laid up a sufficient store of provisions for the winter season.

"December, the hunting moon, because they employ this month in pursuit of their game.

"January, the cold moon, as it generally freezes harder, and the cold is more intense in this than in any other month.

"February they call the snow moon, because more snow commonly falls during this month than any other in the winter."—*Ibid.*, p. 251.

[The War-Dance.]

"THE War Dance, which they use both before they set out on their war parties and on their return from them, strikes terror into strangers. It is performed, as the others, amidst a circle of the warriors; a chief generally begins it, who moves from the right to the left, singing at the same time both his own exploits and those of his ancestors. When he has concluded his account of any memorable action, he gives a violent blow with his war-club against a post that is fixed in the ground, near the centre of the assembly, for this purpose.

"Every one dances in his turn, and recapitulates the wondrous deeds of his family, till they all at last join in the dance. Then it becomes truly alarming to any stranger that happens to be among them, as they throw themselves into every horrible and terrifying posture that can be imagined—rehearsing at the same time the part they expect to act against their enemies in the field. During this they hold their sharp knives in their hands, with which, as they whirl about, they are every moment in danger of cutting each other's throats, and did they not shun the threatened mischief with inconceivable dexterity, it could not be avoided. By these motions they intend to represent the manner in which they kill, scalp, and take their prisoners. To heighten the scene, they set up the same hideous yells, cries, and war-whoops they use in time of action: so that it is impossible to consider them in any other light than as an assembly of demons."—*Ibid.*, p. 269.

[The Life and Death of the Moon.]

"THEY pay a great regard to the first appearance of every moon, and on the occasion always repeat some joyful sounds, stretching at the same time their hands towards it.

"When the moon does not shine they say the moon is dead; and some call the three last days of it the naked days. The moon's first appearance they term its coming to life again."—*Ibid.*, p. 250, 252.

[The Wakon-Kitchewah—or Initiation into the Friendly Society of the Spirit.]

"ONE of the Indians was admitted into a society which they denominated Wakon-Kitchewah, that is, the Friendly Society of the Spirit. This society is composed of persons of both sexes, but such only can be admitted into it as are of unexceptionable character, and who receive the approbation of the whole body. It was performed at the time of the new moon, in a place appropriated to the purpose near the centre of the camp, that would contain about two hundred people. About twelve o'clock they began to assemble; when the sun shone bright, which they considered as a good omen, for they never by choice hold any of their public meetings unless the sky be clear and unclouded. A great number of chiefs first appeared, who were dressed in their best apparel; and after them came the head-warrior, clad in a long robe of rich furs that trailed on the ground, attended by a retinue of fifteen or twenty persons, painted and dressed in the gayest manner. Next followed the wives of such as had been already admitted into the society; and in the rear a confused heap of the lower ranks, all contributing as much as lay in their power to make the appearance grand and showy.

"When the assembly was seated, and silence proclaimed, one of the principal chiefs arose, and in a short but masterly speech informed his audience of the occasion of their meeting. He ac-

quainted them that one of their young men wished to be admitted into their society; and taking him by the hand, presented him to their view, asking them, at the same time, whether they had any objection to his becoming one of their community.

"No objection being made, the young candidate was placed in the centre, and four of the chiefs took their stations close to him; after exhorting him, by turns, not to faint under the operation he was about to go through, but to behave like an Indian and a man, caused him to kneel, another placed himself behind him so as to receive him when he fell, and the last of the four retired to the distance of about twelve feet from him exactly in front. This disposition being completed, the chief that stood before the kneeling candidate began to speak to him with an audible voice. He told him that he himself was now agitated by the same spirit which he should in a few minutes communicate to him; that it would strike him dead, but that he would instantly be restored to life; to this he added, that the communication, however terrifying, was a necessary introduction to the advantages enjoyed by the community into which he was on the point of being admitted.

"As he spake this he appeared to be greatly agitated, till at last his emotions became so violent that his countenance was distorted, and his whole frame convulsed. At this juncture he threw something that appeared both in shape and colour like a small bean at the young man, which seemed to enter his mouth, and he instantly fell as motionless as if he had been shot. The chief that was placed behind him received him in his arms, and, by the assistance of the other two, laid him on the ground to all appearance bereft of life.

"Having done this, they immediately began to rub his limbs, and to strike him on the back, giving him such blows as seemed more calculated to still the quick than to raise the dead. During these extraordinary applications, the speaker continued his harangue, desiring the spectators not to be surprised, or to despair of the young man's recovery, as his present inanimate situation proceeded only from the forcible operations of the spirit on faculties that had hitherto been unused to inspirations of this kind.

"The candidate lay several minutes without sense or motion; but at length, after receiving many violent blows, he began to discover some symptoms of returning life. These, however, were attended with strong convulsions, and an apparent obstruction in his throat. But they were soon at an end; for having discharged from his mouth the bean, or whatever it was that the chief had thrown at him, but which on the closest inspection I had not perceived to enter it, he soon after appeared to be tolerably recovered. This part of the ceremony being happily effected, the officiating chief disrobed him of the cloaths he had usually worn, and put on him a set of apparel entirely new. When he was dressed, the speaker once more took him by the hand and

presented him to the society as a regular and thoroughly initiated member, exhorting them at the same time to give him such necessary assistance as, being a young member, he might stand in need of. He also charged the newly-elected brother to receive with humility, and to follow with punctuality the advice of his elder brethren."—*Ibid.*, p. 271.

[*The Red-painted Hatchet of War.*]

"THE manner in which the Indians declare war against each other is by sending a slave with a hatchet, the handle of which is painted red, to the nation which they intend to break with; and the messenger, notwithstanding the danger to which he is exposed from the sudden fury of those whom he thus sets at defiance, executes his commission with great fidelity.

"Sometimes this token of defiance has such an instantaneous effect on those to whom it is presented, that in the first transports of their fury a small party will issue forth, without waiting for the permission of the elder chiefs, and slaying the first of the offending nation they meet, cut open the body and stick a hatchet of the same kind as that they have just received, into the heart of their slaughtered foe. Among the more remote tribes this is done with an arrow or spear, the end of which is painted red. And the more to exasperate, they dismember the body, to show that they esteem them not as men but as old women."—*Ibid.*, p. 307.

[*The Death-Song of the Indians.*]

"THOSE who are decreed to be put to death by the usual torments are delivered to the chief of the warriors: such as are to be spared are given into the hands of the chief of the nation: so that in a short time all the prisoners may be assured of their fate; as the sentence now pronounced is irrevocable. The former they term being consigned to the house of death, the latter to the house of grace.

"The prisoners destined to death are soon led to the place of execution, which is generally in the centre of the camp or village; where, being stripped, and every part of their bodies blackened, the skin of a crow or a raven is fixed on their heads. They are then bound to a stake, with faggots heaped around them, and obliged for the last time to sing their death-song."—*Ibid.*, p. 336, 337.

[*Indian War-Whoop.*]

"WHEN the warriors are arrived within hearing, they set up different cries, which communicate to their friends a general history of their success of the expedition. The number of the death-cries they give, declares how many of their own party are lost; the number of war-whoops, the number of prisoners they have taken. It is difficult to describe these cries, but the best idea I can convey of them is, that the former consists

of the sound whoo, whoo whoop, which is continued in a long shrill tone, nearly till the breath is exhausted, and then broken off with a sudden elevation of the voice; the latter of a loud cry, of much the same kind, which is modulated into notes by the hand being placed before the mouth. Both of them might be heard to a very considerable distance."—*Ibid.*, p. 334.

[*Indian Adoption.*]

"ALL that are captivated by both parties are either put to death, adopted, or made slaves of. And so particular are every nation in this respect, that if any of their tribe, even a warrior, should be taken prisoner, and by chance be received into the house of grace, either as an adopted person or a slave, and should afterwards make his escape, they will by no means receive him, or acknowledge him as one of their band.

"The condition of such as are adopted differs not in any one instance from the children of the nation to which they now belong. They assume all the rights of those whose places they supply, and frequently make no difficulty of going in the war-parties against their own countrymen. Should, however, any of these by chance make their escape, and afterwards be retaken, they are esteemed as unnatural children and ungrateful persons, who have deserted and made war upon their parents and benefactors, and are treated with uncommon severity."—*Ibid.*, p. 345

The Carcajou.

"THIS creature, which is of the cat kind, is a terrible enemy to the preceding four species of beasts. He either comes upon them from some concealment unperceived, or climbs up into a tree, and taking his station on some of the branches, waits till one of them, driven by an extreme of heat or cold, takes shelter under it; when he fastens upon his neck, and opening the jugular vein, soon brings blood and drags his prey to the ground. This he is enabled to do by his long tail, with which he encircles the body of his adversary; and the only means they have to shun their fate is by flying immediately to the water. By this method, as the carcajou has a great dislike to that element, he is sometimes got rid of before he can effect his purpose."—*Ibid.*, p. 450.

The Whipper-Will, or, as it is termed by the Indians, the Muckawiss.

"THIS extraordinary bird is somewhat like the last-mentioned in its shape and colour, only it has some whitish stripes across the wings, and like that is seldom ever seen till after sunset. It also is never met with but during the spring and summer months. As soon as the Indians are informed by its notes of its return, they conclude that the frost is entirely gone, in which they are seldom deceived; and on receiving this assurance of milder weather, begin to sow their

corn. It acquires its name by the noise it makes, which to the people of the colonies sounds like the name they give it, Whipper-Will; to an Indian ear Muckawiss. The words it is true are not alike, but in this manner they strike the imagination of each; and the circumstance* is a proof that the same sounds, if they are not rendered certain by being reduced to the rules of orthography, might convey different ideas to different people. As soon as night comes on, these birds will place themselves on the fences, stumps, or stones that lie near some house, and repeat their melancholy note without any variation till midnight. The Indians, and some of the inhabitants of the back settlements, think if this bird perches upon any house, that it betokens some mishap to the inhabitants of it."—*Ibid.*, p. 467.

[*The Wakon Bird.*]

"THE Wakon bird, as it is termed by the Indians, appears to be of the same species as the birds of paradise.

"The name they have given it is expressive of its superior excellence, and the veneration they have for it: the Wakon bird being in their language the bird of the Great Spirit. It is nearly the size of a swallow, of a brown colour, shaded about the neck with a bright green; the wings are of a darker brown than the body; its tail is composed of four or five feathers, which are three times as long as its body, and which are beautifully shaded with green and purple. It carries this fine length of plumage in the same manner as a peacock does, but it is not known whether it ever raises it into the erect position that bird sometimes does. I never saw any of these birds in the colonies, but the Naudowessie Indians caught several of them when I was in their country, and seemed to treat them as if they were of a superior rank to any other of the feathered race."—*Ibid.*, p. 473.

[*The Swift Lizard.*]

"THE Swift Lizard is about six inches long, and has four legs and a tail. Its body, which is blue, is prettily striped with dark lines shaded with yellow; but the end of the tail is totally blue. It is so remarkably agile that in an instant it is out of sight, nor can its movement be perceived by the quickest eye; so that it might more justly be said to vanish than to run away. This species are supposed to poison those they bite, but are not dangerous, as they never attack persons that approach them, choosing rather to get suddenly out of their reach."—*Ibid.*, p. 488.

The Yellow Ash, which is only found near the head branches of the Mississippi.

"THIS tree grows to an amazing height, and the body of it is so firm and sound, that the French traders who go into that country from Louisiana to purchase furs, make of them periaquays; this they do by excavating them by fire.

and when they are completed, convey in them the produce of their trade to New Orleans, where they find a good market both for their vessels and cargoes. The wood of this tree greatly resembles that of the common ash, but it might be distinguished from any other tree by its bark; the ross or outside bark being near eight inches thick, and indented with furrows more than six inches deep, which makes those that are arrived to a great bulk appear uncommonly rough; and by this peculiarity they may be readily known. The rind or inside bark is of the same thickness as that of other trees, but its colour is a fine bright yellow; inasmuch that if it is but slightly handled, it will leave a stain on the fingers, which cannot easily be washed away; and if in the spring you peel off the bark, and touch the sap, which then rises between that and the body of the tree, it will leave so deep a tincture that it will require three or four days to wear off."—*Ibid.*, p. 498.

[*The Whickopick or Suckwick.*]

"THE Whickopick or Suckwick appears to be a species of the white wood, and is distinguished from it by a peculiar quality in the bark, which when pounded and moistened with a little water, instantly becomes a matter of the consistence and nature of size. With this the Indians pay their canoes, and it greatly exceeds pitch or any other material usually appropriated to that purpose; for besides its adhesive quality, it is of so oily a nature, that the water cannot penetrate through it, and its repelling power abates not for a considerable time."—*Ibid.*, p. 499.

[*Species of the Willow.*]

"THERE are several species of the willow, the most remarkable of which is a small sort that grows on the bank of the Mississippi, and some other places adjacent. The bark of this shrub supplies the beaver with its winter food; and where the water has washed the soil from its roots, they appear to consist of fibres interwoven together like thread, the colour of which is of an inexpressibly fine scarlet; with this the Indians tinge many of the ornamental parts of their dress."—*Ibid.*, p. 506.

[*The Elder.*]

"THE elder, commonly termed the poisonous elder, nearly resembles the other sorts in its leaves and branches, but it grows much straiter, and is only found in swamps and moist soils. This shrub is endowed with a very extraordinary quality, that renders it poisonous to some constitutions, which it effects if the person only approaches within a few yards of it, whilst others may even chew the leaves or the rind without receiving the least detriment from them: the poison, however, is not mortal, though it operates very virulently on the infected person, whose body and head swell to an amazing size and are

covered with eruptions, that at their height resemble the confluent small-pox. As it grows also in many of the provinces, the inhabitants cure its venom by drinking saffron tea, and anointing the external parts with a mixture composed of cream and marsh mallows."—*Ibid.*, p. 508.

[*First Sugar Cane in Hayti.*]

ONCE Aquilon, a Canarian, planted the first sugar canes in Hayti.—M. RODRIGUEZ, *Ind Chron.*

[*The Akancias on the Mississippi.*]

"THESE cottages are built of cedar, all matted within. They have no determined worship; they adore all sorts of animals, or rather they worship but one Divinity, which discovers itself in a certain animal, such as it shall please their Jongleur, or priest, to pitch upon; so that it will be sometimes an ox, sometimes a dog, or some other. When this visible God is dead, there is an universal mourning, but which is presently changed into a great joy, by the choice they make of a new mortal Deity, which is always taken from amongst the brutes."—DE LA SALLE.

[*Aboriginal Testudo, or, the Yutacan Instrument of the Tortoise-shell.*]

IN Yutacan they made a musical instrument of the tortoise-shell, preserved whole. Its sound was melancholy.—HERRERA, 4, 10, 4.

[*Burial at Sea.*]

"HIS burial was as solemnly performed as could be at sea, his grave being the whole ocean; he had weighty stones hung to his feet, two more to his shoulders, and one to his breast; and then the superstitious Romish *dirige* and *requiem* being sung for his soul, his corpse being held out to sea on the ship side, with ropes ready to let him fall, all the ship crying out three *buen viaje*, that is a good voyage, to his soul chiefly, and also to his corpse ready to travel to the deep to feed the whales; at the first cry all the ordnance were shot off, the ropes on a sudden loosed, and Juan de la Cueva, with the weight of heavy stones plunged deep into the sea, whom no mortal eyes ever more beheld."—GAGE, THOMAS, *New Survey of the West Indies, &c.*

[*Conquest of the West India, &c., by Hernando Cortez, &c.*]

"WHILE that the fleet was preparing for India, it chanced, Hernando Cortez pretended to go unto a certaine house in the night season to talke with a woman, and clyming over a wall whyche was of weake foundation, both he and the wall fell together: so that with the noyse of hys fall, and rattling of his armour which he ware, came out a man newly married, and finding him fallen at hys dore would have slayne

hym, suspecting somewhat of his new married wife, but that a certaine olde woman, being his mother in lawe, wyth great perswasions stayed him from that fact."—*The Pleasant Historie of the Conquest of the Weast India, now called new Spayne, atchieved by the worthy Prince Hernando Cortes, Marquez of the Valley of Huazacre, most delectable to read: translated out of the Spanishe tongue by T. N. Anno 1578.*

The author's name does not appear; the translator is Thomas Nicholas.

[Consecration of an Idol.]

"THERE was another godde who hadde a greate image placed uppon the toppe of the Chappell of Idols, and he was esteemed for a speciall and singular god above all the rest. This god was made of all kinde of seedes that groweth in that countrey, and being ground they made a certain paste, tempered with children's bloud and virgins sacrificed, who were opened with their razures in the breastes, and their heartes taken out to offer as first frutes unto the idoll. The priestes and ministers doe consecrate this idoll with great pomp and many ceremonies. All the *comarcans* and citizens are presente at the consecration, with great triumph and incredible devotion. After the consecration, many devoute persons came and sticked in the dowy image precious stones, wedges of gold, and other jewels. After all this pomp ended, no secular man mought touche that holye image, no, nor yet come into his chappell, nay scarcely religious persons, excopt they were *Tlamacaztli*, who are priestes of order. They doe renue this image many times wyth new dough, taking away the olde, but then blessed is hee that can get one peece of the old ragges for reliques, and chiefly for souldyers, who thought themselves sure therewith in the warres. Also at the consecration of this idoll, a certayne vessell of water was blessed with manye wordes and ceremonies, and that water was preserved very religiously at the foote of the altar, for to consecrate the king when he should be crowned, and also to blesse any capayne general, when he should be elected for the warres, with only giving him a draught of that water."—Ibid.

[The hollow Idol that spake, as Idols have done before.]

"THE body of this idol was great and hollow, and was fastened in that wall with lime: hee was of earth; and behinde this idol's backe was the vesterie, where was kept ornaments and other things of service for the temple. The priestes had a little secret dore hard adjoyning to the idol, by which dore they crept into the hollow idol, and answered the people that came with prayers and petitions. And with this decoit the simple soules beleved al that the idol spake, and honored that god more than al the rest with many perfumes and sweete smelles, and offered bread and fruite, with sacrifice of quayles bloud, and

other birds, and dogges, and sometime man's blood. And thro the fame of this idoll and oracle many pilgrimes came to Acumasil from many places"—Ibid.

[The Idol Quecaleovatl:—Thomas Gage a Copyist from this old History.]

"THERE was one rounde temple dedicated to the god of the ayre, called Quecaleovatl, for even as the ayre goeth rounde about the heavens, even for that consideration they made his temple rounde. The entraunce of that temple had a dore made lyke unto the mouth of a serpent, and was paynted with foule and divilish gestures, with great teeth and gummes wrought, whiche was a thinge to feare those that should enter in thereat, and especially the Christians unto whom it represented very Hel, with that ougly face and monstrous teeth."—Ibid.

Gage's account of Mexico, which he pretends to have collected on the spot, is copied verbatim from this old translation. In this passage he has retained the literal error in the name of the God, and written it with a o instead of z, which the ç of the original represents.

[The Images of Mexitli and Tezcalipoca.]

THE images of Mexitli and Tezcalipoca "were made of stone in ful proportion as bigge as a gyant. They were covered with a lawne called *Nacar*. These images were besette with pearles, precious stones, and peeces of gold, wrought like birds, beasts, fishes, and floures, adorned with emeralds, turquies, calcedons, and other little fine stones, so that when the lawne *Nacar* was taken away, the images seemed very beautifull to beholde. The image had for a girdle greate snakes of gold; and for collors or chaynes about their neckes ten hartes of men made of gold, and each of those idolles had a counterfaite visor with eies of glasse, and in their necks death painted."—Ibid.

[Cortes' Ensign.]

"THE device of Cortes' ensign or *auunciente*, was flames of fire in white and blew, with a redde crosse in the midst, and bordred round with letters, in the Lattine and Spanishe tongues, which signified this in effect; friends let us follow the crosse, and with lively faith with this standerde we shall obteyne victorie."—Ibid.

[The Cibolas.]

"WE saw in all their ponds and rivers vast quantities of water fowl, geese, ducks, and teal, moor hens, &c., and in the woods and fields, partridges, pheasants, quails, and other kinds of fowl; of four-footed creatures all sorts, especially one large sort of oxen which they call *Cibolas*; these are raised like a camel from the chine to the middle of the back; they feed among the canes, and go together sometimes no less in

number than 1500."—M. DE LA SALLE'S *Expédition, by CAVALIER TOUTI into English, &c.*

[*Illinois Village.*]

"THE first village of the Illinois consisted of above 500 cabins, which are made with great pieces of timber, interlaced with branches, and covered with bark. The inside is more neat, the walls or sides, as well as the floor, being finely matted. Every cottage has two apartments wherein several families might lodge, and under every one of them is a cave or vault wherein they preserve their Indian corn."—*Ibid.*

[*The Mud of the River Ozages.*]

"THE river of the Ozages carries so great a quantity of mud along with it, as to change the water of the Mississippi, and make it all muddy for more than twenty leagues. Its brinks are bordered with great walnut trees. One sees there an infinite number of footsteps made by the beavers, and the hunting for them there is very great and common."—*Ibid.*

[*Estivation of the Humming Birds,—according to Herrera.*]

HERRERA says of the humming birds, that "when the dry season begins, they cling to the trees by the bill, and there remain dead;—the next year when the rains commence they revive again."—HERRERA, 2, 10, 22.

[*The Calumet.*]

"THE pipe part of the Calumet is two feet long, made of strong reed or cane—but amongst these people, the Esquimaux, of juniper, adorned with feathers of all colours, interlaced with locks of women's hair. They also add to it two wings of the most curious birds they can find for colour. The head or bole of the pipe is of a red stone polished like marble, and bored in such a manner as one end is for the tobacco and the other end fastens to the pipe. This is the general description of it, but they adorn the Calumet variously, according to their genius and the birds they have in their country."—SMITH'S *Voyage.*

[*The Cavern of Guacharo.*]

"IN this mountain (Tumeriquiri in Cumana) is the cavern of Guacharo, famous among the Indians. It is immense, and serves as a habitation for millions of nocturnal birds (a new species of the *Caprimulgus* of Linnæus), whose fat yields the oil of Guacharo. Its site is majestic, and adorned by the most brilliant vegetation. There issues from the cavern a river of some magnitude, and within is heard the mournful cry of the birds, which the Indians attribute to the souls that are forced to enter this cavern in order to go to the other world. But they are enabled to obtain permission for it only when their conduct in this

life has been without reproach. If it has been otherwise, they are retained for a shorter or longer time, according to the heinousness of their offences. This dark, wretched, mournful abode, draws from them the moanings and plaintive cries heard without. The Indians have so little doubt of this fable, supported by tradition, being a sacred truth, that immediately after the death of their parents or friends they repair to the mouth of the cavern, to ascertain whether their souls have met with any impediment. If they think they have not distinguished the voice of the deceased, they withdraw overjoyed, and celebrate the event by inebriety and dances characteristic of their felicity; but if they imagine they have heard the voice of the defunct, they hasten to drown their grief in intoxicating liquors, in the midst of dances, adapted from their nature to paint their despair. So whatever may be the lot of the departed soul, his relations and friends give themselves up to the same excesses; there is no difference, but in the character of the dance."—DEPONS, F., *Travels, &c.*

[*Painted Barbarians.*]

"WHEN these barbarians go either to the wars or feasts, they besmear all their faces over, either with red or black, to the end they might not discover it, if they should grow pale with fear. They also colour their hair with red, and cut it in different shapes; but this is practised more especially among the savages of the North. Those of the South cut their hair quite off, or rather, burn it with stones heated red-hot in the fire; oftentimes the people of the North let their hair hang on one side, wreathed into a kind of bracelet, and cut it quite off on the other; but this is still according to every one's fancy.

"There are some of these savages that rub their hair all over with oil, and afterwards stick down or small feathers on their heads, also some of them will have great ones of several colours: but there are others that rather choose to wear crowns of flowers, which crowns another sort make of birchen-rind, or dressed-skins, all which, nevertheless, are most commonly very prettily contrived. Thus set forth, they appear, take them all together, just like several of Cæsar's soldiers, who were likewise painted with different colours. They are great admirers of themselves in this fantastical dress."—HENNEPIN, LOUIS, *New Discovery, &c.*, p. 76.

[*Indian Way of Striking a Fire.*]

"THEIR way of making a fire, which is now and unknown to us, is this; they take a triangular piece of cedar-wood, of a foot and a half long, wherein they bore some holes half through; then they take a switch, or another small piece of hard wood, and with both their hands rub the strongest upon the weakest in the hole which is made in the cedar, and while they are thus rubbing they let fall a sort of dust or powder which turns into fire. This white dust they roll up in

a pellet of herbs, dried in autumn, and rubbing them all together, and then blowing upon the dust that is in the pellet, the fire kindles in a moment."—*Ibid.*, p. 103.

[*Smell of Fire by the Indians.*]

"As soon as we had roasted or boiled our Indian corn, we were very careful to put out our fire; for in these countries they smell fire at two or three leagues distance, according to the wind. The savages take a particular notice of it. To discover where their enemies are, and endeavour to surprise them."—*Ibid.*, p. 151.

[*Great Feast of the Savages.*]

"THE savages invited us to a great feast after their own fashion. There were above an hundred and twenty men at it naked. Ouasicoude, the first captain of the nation, and kinsman of the deceased, whose dead body I covered, when they brought him back to the village in a canoe, brought me some dried flesh and wild oats in a dish of bark, which he set before me upon a bull's hide, whitened and garnished with porcupine-skins on the one side, and curled wool on the other.

"After I had eat, this chief put the same robe on his head, and covered my face with it, saying with a loud voice before all that were present, 'He whose dead body thou didst cover, covers thine while alive. He has carried the tidings of it to the country of souls (for these people believe the transmigration of souls): what thou didst in respect of the dead is highly to be esteemed: all the nation applauds and thanks thee for it.'"—*Ibid.*, p. 247.

[*Black Earth of Peru, to make Ink with.*]

THERE is a black earth in Peru of which "I can say," says MONARDES, "that they sent me a little that therewith I might make ink; which being cast into water or wine there is made thereof very good ink, wherewith one may write well, but it is somewhat blue, which maketh of it a better show."—*Ibid.* 102.

[*Indian Tradition.*]

"ACCORDING to the tradition of the Indians, when their ancestors first came from the West to this island, they found it occupied by Manshop, a benevolent but capricious being, of gigantic frame and supernatural power. His daily food was broiled whales, and he threw many of them on the coast, for the support of his Indian neighbours. At last, weary of the world, he sent his sons and daughter to play at ball, and while they were engaged in their sport, drew his toe across the beach on which they were, and separated from the island. The returning tide rising over it, the brothers crowded round their sister, careless of their own danger, and while sinking themselves, were only anxious to keep her head above

the waves. Manshop commended their fraternal affection, bade them always love and protect their sister, and preserved their lives by converting them into whale killers, a sort of grampus, whose descendants still delight to sport about the ancient dwelling of their great progenitor.

"The giant then hurled his wife Saconet into the air, and plunging himself beneath the waves, disappeared for ever. Saconet fell on the promontory of Rhode Island, which now bears her name, and long lived there, exacting tribute from all passengers. At length she was converted into stone, still however retaining her former shape, till the white men, mistaking her probably for an idol, lopped off both her arms; but her mutilated form remains to this day on the spot where she fell, and affords lasting and unimpeachable evidence of the truth of the tradition."—*North American Review*, vol. 5, p. 318.

[*Notions of the American Indians relative to the Food they eat.*]

"THEY abhor moles so exceedingly, that they will not allow their children even to touch them, for fear of hurting their eyesight; reckoning it contagious. They believe that nature is possessed of such a property as to transfuse into men and animals the qualities, either of the food they use, or of those objects that are presented to their senses; he who feeds on venison is, according to their physical system, swifter and more sagacious than the man who lives on the flesh of the bear, or helpless dunghill fowls, the slow-footed tame cattle, or the heavy wallowing swine. This is the reason that several of their old men recommend, and say, that formerly their greatest chieftains observed a constant rule in their diet, and seldom ate of any animal of a gross quality, or heavy motion of body, fancying it conveyed a dullness through the whole system, and disabled them from exerting themselves with proper vigour in their martial, civil, and religious duties.

"I once asked the Archimagus to sit down and partake of my dinner; but he excused himself, saying, he had in a few days some holy duty to perform, and if he eat evil or accursed food, it would spoil him—alluding to swines' flesh. Though most of their virtue hath lately been corrupted, in this particular they still affix vicious and contemptible ideas to the eating of swines' flesh, inasmuch, that Shukapa, 'swine-eater,' is the most opprobrious epithet they can use to brand us with: they commonly subjoin Akang-gapa, 'eater of dunghill fowls.'"—J. ADAIR, *History of the American Indians*, p. 134.

[*Indian Notion of the Joyful Fields.*]

VASCONCELLOS states it as the belief of the Brazilian tribes that the souls of women and warriors went to what they called the joyful fields,—those of cowards to the Anhargus, to be by them tormented. Cowardice being the only vice, it seems then that women by reason of their sex,

could have no sin imputed to them.—*Vida de Alceida*, vol. 1, p. 5, § 7.

[*Iroquois Festival.*]

"AMONG the Iroquois there was a particular kind of festival at which all the food was to be eaten."—CHARLEVOIX, P. FRANCIS, t. 2, p. 85.

[*Indian Histories painted on Trees.*]

"NEAR our hut on the sides of large trees peeled for that purpose, were various representations of men going to, and returning from the wars, and of some killed in battle, this being a path heretofore used by warriors. Those Indian histories were painted mostly in red, but some in black."—JOHN WOOLMAN'S *Journal*, p. 134.

[*Sword of the Suyzaros—What?*]

D. BERNARDO DE VARGAS MACHUCA, 1599, says that the sword then in use was that which the Suyzaros invented. Does he mean the Swiss, and did they introduce a shorter sword which caused the estoque to be disused? A natural consequence when the chivalrous mode of war was growing obsolete, and battles were decided by infantry.—*Milicia Indiana*, ff. 2.

[*Iron sold by the Spaniards to the Indians, and used against them.*]

BERNARDO DE VARGAS MACHUCA, who was settled at Santa Fe de Bogota, complains that the Spaniards, sold iron to the Indians, which thus got round to the warlike tribes, and was used to their own destruction, many lives having been lost in consequence. The traffic, he says, is *Co-sa bien digna de castigo exemplar, que casi es traycion, o especie della.*—*Ibid.*, ff. 3.

[*Santiago del Estero, or Mahomet's Paradise.*]

SANTIAGO DEL ESTERO, by a play upon words which holds good only in Spanish, was called Mahomet's Paradise,—the Mahoma women being favourites with the first ruffians who settled in that country. LOZANO says, "*El partido de Venus estaba en especial tan valido y poderoso,*

que llamaban a esta ciudad el Paraiso de Mahoma; nombre infame, que manifesta bien la dissolution que reynaba."—Vol. 1, p. 3, § 17.

[*Indian Stealth.*]

"THEY sometimes scatter leaves, sand, or dust over the prints of their feet; sometimes tread in each other's footsteps; and sometimes lift their feet so high, and tread so lightly, as not to make any impression on the ground."—CARVER, p. 330.

[*Indian Form of Submission.*]

"THE Indians consider every conquered people as in a state of vassalage to their conquerors.

"After one nation has finally subdued another, and a conditional submission is agreed on, it is customary for the chiefs of the conquered when they sit in council with their subduers, to wear petticoats as an acknowledgment that they are in a state of subjection, and ought to be ranked among the women."—*Ibid.*, p. 350.

[*Care of the Achaquas for their Graves.*]

"THE Achaquas of the Oronoco take especial care to beat down the earth upon a grave, and when the heat makes fissures in it, instantly to fill them up, lest the ants should get at the dead. Their worst imprecation is, May the ants soon fall upon thee."—GUMILLA, c. 14.

[*Lamentation of the Othomacos over their Dead.*]

"THE Othomacos of the Oronoco every morning at cockerow bewail their dead, with sighs, groans, tears, and loud lamentations."—*Ibid.* 1, c. 11.

[*Indian Kings—War-makers on their Accession.*]

"It was the custom of these Indian kings, always to undertake some hostile expedition, immediately after their accession, against rebels, or enemies, or if they had neither to make new nations tributary."—TORQUEMADA, vol. 1, p. 195.

PHYSICA;

OR, REMARKABLE FACTS IN NATURAL HISTORY.

[Jay Feathers.]

THE blue feathers of the jay's wing were at one time fashionable in France, and four thousand jays are said to have been stript to furnish trimming for a single dress.

[Albatrosses.]

"AN immense number of albatrosses were swimming like geese about the ship; as soon as a shot was fired they flew away. They seemed to raise themselves with difficulty from the water, and made a vast circle in it before they had wind enough to fill their long wings and begin their ascent."—LANGSDORFF, vol. 1, p. 83.

[The Albatross.]

"THEY have very great strength in their large bills, and make a noise not unlike the bleating of a goat or sheep. It is probably from hence that they are called by the French *Moutons du Cap*. In February one of them was brought to me upon which I could not discover the slightest wound. On enquiry how it was caught, I was answered, *by the hand*. Upon a farther investigation into the matter, I was assured by the Aleutians unanimously, that in the calms, which commonly succeed to a violent gale of wind, they cannot fly; if pursued by land, they will run to the water, endeavouring to escape by swimming; but it is then easy to follow them with the boi-darkas, when they may be taken with the hand, or killed by a spear or the stroke of an oar.

"It seems easily to be comprehended, that such a bird, whose gigantic wings spread out to a breadth of ten or twelve feet, should not be able to fly in a dead calm."—*Ibid.*, vol. 2, p. 105-6.

[Power of the Conger Eel.]

THE power of these snakes may, in some degree, be estimated from a circumstance related of a conger eel, in the *Star* for March 30, 1808. This eel, measuring six feet in length, and twenty-two inches in girth, and weighing three stone and a half, was taken in Yarmouth Wash. Finding no way for escape, it rose erect, and knocked the fisherman down before he could take it.

[Bread Fruit.]

"THE ripe bread fruit will not keep good

many days; in times of great abundance, therefore, it is cut into small pieces, when a hole is made in the ground about eight feet long by four broad, and five and six feet deep, which is paved with large stones, and the pieces of fruit thrown into it. A strong fermentation ensues, and forms a leaven, which will then keep for months. This food is called *popoi*. When it is mixed with water, it makes a drink which has very much the appearance and taste of buttermilk, and is extremely cooling and refreshing."—LANGSDORFF, vol. 1, p. 125. *New Marquesas or Washington Islands*.

The leaner the Monkey the greater the Value of his Fur.

"LEAN foxes have better skins, and therefore the Ostiaks, who when they find cubs feed them with such care, that the women actually suckle them, break one of their legs some time before they are to be killed, that they may eat less and grow lean! Either of these customs is sufficiently shocking, but their co-existence renders them monstrous."—TOOKE's *View of the Russian Empire*, vol. 3, p. 44.

[Olive Trees of the Morea.]

"THE olive trees of the Morea are some of the finest to be found in any part of the world. The respect of the people for these trees is such that they pay them a sort of veneration when they are loaded with fruit; to cut off a branch would be a crime against which the whole country would rise in arms. Every part of the province seems to suit this tree. Immense forests of wild olive trees had covered various districts before any attention was paid to them by the inhabitants. It was not till the country was occupied by the Venetians that the people became sensible of the treasure they possessed: these new guests instructed them in the art of grafting the trees, and since that time olives have become an article of the highest importance among them."—POUQUEVILLE, p. 201.

[The Cayman.]

DOBRIZHOFFER says that though the cayman would be good meat were it not for the odour of musk, none but the Payaguas eat them (vol. 1, p. 322. The Abate Jolis, on the contrary, says (p. 324) that many tribes eat them, first cutting

out two glands in the mouth of the females, and the testicles of the males, which are the parts from whence this musky odour proceeds. These are sold to the Spaniards and Portuguese for medical uses, for keeping off reptiles and insects, and for preserving food. It is remarkable that parts which are cut from the cayman, because their scent would affect it as meat, should be used for this purpose.

[*Liannes.*]

"A GREAT variety of shrubs, all comprized under the general name of *liannes*, some of which are as thick as a man's leg, and grow round the trees, making the trunks look like a mast furnished with rigging. They, however, support the trees against the hurricanes, of whose violence I have seen frequent proofs. When they fell timber in the woods, they cut about two hundred trees near the root, which remain upright till the *liannes*, which hold them, are out down also. When this is done, one whole part of the forest seems to fall at once, making a most horrid crash. Cords are made of their bark, stronger than of hemp."—SAINT PIERRE, *Voyage to the Isle of France.*

[*Introduction of Indigo into Surinam.*]

INDIGO was introduced into Surinam by a M. Destrades, who called himself a French officer. "I myself," says STEDMAN, "was well acquainted with this poor fellow, who since shot himself through the head at Demerary. The circumstances of his death were somewhat remarkable. Having involved himself in debt, he turned to ready money his remaining effects and fled from Surinam; next setting up in the Spanish contraband trade, his all was taken. Deprived of every thing, he now applied for protection to a friend at Demerary, who humanely gave him shelter. At this time an abscess gathering in his shoulder, every assistance was offered, but in vain, M. Destrades refusing to let it be ever examined. His shoulder therefore grew worse, and even dangerous, but he persisted in not permitting it to be uncovered; till one day, having dressed himself in his best apparel, the family were alarmed by the report of fire arms, when they found him weltering in his blood, with a pistol by his side; and then, to their surprize, having stript him, the mark of V, for *voleur*, or thief, was discovered on the very shoulder he had attempted to conceal. Thus ended the life of this poor wretch, who had for years at Paramaribo supported the character of a polite and well-bred gentleman, where he had indeed been universally respected."—Vol. 2, p. 316.

[*Snakes at Sea a Sign of Land.*]

"NEXT morning we saw two snakes upon the water, which occasioned great joy in the ship, for when they begin to see snakes it is an infallible mark that they are not above forty leagues

off the land of the Indies. In the evening we saw upon the water a great many little yellow snakes, a foot long, and as big as one's little finger, which made us know that we were near the coast of Diu, along which the snakes are small, for from thenceforward along the coast of the Indies they are big."—THEVENOT.

[*The Trollhätta Falls.*]

"OF the rocky islands situated in the river near Trollhätta, two or three are quite inaccessible. One of them is overgrown with trees which have never been touched by human hands. A dog which attempted to swim across the river at some distance above, being carried away by the rapidity of the current, was cast upon this island. He there lived several days, but not having courage to plunge again into the impetuous torrent, he perished of hunger."—KUTTNER.

[*The Rein-Deer Moss.*]

"THE country around offered a scene very uncommon, and to us quite new. The moss on which the rein-deer feeds covers the whole ground, which is flat, and only skirted by hills at some distance; but these hills also are clothed with this moss. The colour of the moss is a pale yellow, which, when dry, changes to white: the regularity of its shape, and the uniform manner in which the surface of the ground is decked with it, appears very singular and striking: it has the semblance of a beautiful carpet. These plants grow in a shape nearly octagonal, and approaching to a circle; and as they closely join each other, they form a kind of mosaic work, or embroidery. The white appearance of the country, which thence arises, may for a moment make you imagine that the ground is covered with snow; but the idea of a winter scene is done away by the view of little thickets in full green, which you perceive scattered here and there, and still more by the presence of the sun and the warmth of his rays. As this moss is very dry, nothing can possibly be more pleasant to walk upon, nor can there be anything softer to serve as a bed. Its cleanness and whiteness is tempting to the sight; and when we had put up our tent, we found ourselves in every respect very comfortably lodged. I had many times before met with this moss, but in no place had I found it so rich. It was the only produce here which nature seemed to favour and support: no other herb was growing near it, nor any other vegetable on the spot, except a few birch trees, with their underwood, and some fir, dispersed on the hill by the river side. All these seemed to vegetate with difficulty, as if deprived of their nourishment by the moss, and appeared withering and stunted. Some trees, indeed, which grow very near the water, had the appearance of being in a flourishing state, perhaps owing to the moisture they derived from the river: but, in short, this moss appeared to be the royal plant, which ruled absolute over the vegetable kingdom of the

country, and distributed its bounty and influence amongst a particular race of men and animals."—ACERBI'S *Travels*.

[*Aurora Borealis*.]

"On the 30th of March, towards midnight, we were still upon the road, suffering from a cold of thirteen degrees of Celsius, when an *Aurora Borealis* presented us with a magnificent spectacle, which served to relieve the irksome monotony of our journey. The heavens began to appear illuminated in the north; presently it assumed a bright ruby colour, such as we have on a fine evening in Italy with the setting sun, when, as Virgil says, and as experience has often proved, a lively red as the sun goes down prognosticates fine weather for to-morrow. This phenomenon had just fixed our attention, when behold a luminous arch rose over the pole. This was accompanied by various other light and fleeting arches, which shifted from place to place every instant: they were bounded here and there by vivid flames and torches, which issued in rapid succession from the skies, communicating fire to the clouds in their vicinity, tinging their gilded edges, and exhibiting a picture highly interesting to us, unaccustomed as we were to such appearances."—*Ibid*.

[*Antipathy of Snakes and Vipers to the Beech Tree*.]

"THEN it was a marvellous thing to see with what unconcern he would lie down to sleep in places where snakes and vipers abounded, and other poisonous animals, surrounding himself with boughs of the beech, from the shade of which tree we saw by experience, that those animals strangely fly. He did another thing in our presence, that we might see the enmity they have to this tree, for he made a circle, half of fire and half of beech boughs, and threw a viper into the middle, which being only able to get out through the boughs or through the fire, to avoid them, chose the fire."—ALONSO PEREZ, in his *Continuation of George of Montemor's Diana*.

[*Finches' Nests*.]

"NESTS of finches (*loxie*) made of the stalks of grass, curiously interwoven, hung on the branches of trees over ponds, with a long and narrow neck, by which the bird used to enter. This neck prevented the birds of prey from getting at the young ones, and the water over which the nest hung on low shrubs and bushes, kept off foxes and other beasts of prey."—THUNBERG.

[*The Mimosa Tree—the Guide to Water*.]

"THOUGH the surrounding country was destitute of vegetation, a thick forest of mimosas covered the banks of the Dwyka, and followed it through all its windings. This plant grows indeed on every part of the desert, on which it is

the inseparable companion of all the rivers and all the periodical streamlets. Should a traveller happen to be in want of water, the appearance of the mimosa is a sure guide to the place where it occasionally, at least, is to be found."—BARROW.

[*The Loss, or Goupe*.]

Lossen, som paa Norsk kaldes Goupe, &c.

"THE *Loss*, which in Norway dialect is called *Goupe*, is something smaller than a wolf, but as fierce and dangerous: it bites and tears all to pieces that it can master. This creature's skin is of a light grey, or white, with dark spots. They are very cunning in undermining a sheepfold, where they help themselves very nobly. It happened lately in some of these, that a *Goupe* was found out by a sly he-goat, who perceived his subterraneous work, watched him narrowly, and as soon as his head came forth, before the body could be got out, butted him, and gave such home pushes, that he laid him dead in the grave of his own making."—PONTOPPIDAN, *Nores Naturlige Historie*, pt. 2, p. 33.

[*Water-pools for the Elephant and Rhinoceros*.]

"GREAT rivers falling from the high countreys with prodigious violence, during the tropical rains, have in the plains washed away the soil down to the solid rock, and formed large basons of great capacity, where, though the water becomes stagnant in pools when the currents fail above, yet, from their great depth and quantity, they resist being consumed by evaporation, being also thick covered with large shady trees, whose leaves never fall. These large trees, which in their growth, and vegetation of their branches, exceed any thing that our imagination can figure, are as necessary for food as the pools of water are for cisterns to contain drink for those monstrous beasts, such as the elephant and rhinoceros, who there make their constant residence, and who would die with hunger and thirst, unless they were thus copiously supplied with both food and water."—BRUCE.

[*The Trade Winds*.]

"WE were in latitude $27^{\circ} 49'$, the thermometer at 69° . The morning was mild; the sea still smooth as a lake: all nature seemed hushed in silence, and no wind could be felt. We rose early, and enjoyed a steady walk on the now quiet deck. The sun, protruding from the bosom of a tranquil ocean, softly stole above the horizon, and, swelling into globular forms, mildly assumed refulgent brightness, and spread his genial rays around. From excess of motion we had now lapsed into perfect rest. We contemplated the change with admiration and delight: yet wished enough of wind to carry us on our voyage. The timonier left the helm; and the ship remained immoveable upon the water. Casting our eyes over the silver surface of the sea, to

behold the beauteous rising of the sun, we offered aspirations that fierce Eurus, in the placid humour of milder Zephyr, might follow in his train. Two strange vessels were observed to be in sight—a brig and a schooner. The former was directly in our wake, and viewing this, amidst the universal stillness that prevailed, we observed, with surprise, that she was moving towards us, with sails. At this moment the sky darkened; the thermometer fell to 64° ; a gentle rippling spread, lightly, over the still surface of the water, and, almost imperceptibly, brought us—a favourable breeze! It was from the north-east; and so soft and steady that scarcely did we feel the vessel in motion, ere we were advancing at the rate of five knots an hour! What we had so long and anxiously sought, was now arrived, and we most cordially hailed—the trade wind! The sailors announced it in loud greetings: need I say that we partook in their liveliest joy. You will readily conceive, without expecting me to describe, our feelings upon the occasion. Never was a happier moment. All sense of our long sufferings vanished, and we were in perfect raptures on this glad event. Indeed we had much cause to think ourselves fortunate on being saluted by the favouring trades in their very earliest latitude. This was a most grateful period of our passage, and, together with the weather we have since experienced, has, in some degree, compensated former evils. The temperature grew cooler than it had been during the few days of calm. The breeze freshened, and all hands were busily occupied in preparing and setting all possible sail, to obtain the full benefit of this great and constant trader's friend. Quickly new canvass stretched from every point of the ship, which winged with five additional sails, widely spread her expanded pinions to embrace the breeze. What a change! transported, at once, from the perils of severe tempest to the finest, smoothest sailing! During seven tedious weeks we had not known the wind from the point we wished; and we had been perpetually beset with all the dangers of a raging storm. Now the breeze was all we could desire! Sickness, and other uneasy feelings were dispersed; we exercised freely upon the deck, and sailed on our passage almost without perceiving the vessel move. So rapid, indeed, was our progress, that the ship seemed to feel no resistance, but to fly, uninterrupted, through the water!

"The crowded sails now remained night and day. No change; no new arrangement—occasional bracing only was required! We stood before the wind, and, in all the delight of fair weather and fine sailing, made from 160 to 200 knots within the sailors' day, from noon to noon. In such seas, and with such a wind, the ship's company might have slept; leaving the helmsman only to steer the vessel's course. The delay, the difficulties and dangers we had met with, served but to augment the value of the ever-constant trades, and to render them even more enchanting than we had hoped. The steadiness of this friendly breeze, and its certainty of

duration, likewise enhanced its charms. So truly delightful did we find it, and so pleasant were the wide ocean and the weather, that, had not former sickness, with the torment of repeated gales, already confirmed my abhorrence of the sea, I know not but I might have been led into the belief that discomfort and a sailor's life were not strictly synonymous!"—PINCKARD's *Notes*, vol. 1, p. 184.

[*The Acacia Vera, or, Egyptian Thorn.*]

THE *Acacia vera*, or Egyptian thorn, the tree which in the sultry parts of Africa produces the gum-arabic, is described by BRUCE. "These trees," he says, "grow seldom above fifteen or sixteen feet high, then flatten and spread wide at the top and touch each other, while the trunks are far asunder; and under a vertical sun, leave you, many miles together, a free space to walk in a cool, delicious shade."

[*Boiling Spring of Barbadoes.*]

"AMIDST these shades we descended to a narrow gully, between two mountains, to see one of the great curiosities—one of the reported phenomena of Barbadoes—'a boiling spring!' On approaching the spot, we came to a small hut in which an old black woman, who employed herself as a guide to exhibit, under a kind of necromantic process, all the details of this boiling and burning fountain. The old dame, bearing in her hand a lighted taper, and taking with her a calabash, and all the other necessary apparatus of her office, led the way from the hut down to the spring.

"In a still, and most secluded situation, we came to a hole, or small pit filled with water, which was bubbling up in motion, and pouring, from its receptacle, down a narrow channel of the gully.

"Here our sable sorceress, in all the silence and solemnity of magic, placing the light at her side, fell down upon her knees, and, with her calabash, emptied all the water out of the hole, then immersing the taper in the deep void, she suddenly set the whole pit in a flame; when she instantly jumped upon her legs, and looked significantly round, as if anxious to catch the surprise expressed upon our countenances from the workings of her witchcraft. The taper being removed, the empty space continued to burn with a soft lambent flame, without the appearance of any thing to support the combustion.

"We observed fresh water slowly distilling into the pit, from the earth at its sides, and dropping to the bottom; and as this increased in quantity, it raised the flame higher and higher in the pit, supporting it upon its surface, and conveying the appearance of the water itself being on fire; although it was very clear and pure, and not spread with any oily or bituminous matter. When the water had risen to a certain height, the flame became feeble, then gradually declined, and presently was extinct. The water was now

seen to boil and bubble as before, and soon overflowing the pit, resumed its course down the narrow channel of the gully, and all was restored to the state in which we had found it.

"You will, before this, have discovered that the water was cold, and that the boiling and burning of this fiery deep was only the effect of inflammable gas, which, escaping from the bowels of the earth, and rising from the bottom of the pit, supported the flame when it was empty, and, bubbling through it, when it was filled with water, gave it the appearance of a boiling spring.

"During the combustion, the smell of the inflammable air was very powerful.

"In the stones and soil, in the very rocks and roads we traced the origin of this phenomenon of nature. Asphaltic productions abounded on every quarter: and, upon inquiry, we found that we were in the very part of the country which produces the celebrated Barbadoes tar; the smell of which saluted us as we rode along; and we even saw it distilling from the hills of hardened clay, and likewise issuing from the rocks at the sides of the road. The argillaceous soil of this neighbourhood is everywhere strongly impregnated with bitumen, in which you will readily perceive the origin of the 'boiling or inflammable spring.'"—PINCKARD'S *Notes*, vol. 1, p. 298.

[*Beautiful Appearance of Frozen Trees.*]

"SEVERE hoar-frosts had commenced in these regions before Christmas, and were followed by snow, mixed with rain or sleet, so that even the smallest branches of the trees were covered with ice an inch thick, by this all the flexible birch trees had been bent to the ground in semicircles. Their tops and branches were thus buried under the continual snow which lay upwards of a yard deep, and kept the trees in that recumbent state. The inflexible full grown birch and oak trees had been partly split and partly broken by the weight of the congelations on their tops, while their collateral branches were also bent to the ground. The thaw which began here towards the latter end of February, and the rays of the sun, had indeed melted the icy incrustations on the upper part of the trees, but it still remained undissolved on the branches which were fixed in the snow. The cylinders of ice, on one side, all appeared melted into a solid mass, but on the lower part they were crystallized, some according to the usual configuration of frozen water, in hexagonal and partly in rhomboid figures, while others consisted only of hexagonal sections. These bodies were, like the well-known hollow cubes of salt, apparently formed of icicles of a pyramidal figure when inverted, broad on the surface, and narrow towards the inner part, where they were fixed in the ice."—PALLAS.

[*Origin of the Term Grass-Sea—from the Gulph Weed.*]

"In the north latitude of 22° we saw for the first time the gulph weed. This sea weed con-

sists of small green bunches, large fields of which are sometimes seen floating on the water; they are mostly disposed in long bands, separated from each other by narrow intervals, and lying longitudinally in the direction of the winds, it is not found in such large quantities in any other part of the ocean, whence and from its verdant appearance, the sea hereabouts is called the grass sea by the seamen; it is mostly found between the lat. 21° and 34° N."—STAVORINUS.

[*Spuma Maris, or, Excrement of the Sea.*]

"WE now saw in the sea for the first time, a number of things which appeared to be serpents, or rather fish in the shape of serpents, like great eels, long and rounded in the same fashion, and which according to the agitation of the water, appeared to go serpentizing through the sea like snakes. I asked some intelligent persons concerning them, and they told me that what I had seen was not any living thing, but a certain kind of excrement of the sea, which had no other movement than what the waves gave it, though as our vessel was sailing swiftly, they appeared to be moving in a contrary direction; and they said the nearer we approached India the more we should see."—PIETRO DELLA VALLE.

[*Wine of Tertzena.*]

"THE wine made at Tertzena in the Morea, is said to be some of the best in the province, because the inhabitants twist the branches as they hang upon the stock, and then leave the grapes to wither in the sun."—POUQUEVILLE'S *Travels*, p. 63.

[*Storks of Tripolitza.*]

"AT Tripolitza the storks build their nests peaceably among the planes and other large trees which shade the bazaar, though they who are sentenced to be hung* are suspended from the branches."—*Ibid.*, p. 36.

[*The Bupleurum Giganteum.*]

"A REPORT that was very general at Roodezand, struck me with the greatest astonishment, and excited my curiosity in the highest degree. The inhabitants all assured me with one voice, that there was a bush to be found on the mountains, on which grew various wonderful products, such as caps, gloves, worsted stockings, &c., of a substance resembling a fine plush. I importuned almost every body in the neighbourhood, to procure me, if possible, some of these marvellous products, and I resolved not to leave the place till I should have unriddled this mystery. In the course of a few days, I had several of the leaves brought me down from the mountains, which were covered with a very thick shag or down (*tomentum*), and very much resembled white velvet. The girls, who were used to the management of these leaves, began immediately, with

singular dexterity and nicety, to strip off this downy coat, whole and entire as it was, without rending it. After it had been taken off in this manner, it was turned inside outwards; when the green veins of the leaf appeared on one side. Accordingly, as the leaf was more or less round or oval, divers of the above-mentioned articles were formed out of it, the shape being now and then assisted a little by the scissors.

"The stalks of the leaves furnished stockings, and ladies fingered gloves; the smaller leaves, caps. So that the matter was not quite so wonderful, as it was wonderfully related. But in the mean time, it remained still for me to find out to what plant these leaves belonged, and this forced me to climb up myself to the highest summits of the mountains, where they grew. The plant, indeed, was not scarce in those places, but it cost me a great deal of trouble before I could find one in flower, or in seed, and when I did, I was convinced that this plant belongs to the genus of *Bupleurum* (*Bupleurum Giganteum*). The downy coat, resembling fine wool, being dried, was also used for tinder, and answered the purpose extremely well."—THUNBERG.

[*The Blowing Cave of Virginia.*]

"At the Panther gap, Virginia, in the ridge which divides the waters of the Cow and Calf pasture, is what is called the Blowing Cave. It is in the side of a hill, is of about an hundred feet diameter, and emits constantly a current of air of such force, as to keep the weeds prostrate to the distance of twenty yards before it. This current is strongest in dry frosty weather, and weakest in long periods of rain. Regular inspirations and expirations of air, by caverns and fissures, have been probably enough accounted for, by supposing them combined with intermittent fountains, as they must of course inhale the air while the reservoirs are emptying themselves, and again emit it while they are filling. But a constant issue of air, only varying in its force as the weather is dryer or damper, will require a new hypothesis. There is another blowing cave in the Cumberland mountain, about a mile from where it crosses the Carolina line. All we know of this is, that it is not constant, and that a fountain of water issues from it."—WINTERBOTHAM.

[*Ostriches.*]

"On many parts of the great deserts ostriches were seen scouring the plains, and waving their black and white plumes in the wind, a signal to the Hottentots that their nests were not far distant, especially if they wheeled round the place from whence they started up: when they have no nest they make off, immediately on being disturbed, with the wing-feathers close to the body. There is something in the economy of this animal different in general from that of the rest of the feathered race. It seems to be the link of union in the great chain of nature, that connects the winged with the four-footed tribe. Its strong-

jointed legs and cloven hoofs are well adapted for speed and for defence. The wings and all its feathers are insufficient to raise it from the ground; its camel-shaped neck is covered with hair; its voice is a kind of hollow, mournful lowing, and it grazes on the plain with the quacks and the zebra. Among the very few polygamous birds that are found in a state of nature, the ostrich is one. The male, distinguished by its glossy black feathers from the dusky grey female, is generally seen with two or three, and frequently as many as five, of the latter. These females lay their eggs in one nest; to the number of ten or twelve each, which they hatch all together, the male taking his turn of sitting on them among the rest. Between sixty and seventy eggs have been found in one nest; and if incubation has begun, a few are most commonly lying round the sides of the hole, having been thrown out by the birds on finding the nest to contain more than they could conveniently cover. The time of incubation is six weeks. For want of knowing the ostrich to be polygamous, an error respecting this bird has slipped into the *Systema Naturæ*, where it is said that one female lays fifty eggs.

"The eggs of the ostrich are considered as a great delicacy. They are prepared in a variety of ways; but that made use of by the Hottentots is perhaps the best: it is simply to bury them in hot ashes, and through a small hole made in the upper end to stir the contents continually round till they acquire the consistence of an omelet: prepared in this manner we very often, in the course of our long journeys over the wilds of Africa, found them an excellent repast. In these eggs are frequently discovered a number of small oval-shaped pebbles, about the size of a marrow-fat pea, of a pale yellow colour, and exceedingly hard. In one were nine, and in another twelve of such stones."—BARROW.

[*Volcanic Island.*]

"THE little island in the midst of the lake is inhabited by Greeks, who have a village to the North, and a Monastery. But although most of the inhabitants were born and have constantly lived there, they have never been able to reconcile themselves to a phenomenon which occurs perpetually, and most commonly during the autumn.

"At this time the island seems as if it stood upon a moveable base; more perhaps than thirty shocks are felt in the course of a day, accompanied with explosions like the firing of a cannon. The Greeks, terrified by these subterranean commotions, and the noise which accompanies them, run out trembling from their houses, and invoke Heaven with cries and lamentations. It does not appear that the danger is as great as might be imagined, since no apparent effect has hitherto been produced; though it is not improbable that the island may be destined to be swallowed up some day in the waters of Acherusia, or that other islands may rise, like those of Santorin or

the Cameni, and forcing the waters over their present banks, inundate the whole of the Elysian Fields."—POUQUEVILLE, p. 371.

[*Butterflies at Catharina.*]

"I OBSERVED," says LANGSDORFF, speaking of the butterflies at S. Catharina, "that in their nature and habits these superb creatures differed in many respects as much from their brethren in Europe as in their exterior. They raise themselves with a light and rapid flight into the air, and hover about the blossoms of lofty trees; they are shy and restless, and settle so seldom upon the flowers, that they must in general be caught in their flight. I observed with the utmost astonishment a particular species, *Februa Hoffmannseggii*, which, when it flew away from a tree, or when flying with the female, made a very clear and distinct noise, like a rattle, probably with its wings. This species lives in thick orange groves, settling upon the stem, with its wings spread out, and, from being very much the colour of the tree, it is difficult to be discerned; but when any one approaches it flies away with the rattling noise above described. The *Archidamas* is a butterfly which emits a soft and not oppressive smell of musk; it lives upon flowers, and flies very quick and high. Another phenomenon I observed was that a butterfly, which I took to be the *Catilia Crameri*, through a very remarkable opening in the breast-plate, emitted a great quantity of a sort of froth; this seemed employed as a means of defence against its enemy, and resembled in some sort what is done by the caterpillar of the *Machaon*. Several species of the yellow diurnal butterfly, which are here among the most common sorts, live in societies and are seen in hundreds, nay, thousands together. Their favourite abode is in low, sandy, and sometimes moist districts, near rivers or brooks, where they often settle in large flocks together upon the sand. The *Philea*, the *Trite*, the *Alceone*, the *Senna*, the *Eubulus*, and the *Argante*, may be particularized among them."—Vol. 1, p. 74.

[*The White Eagle and the Kangaroo.*]

"A WHITE eagle, with fierce aspect and outspread wing, was seen bounding towards us; but stopping short at twenty yards off, he flew up into a tree. Another bird of the same kind discovered himself by making a motion to pounce down upon us as we passed underneath; and it seemed evident that they took us for kangaroos, having probably never before seen an upright animal in the island of any other species. These birds sit watching in the trees, and should a kangaroo come out to feed in the day time, it is seized and torn to pieces by these voracious creatures. This accounted for why so few kangaroos were seen, when traces of them were met with at every step; and for their keeping so much under thick bushes that it was impossible to shoot them. Their size was superior to any of those found

upon the more western islands, but much inferior to the forest kangaroo of the continent."—FLINDERS, vol. 1, p. 133.

[*Red-throated Diver of the Feroe Islands.*]

THE FEROE Islanders say that the red-throated diver (*colymbus septentrionalis*) foretells the weather by its different cries at sea. If it mews like a cat, or cries *varra-vi—varra-vi*—it is a sign of rainy weather; but if its cry be *gaa-gaa-gaa*, or *turkatra—turkatra*, the weather will be fine.¹

This vocabulary of the red-throated diver's language is more extensive than that of "caw-ation, chirp-ation, hoot-ation, whistle-ation, crow-ation, cackle-ation, shriek-ation, and hiss-ation."²

[*African Dragon engendered by the Great Eagle on the female Hyena.*]

"*Bezz el Horreh* designates the largest species of eagle, with undescribably clear and beautiful eyes of an orange colour. This is the bird which is reported by the Africans to engender the dragon on the female hyena; a chimera originating undoubtedly in some Arabian fable or allegorical tradition, though generally credited by the inhabitants of Atlas, who affirm the dragon thus engendered to have the wings and beak of an eagle, a serpent's tail, and short feet like a hyena, the eye-lids never closed, and that it lives in caves like the hyena."—JACKSON'S *Morocco*, p. 118.

[*A Series of Experiments upon Odours and Insects—might ascertain the only Preservatives against the greatest Plagues to which Men are subject.*]

THE GUARANIES carry garlick about them because they believe that snakes will not come near its odour. (DOBRIZHOFFER, vol. 2, p. 341.) The musky parts of the cayman are supposed in like manner to keep these reptiles and insects also at a distance. (JOLIS, p. 324.) Dobrizhoffer says that gnats are driven away by the smell of burnt cow dung. (Vol. 2, p. 361.)

[*The Burning Well.*]

THE BURNING Well is a little sorry hole in one of the grounds about 100 yards from the road between Wigan and Warrington, two miles from Wigan,—just by a hedge and bank; it is almost full of dirt and mud, but the water continually bubbles up as if it were a pot boiling. Nevertheless, I felt the water, and it was a cold spring. The man that shewed it me took out a good quantity of the water with a dish and threw it away: and then with a piece of rush he lighted by a candle that he brought in a lanthorn, he set the water in the well on fire, and it burnt blueish, just like spirits, and continued a good while; but by reason of the great rains that fell the night before, the spring was weaker, and had

¹ LANDT'S *Desc. of the Feroe Islands*, p. 132

² RANDOLPHE'S *Amyntas*.

not thrown off the rain water, otherwise it used to flame all over the well a good height.—*Quares?*

[*Poisonous Effects of the Manchinelle Apple.*]

"THE Manchinelle apple is in smell and colour like a lovely pleasant apple, small and fragrant. The trees grow in green spots; they are low, with a large body, spreading out, and full of leaves—the very sap is poisonous. A Frenchman of our company lying under one of these trees to refresh himself, the rain water trickling down thence on his head and breast, blistered him all over as if he had been bestrewn with cantharides. His life was saved with much difficulty, and even when cured there remained scars like those after the small-pox."—LIONEL WAFER, *Voyage and Description of the Isthmus of America.*

[*Ammonianus and his Poetic Ass.*]

"AMMONIANUS the grammarian, had an ass, which, as it is said, when he attended the lectures upon poetry, often neglected his food when laid before him, though at the same time he was hungry; so much was the ass taken with the love of poetry."—PHOTIUS in *Lardner*, vol. 9, p. 80.

[*Monkey Catching.*]

THEY catch monkeys on the banks of the Oronoco by leaving pitchers full of maize in their way. The monkey puts his hand in, and cannot pull it out again when closed, and the brute stands screaming instead of letting go his booty.—*Voyage à La Guiane, par L. M. B.*, p. 106.

[*Offensive Beast of Guiana.*]

A BEAST about the size of a little dog in Guiana defies all enemies, man or beast. If any one comes near him he stands still—"et lorsque son ennemi est à une portée convenable, il lui tourne le dos, et lâche un vent si empesté, qu'il est impossible d'y résister." One might compare this to the breath of a slanderer.—*Ibid.*, p. 107.

[*Dish of Parrots' Tongues.*]

ROMAN absurdity has been rivalled at Guiana. Rich epicures have pies made of parrots' tongues—because the dish, though very bad, would be of such enormous expense in Europe.—*Ibid.*, p. 108.

[*Dog's Tongue drives away Rats.*]

If the common dog's tongue (the *Cynoglossum Officinale*) is gathered in full sap, pounded and laid in any place frequented by rats or mice, they shift their quarters in consequence.

[*Plague of Rats between Muttra and Delhi.*]

1785. THE flat country between Muttra and

Delhi presented a melancholy aspect, being almost depopulated by famine, and the oppressions of the late changeable and rapacious occupants. In consequence of its uncultivated state, rats had multiplied in the fields in a most extraordinary manner, and wolves had become formidably numerous."—CRUSO, in *Forbes's Oriental Memoirs*, p. 59.

[*Flamingoes.*]

"FLAMINGOES are in great flocks on the Caspian shores; they walk after their leader in a very regular order, and at a distance appear not unlike a regiment of soldiers following their commander; their legs are very long, of a scarlet red, and they have very long necks, the plumage of various colours: but their heads are like scarlet, their bodies are of different colours, beautifully variegated, and their wings scarlet. It is in every respect a most beautiful bird: they exceed in height a tall grenadier with his cap on his head, yet their bodies are not much bigger than that of the swan."—P. H. BRUCE, *Memoirs*, &c.

[*The Lacerta Gecko.*]

"THE *Lacerta Gecko*," says HASSELQUIST (p. 219), "is very frequent at Cairo, both in the houses and out of them. The poison of this animal is very singular, as it exhales from the lobes of the toes. The animal seeks all places and things impregnated with sea salt, and passing over them several times leaves this very noxious poison behind it. In July, 1750, I saw two women and a girl at Cairo, at the point of death, from eating cheese new salted, bought in the market, and on which this animal had dropt its poison. Once at Cairo, I had an opportunity of observing how acrid the exhalations of the toes of this animal are, as it ran over the hand of a man who endeavoured to catch it: there immediately rose little pustules over all those parts which the animal had touched; these were red, inflamed, and smarted a little, greatly resembling those occasioned by the stinging of nettles. The Gecko emits an odd sound, especially in the night, not unlike that of a frog."

[*Way of Propagating Fruit Trees in China.*]

"IN China they have a common method of propagating several kinds of fruit trees, which of late years has been practised with success in Bengal. The method is simply this: they strip a ring of bark, about an inch in width, from a bearing branch, and surround the place with a ball of fat earth or loam, bound fast to the branch with a piece of matting: over this they suspend a pot, or horn, with water, having a small hole in the bottom, just sufficient to let the water drop, in order to keep the earth constantly moist. The branch throws new roots into the earth just above the place where the ring was stripped off. The operation is performed in the spring, and the

branch is sawn off and put into the ground at the fall of the leaf; the following year it bears fruit.”
—BARROW'S *Travels in China*.

[*Way of Watering the Ground at Bethlehem.*]

“AT Bethlehem they fix a reed along the plough-handle to the share; at the upper end of the reed is fixed a leathern funnel. Under the ploughman's left arm comes a pipe from a leathern bag filled with water, which hangs on his shoulders; out of this he lets the water run into the funnel, and thus through the reed waters the ground as he is ploughing it.”—HASSELQUIST, p. 146.

[*Coffee Balls—the Food of the Galla.*]

“IT is not a matter of small curiosity to know what is the food of the Galla, that is so easy of carriage as to enable them to traverse immense deserts, that they may without warning, fall upon the towns and villages in the cultivated country of Abyssinia. This is nothing but coffee roasted, till it can be pulverized, and then mixed with butter to a consistency that will suffer it to be rolled up in balls, and put in a leather bag. A ball of this composition, between the circumference of a shilling and half a crown, about the size of a billiard ball, keeps them, they say, in strength and spirits during a whole day's fatigue better than a loaf of bread or a meal of meat.”
—BRUCE.

[*The Dimbios, or Great Red Ants of Ceylon.*]

“THE dimbios, or great red ants, in Ceylon, make their nests upon the boughs of great trees, bringing the leaves together in clusters, it may be as big as a man's head; in which they lay their eggs and breed. There will be oftentimes many nests of these upon one tree, inasmuch that the people are afraid to go up to gather the fruits, lest they should be stung by them.”—R. RNOX, *Hist. Relation of the Island of Ceylon*, p. 23.

[*Sorbus Aucuparia. Mountain Service.*]

“THE berries dried and reduced to powder make wholesome bread. An ardent spirit may be distilled from them, finely flavoured, but small in quantity. Infused in water they make an acid liquor, somewhat like perry, which is drunk by the poorer people in Wales.”—WITHERING.

[*Herrera's Position—That “Religion has been communicated most to those countries which have the richest mines.”*]

“EVEN these barbarous nations of the West Indies,” says HERRERA, “held gold and silver in esteem, and used it in their oratories and palaces; God being pleased that they should have abundance of these metals in order that men might be encouraged to seek them, and by this means communicate to them his holy religion; and thus it

may be observed, that religion has been communicated most to those countries which have the best mines.”—5, 3, 15.

[*The Mine of Condoroma—how discovered by the Spaniards.*]

“THE mine of Condoroma was thus discovered. Some Spaniards, who had used every other means in vain to obtain the secret from a Peruvian, dressed themselves like devils, went into his hut at night, and began to torment him for having betrayed the entrance to the Christians. He, to convince these devils of his innocence, led them to the entrance, to show them how completely he had bloomed it up.”—MENDO PERNAS, No. 141.

[*Danger of Sharks, living or dead.*]

“THE inexperienced should cautiously refrain from fixing their eyes intently on those of a shark while swimming near the ship. Females especially have been known to swoon in consequence of long continued attention, and to become the prey of this ferocious depredator.”—*Panorama*, vol. 7, p. 1082.

THE writer adds, “we have known the head of a shark taken in the morning, and separated from his body, to bite off the wrist of a man who incautiously ventured to put his hand into the mouth in the evening of the same day.”

[*The Drinks Cosmos and Caracosmos.*]

“THESE drinks called Cosmos, which is mare's milke, is prepared after this manner. They fasten a long line unto two posts standing firmly in the ground, and unto the same line they tie the young foals of those mares which they mean to milke. Then cometh the dams to stand by their foals, gently suffering themselves to be milked, and if any of them be too unruly, then one takes her foal, and puts it under her, letting it suck a while, and presently carrying it away againe, there comes another man to milke the said mare. And having gotten a good quantity of this milke together (being as sweet as cowes milke) while it is newe they pour it into a great bladder or bag, and they beat the said bag with a piece of wood made for the purpose, having a club at the lower end like a man's head, which is hollow within: and so soone as they beat upon it, it begins to boile like newe wine, and to be sower and sharp of taste, and they beate it in that manner till butter come thereof. Then taste they thereof, and being indifferently sharpe they drinke it; for it biteth a man's tongue like the wine of raspes, when it is drunk. After a man hath taken a draught thereof, it leaveth behind it a taste like the taste of almond milke, and goeth downe very pleasantly, intoxicating weake braines: also it causeth urine to be avoided in great measure. Likewise, Caracosmos, that is to say, Black Cosmos, for great lords to drinke, which they make on this manner.

First they beat the said milke so long till the thickest part thereof descends right downe to the bottome like the lees of white wine: and that which is thin and pure remaineth above, being like unto whey or white must. The said lees or dregs being very white, are given to servants, and will cause them to sleepe exceedingly. That which is thinne and cleare their masters drinke; and in very deed it is marvellous sweete and wholesome liquor.

"Out of their owne milke they first churne butter, boyling the which butter into a perfect decoction, they put it into rams skinned, which they reserve for the same purpose. Neither doe they salte their butter, and yet by reason of the long seething, it putrifeth not, and they keepe it in store for winter. The churn milke which remaineth of the butter, they let alone till it be as sowre as possibly it may be; then they boile it, and in boiling, it is turned all into curdes, which curdes they drie in the sun, making them as hard as the dross of iron; and this kind of food also they store up in catchells against winter. In the winter season when milke faileth them, they put the foresaid curds (which they call Gry-ut) into a bladder, and pouring hot water thereinto, they beat it lustily till they have resolved it into the said water, which is thereby made exceedingly sowre, and that they drinke instead of milke.

"Those that are Christians among them, as, namely, the Russians, Grecians and Alamans, wil in no case drinke thereof; yea, they accompt themselves no Christians after they have once drunke of it, and their priests reconile them unto the church, as if they had renounced the Christian faith."—*Journal of Frier WILLIAM DE RUBRUQUIS, 1253, in Hakluyt.*

[German Sauce of Cherries.]

"THE Germans make good use of those fruits they have, not so much for pleasure when they are green, as for furnishing the table in winter. For their pears and apples, they pare them, and drie them under the oven of the stove, and then dresse them very savorily with cinnamon and butter. In like sort they long preserve their cherries dry, without sugar, and the greater part of their cherries they boyle in a brass cauldron, full of holes in the bottome, out of which the juice falls into another vessell, which being kept, growes like marmalade, and makes a delicate sauce for all roasted meates, and will last very long, as they use it. The foresaid sauce of cherries, they thus prepare and keep. They gather a dark or blackish kind of cherry, and casting away the stalkes, put them into a great cauldron full of holes in the bottome, and presse them with their hands, so as the stones and skins remaine in this cauldron, but the juice by the foresaid holes doth fall into another vessel. Then againe they set this juice upon the fire, continually stirring it, least it should cleave to the bottome, and after two howers space, they mingle with it the best kind of pears they have,

first cut into very small pieces, and so long they boile it and continually stirre it, till it was hard, and, notwithstanding the stirring, beginne to cleave to the vessell. This juice thus made like a marmalade, may long be preserved from moulding in this sort. They which desire to have it sweete mixe sugar with it, and others other things according to the taste they desire it should have. Then they put it into earthen pitchers, and if it beginne at any time to waxe mouldy, they put these pots into the oven, after the bread is baked and taken out: also these pitchers must be close stopped, that no aire may enter, and must be set where no sunne or continually heate comes. Lastly, when they will make ready this sauce, they cut out a peece of the said juice, and mingle with it a little wine to dissolve it (with vinegar, or sugar, or spices, according to their severall appetites), and so boile it againe some halfe hower."—FYNES MORYSON'S *Itinerary*, &c.

[Grapes preserved in Vinegar.]

"THE Persians preserve another thing in vinegar, which I never saw done any where else; and that is grapes, which they gather half ripe, and the time of gathering them they take to be when the sparrows begin to peck them; they put these grapes into bottles with good store of vinegar, which so macerates them, that they lose their hardness, yet not so as to become too soft, or lose their greenness, only they look a little yellowish. These grapes, preserved in vinegar, have a certain sweet acidity, which is not unpleasant, especially in the great heats; and therefore they send great quantities of them into the Indies."—THEVENOT.

[Imitation of Chinese Tea.]

"A PERSON at Verdun has discovered a method of imitating Chinese tea, by heating the leaves of the horn-beam in a new earthen vessel, placed in the midst of boiling water, till they have acquired a brown hue, lighter or deeper at pleasure. They are then scented by being placed in a box together with the root of the Florence Iris in powder, during several days, after which they may be used as tea. The imitation is said to be so perfect as to deceive those who are not informed of the preparation."—*Panorama*, vol. 9, p. 768.

[The Herb Moc-moco, used for preserving Butter fresh.]

"It will naturally occur, that, in a carriage, such as that of a hundred miles in such a climate, butter must melt and be in a state of fusion, consequently very near putrefaction; this is prevented by the root of an herb called Moc-moco, yellow in colour, and in shape nearly resembling a carret; this they bruise and mix with their butter, and a very small quantity preserves it fresh for a considerable time, and

this is a great saving and convenience, for supposing salt was employed, it is very doubtful if it would answer the intention; besides, salt is money in this country, being circulated in the form of wedges or bricks; it serves the purpose of silver coin, and is the change of gold; so that this herb is of the utmost use in preventing the increase in price of this necessary article, which is the principle food of all ranks of people in this country. Brides paint their feet likewise from the ankle downwards, as also their nails and palms of their hands, with this drug. I brought with me into Europe a large quantity of the seed, resembling that of coriander, and dispersed it plentifully through all the royal gardens; whether it has succeeded or not I cannot say."—BRUCE.

[Swallows of Honduras.]

"MYRIADS of swallows are the occasional inhabitants of Honduras. The time of their residence is generally confined to the period of the rains, after which they totally disappear. There is something remarkably curious and deserving of notice in the ascent of these birds. As soon as the dawn appears, they in a body quit their place of rest, which is usually chosen amidst the rushes of some watery savanna; and invariably rise to a certain height in a compact spiral form, and which at a distance often occasions them to be taken for an immense body of smoke. This attained, they are then seen separately to disperse in search of food, the occupation of their day. To those who have had an opportunity of observing the phenomenon of a water-spout, the similarity of evolution in the ascent of these birds will be thought surprisingly striking. The descent, which regularly takes place at sunset, is conducted much in the same way, but with inconceivable rapidity. And the noise which accompanies this can only be compared to the falling of an immense torrent, or the rushing of a violent gush of wind. Indeed, to an observer it seems wonderful that thousands of these birds are not destroyed in being thus propelled to the earth with such irresistible force."—HENDERSON'S *Account of Honduras*

[Food of the Tribe of Cinaloa.]

P. ANDRES PEREZ DE RIBAS says of the tribes who inhabited Cinaloa. "*Tambien les sirve de sustento un genero de algarrovilas, que llevan arboles silvestres, que llaman Mezquites, y molidas las beven en agua; y por ser algo dulces, son para ellos lo que el chocolate a los Españoles; y desto abundan sus montes y selvas.*"—Lib. 1, cap. 2, p. 4.

[Chocolate.]

"THIS name chocolate is an Indian name, and is compounded from *atle*, as some say, or as other *atle*, which in the Mexican language signifieth water; and from the sound which the

water, wherein is put the chocolate, maketh as *choco, choco, choco*, when it is stirred in a cup by an instrument called a *molinet*, or *molinillo*, until it bubble and rise into a froth."—GAGE.

[Cacao Nuts used as Money.]

"THE Spaniards immediately used the cacao nuts for money, and gave them in alms as they would do small coin."—ACOSTA, vol. 4, p. 22.

[Heavy Dew in the Forests of the Ohio and Wabash.]

"THE first nights of my sleeping in the desert forests of the Ohio and Wabash, I thought when I awoke it was raining heavily; yet on looking at the sky it was clear and serene, and I presently perceived that the large drops, falling with such a noise from leaf to leaf, were nothing but the morning dew."—VOLNEY, p. 44.

[Effects of the October Frosts in America on the Autumnal Leaf.]

"THE frosts which come on in October wither the leaves of the forest, and from this moment their verdure assumes tints of violet, dull red, pale yellow, and *mordoré* brown, that, in the decline of autumn, impart to American landscapes a charm and splendour unknown to those of Europe."—VOLNEY, p. 261.

[Supposed Suction in the Rose-Lake.]

"IN part of the Rose Lake the bottom is mud and slime, with about three or four feet of water over it, and here I frequently struck a canoe pole of twelve feet long, without meeting any other obstruction than if the whole were water. It has, however, a peculiar suction or attractive power, so that it is difficult to paddle a canoe over it. There is a small space along the south shore where the water is deep, and this effect is not felt. In proportion to the distance from this part, the suction becomes more powerful. I have, indeed, been told that loaded canoes have been in danger of being swallowed up, and have only owed their preservation to other canoes which were lighter. I have myself found it very difficult to get away from this attractive power, with six men and great exertion, though they did not appear to be in any danger of sinking."—SIR ALEXANDER MACKENZIE, *Voyages from Montreal, &c.*

[The Spirit Stones of the Indians.]

"THE mountains appeared to be sprinkled with white stones, which glistened in the sun, and were called by the Indians *manetoe aseniah*, spirit stones. I suspected that they were talc, though they possessed a more brilliant whiteness: on our return, however, these appearances were dissolved, as they were nothing more than patches of snow."—Ibid.

[Description of the Zeland, or Ice Worm.]

"THIS is a worm which is found in the middle of ice and snow, as old as the creation. It is difficult to be found. It has forty feet, and forty black spots on its back, with two red eyes like rubies, all ice, without tongue, its interior filled with an icy fluid. Its size like cucumbers which are sold at Laungabestaun for the seed, sometimes larger, sometimes smaller. The ice worm which I brought to Sultan Ibrahim was smaller than a cucumber. It shines like a diamond, but melts quickly away, because it is all ice. It is prolific, and gives strength in the pleasure of love. It sharpens also the sight, and restores man to a healthy state of vigour, as if he was a new-born child. It is seldom found, and may only be the lot of kings. On Caucasus, they are found, it is said, in the size of dogs, with four feet, living and walking in the ice and snow. Faith be upon the teller, I have not seen it."—EVLIA EFFENDI.

[Bats of Brasil attack the Poultry.]

THE poultry in Brasil are frequently attacked by these bats, and appear in the morning with their wings hanging down, and their combs of a pale and ghastly colour.

[Herring Roe of Norfolk Sound.]

"AT Norfolk Sound, on the north-west coast of America, the herrings come up into the Sound in April to spawn. At that time the natives lay a number of little rods of pine-wood, smoothed over with stones tied to them, under the water; among these the fish cast their roes, which, on account of its naturally slimy nature, sticks fast to them. When the rods are taken out of the water, smeared over with the roe, they have very much the appearance of coral: the roe is scraped off, and is considered as a great dainty, having acquired a pleasing flavour from the pine-wood."—LANGSDORFF, vol. 2, p. 108.

[Baskets of New California.]

"AMONG their household utensils, I observed baskets made of the bark of trees, very ingeniously woven together, and so firm and water-tight, that they would hold any kind of liquid, without its oozing out in the smallest degree. They even besides make use of them as roasters, putting into them corn or pulse, and drawing them quick backwards and forwards over a slow charcoal fire, so that every grain, like our coffee, gets thoroughly browned, without the basket being the least injured."—NEW CALIFORNIA, LANGSDORFF, vol. 2, p. 165.

[The Mouse and the Scorpion.]

"THE officers of the garrison told us that they had often matched the scorpions against mice, and uniformly observed, in the onset of the com-

bat, that the reptile had the advantage of the animal; but afterwards, the mouse, by tearing out a part of the scorpion's back, and eating it, recovered new vigour, and ultimately became the victor. Expecting to have had the gratification of seeing one of these contests, I omitted to enquire more particularly into the circumstances. If the fact be really as I understood and have described it, the sagacity of the mouse entitles it to the consideration of philosophers, as well as of cats."—JOHN GALT, *Voyages and Travels*, &c., p. 144.

[Capivari.]

LABAT hazards an unlucky guess at this name. *Certains autres animaux aquatiques que tiennent un peu de l'ours et du cochon, et que l'on trouve aussi dans le Brésil, à qui un voyageur moderne a donné le nom de Capivara, peut-être parce qu'il en a vu, ou on dirait qu'il y en a au Cap Verd.*—Afr. Occ., t. 4, p. 168.

[Hottentot Lion-takers.]

"ONE of the Dutch writers says that the Hottentots, a Hottentot tribe, were expert in taking lions, which they tamed and trained to war, letting them loose in the heat of battle."—*Modern Universal History*, vol. 6, folio edit., p. 395.

[Suggestion why the Danes have few Coughs, Catarrhs, and Consumptions, &c.]

LORD MOLESWORTH says, "Few or none of the Danes are troubled with coughs, catarrhs, consumptions, or such like diseases of the lungs: I am persuaded" (he adds), "their warm stoves, with the plenty and pureness of their firing (which is beech-wood), contributes as much to their freedom from these kinds of maladies, as the grossness and unwholesomeness of our coals in London doth to our being so universally troubled with them."—*An Account of Denmark*, as it was in the Year 1692, p. 91.

[Scalping, &c.]

[Ἐπειὰ τὸν πρῶτον ἀνδρὰ κατὰβάλῃ ἀνὴρ Σαΐθης, τοῦ αἵματος ἐπιπίπτει, κ. τ. λ.]

"EVERY Scythian drinks the blood of the first prisoner he takes, and presents the king with the heads of the enemies he has killed in fight. For if he brings a head, he is entitled to a share of the booty, otherwise not. They flay these heads, by cutting a circle round the neck, close under the ears, and stripping off the skin, as they would do that of an ox; then they soften the skin with their hands, and these skins, thus prepared, serve instead of napkins, hanging on the bridles of their horses when they ride. He who has the greater number of these thinks best of himself, and is accounted the most valiant man. Many Scythians clothe themselves with the skins of men, sewed together, as others with the skins of beasts; and frequently stripping the right hands of the ene-

mies they have killed, extend those skins with their nails, and use them for coverings to their quivers. For the skin of a man is thick, and of a brighter white than that of any other animal. Many take off the skins of men entire, and carry them about on horseback, stretched out upon a board. These usages are received among the Scythians: yet they are not accustomed to use all heads alike, for those of their greatest enemies are treated in the following manner. They cut off the whole face, from the eye-brows downwards, and having cleansed the rest, if they are poor, they content themselves to cover the skull with leather; but the rich, besides this covering of leather, gild the inside with gold, and these serve instead of cups for their drink."—HERODOTUS, *Melpomene*, c. 64, 65.

[*Facilities of Breeding Fish in Breconshire.*]

"IN the county of Brecon," says THEOPHILUS JONES, "may be found at least one thousand acres of land, which either are or may be covered with water at a trifling expense, and which are unfit for the general purposes of agriculture: the number of brooks intersecting it in all directions, and the quantity of water they convey, is amply sufficient for forming a reservoir or pond in almost every farm within this district, that, if stocked with fish, would furnish a ready supply for the tables of private families, or for sale in the public markets, and yet none of our farmers, and few of our gentry, seem to be fully sensible of these advantages. It is surely unnecessary to point them out, or to observe at how cheap a rate they may be obtained and secured: they lack neither labour nor manure, and the husbandman derives from them a never failing annual crop, without the trouble of sowing or the expense of seed. Surely, then, I may be permitted to recommend to my countrymen that they would avail themselves of those capabilities (not everywhere attainable), of adding to their stores, and multiplying their resources, when this end can with so much facility be promoted, and with so little difficulty be preserved."—JONES, *Hist. of Breconshire*, vol. 1, p. 18.

[*Evergreen Oak of Devonshire.*]

MENTION is made in a *Magazine*, of the year 1773, that a species of oak had been discovered in Devonshire, which was evergreen, as straight in its growth as a fir, and growing so quick, that in twenty or thirty years it exceeded in height and growth the common oak of a century.

[*Phænomenon on the Sea of Azof.*]

"A REMARKABLE phænomenon occurs in the Sea of Azof during violent east winds: the sea retires in so singular a manner, that the people of Taganrog are able to effect a passage upon dry land to the opposite coast, a distance of twenty versts; but when the wind changes, and this it sometimes does very suddenly, the waters re-

turn with such rapidity to their wonted bed, that many lives are lost. In this manner, also, small vessels are stranded. We saw the wrecks of two; these had cast anchor in good soundings near the coast, but were unexpectedly swamped upon the sands."—CLARKE'S *Travels*, vol. 1, p. 325.

[*The Russian Drink Quash.*]

"THE common drink of the Russians at Taganrook is made by pouring hot water upon rye bread, and leaving it to ferment. This liquor, which they call Quash, is at first disagreeable, but afterwards very grateful."—T. MACGILL, *Travels in Turkey, Italy, and Russia, &c.*, vol. 1, p. 230.

[*Russian Urns heated by Charcoal.*]

"THE Russians heat their tea-urns by live chagocool in a long tube, which receives its air from small holes at the bottom, and thus keeps the water boiling."—*Ibid.*, vol. 1, p. 231.

[*Infants about Pittsburgh, in Pennsylvania, subject to Rheumatism.*]

"IN this part of Pennsylvania (about Pittsburgh), if I am rightly informed, there are instances of small children being afflicted with rheumatism, and even infants inheriting it from their parents like the podagra."—*Travels in the Int. of North America.*

[*Salt Provisions quicker lose their Saltiness by soaking in Salt Water than in Fresh.*]

SALT provisions, of whatever kind, are said to lose more of their saltiness by being soaked in sea water than in fresh. "This," says an excellent old traveller, "I have often wondered at, and leave to be explained by philosophers."—LERY, c. 4. Query, LERY, JOHN DE, *Account of Voyage to Brazil, 1577?*

[*Horse Bread.*]

"COLONEL KOWATCHE, who in the American service commanded the infantry of Pulaski's legion, had been an old partisan officer in the north of Europe, and had commanded a large corps of irregular horse, either Cossacks, Croats, or Pandours. He fled to America after the troubles of Poland. 'He told me,' says MRS. PETERS, 'that they often baked the chopped or ground grain for their horses, having previously formed it into portable cakes. It was fermented, or raised, in an expeditious and simple way, by a kind of leaven. With this they sometimes used oil cakes.' He said, 'baked provender went twice as far as raw meal or grain.' The saccharine quality was, no doubt, produced by this process, and its alimentary properties increased. General Pulaski had a favourite charger, to whom he often gave bread, which the animal seemed to enjoy far beyond any other food

In Holland, it is a common practice to give horses rye-bread, or baked provender. The late Sheriff Penrose, who had a fine team of working horses, was in the habit of buying condemned ship bread, as the most nutritious and cheapest horse-feed. He said, others knew and profited by its advantages."—*Memoirs of the Philadelphia Agricultural Society*, vol. 1.

[*Dry rotten Wood—Advantages of to Swine when parked up to feed.*]

"Sour food is the most grateful and alimentary for swine; one gallon of sour wash goes farther than two of sweet. Dry rotten wood should be constantly in the pen, that the hogs, when confined for fattening, may eat it at pleasure. Nature points out this absorbent (or whatever it may be) as a remedy or preventive: they will leave their food to devour rotten wood when they require it. I have not lost a fattening hog for more than thirty years, when I used it, but have suffered by neglecting it. Some of my neighbours met with frequent losses of fattening hogs till I informed them of my practice, of which I was told by a woman from East Jersey, before our revolutionary war: she said it was then known and practised there."—RICHARD PETERS, *Memoirs of the Philadelphia Society for Promoting Agriculture*, vol. 1. *Panorama*, vol. 7, p. 108.

[*Sliced Sugar Cane.*]

"THE sugar-cane, cut in pieces about three inches long, slit, and steeped in water, gives a most agreeable taste and flavour to it; while, by imbibing the water, the canes become more juicy, and lose a part of their heavy clammy sweetness, which would occasion thirst."—BRUCE.

[*White Sand sprinkled on Stacks a Preventive against Mice.*]

To preserve corn stacks from mice, sprinkle from four to six bushels of dry white sand upon the roof of the stack before the thatch is put on.—*Query?*

[*Anchovies taken by Flame, not so good as those not so taken.*]

"ANCHOVIES, like many other fish, are attracted by flame; but it is asserted as a fact proved by experience, that anchovies taken by fire, are neither so good, so firm, nor so proper for keeping, as those which are taken without fire."—REES's *Cyclopædia*.

[*The Anemoscope of Væroe.*]

"THE anemoscope of Væroe is famous. It is made of the bird *Lunde*, whose feathers are picked, the skin stripped off, viscera taken out, and the skin in this state drawn anew over the bones: this being hung up in the chimney, is said always

to direct its bill to the point from whence the wind is like to blow."—*Ibid*.

[*The King Fisher.*]

DU PRATZ (vol. 2, p. 83) says, "It is well known the King-Fisher goes always against the wind; but perhaps few people know that it preserves the same property when it is dead. I myself hung a dead one by a silk thread, directly over a sea-compass, and I can declare it as a fact, that the bill was always turned toward the wind."

[*Remedy against Snow-blindness.*]

"IN Kamtschatka where the snow and sunshine grievously injure the eyes, Steller devised a remedy which generally gave relief in six hours. It was the white of an egg, with some camphire and sugar, which he rubbed upon a pewter plate till it foamed, then tied it in a handkerchief and bound it upon the forehead. This he found to succeed in every inflammation of the eyes."—I. GRIEVE's *Hist. of Kamtschatka*.

[*Remedy for Dogs supposed to be mad.*]

"To about six grains of calomel add thirty of powdered jalap and ten of scammony; make them into a pill with honey, or any other convenient vehicle, and give it to the dog immediately. In all probability an abundant evacuation will succeed, from which alone the cure sometimes results. This medicine, however, should not be solely relied on, but should be followed up by pills of about the size of a very large marrow-fat pea, given half-hourly. These pills are to be made of pure camphor, dissolved sufficiently to be worked into a mass, by means of a few drops of spirit of wine, which should be added drop by drop, as it is very easy to render the camphor too liquid. A short time will decide the case: if the medicine take proper effect, the jaws will be freed from that slimy, ropy excretion occasioned by the disease; and in its stead a free discharge of saliva will appear, rather inclined to froth like soap-suds. I can only assure the reader, that I have more than once saved the life of dogs by these means, although they were so far gone as to snap at me while administering the medicine."—*Oriental Sports*, vol. 2, p. 197.

[*The Tail of the Flying Fish.*]

THE lower half of the tail in the flying fish is full twice the length of the upper. "I have by the hour," says CAPTAIN TOBIN, "watched the dolphins and bonitos in pursuit of them; when without wholly immersing themselves, which

¹ The same used to be done with the King-Fisher in this country, as I very well recollect in my childhood. SHAKESPEARE alludes to the custom in *King Lear*, act 2, sc. 2.

"Reneger, affirm, and turn their halcyon beaks
With every gale and vary of their masters."
See YARBELL's *British Birds*, vol. 2, p. 210, &c.—J. W.

would have proved fatal to them, they have disposed in their progressive motion the lower part of the tail in such a manner as to supply their wings with moisture so as to support them above the surface. I never saw one exceed the distance of one hundred yards without being obliged to dip for a fresh supply."

[*Pomegranate Seeds.*]

"THE Persians dry the pomegranate seeds, and boil them, to flavour their ragouts with the infusion."—PIETRO DELLA VALLE

[*Change of Colour in the Camelion.*]

THE Camelion, according to HASSELQUIST, (p. 216), seldom changes colour unless it is angry, and then from iron grey to a yellow or greenish hue, evidently occasioned by gall.

[*Prunus Cerasus.*]

THE gum of the cherry-tree is as valuable as gum arabic. HASSELQUIST relates that more than a hundred men during a siege, were kept alive for near two months, without any other sustenance than a little of this gum, kept in the mouth and suffered gradually to dissolve.

[*Age of the Tortoise.*¹]

AMONG the inmates of the Banian hospital at Surat, Mr. FORBES mentions a tortoise which was known to have been there seventy-five years.

[*Puff-ball,—a Styptic.*]

JOHN WESLEY asserts that the powder of the ripe Puff-ball will stop the bleeding of an amputated limb.

[*Rosa canina—Dog-rose—Hep-tree.*]

THE leaves of every species of rose, but especially of this, are recommended in the *Eph. nat. curiosor.* as a substitute for tea, giving out a fine colour, a sub-astringent taste, and a grateful smell, when dried, and infused in boiling water.—PILKINGTON'S *Derbyshire*.

[*The Oak-rod, a Means of producing Yeast.*]

"A ROD of oak, of four, five, six or eight inches about, twisted round like a wattle, boiled in wort, well dried and kept in a little bundle of barley-straw, and being steeped again in wort, causeth it to ferment, and procures yeast: the rod is cut before the middle of May, and is frequently used to furnish yeast, and, being preserved and used in this manner, it serves for many years together. I have seen the experiment tried, and was shew-

ed a piece of a thick wyth, which hath been preserved for making ale with, for about twenty or thirty years."—MARTIN'S *Account of the Western Islands*.

He says elsewhere—"The natives preserve their yeast by an oaken wyth, which they twist and put into it; and for future use, keep it in barley-straw."

[*The Scorpion the Cure of his own Poison.*¹]

"THE capuchin, as we were conversing by the window of his apartment, put his hand incautiously on the frame, and, suddenly withdrawing it, complained of a painful puncture. A Turk, who was with us, on examining the wall, found a scorpion of a pale green colour, and near three inches long, which he crushed with his foot, and bound on the part affected as an antidote to its own poison. The smart became inconsiderable after the remedy was applied; and as no inflammation followed, soon ceased. The sting, if neglected, produces acute pain attended with a fever, and other symptoms for several hours; the malignancy of the virus as it were decaying, the patient is left gradually free. Some preserve scorpions in oil in a viol, to be used if that which commits the hostility should escape, though it seldom happens but in turning up a log or stone another may be found to supply its place."—CHANDLER'S *Travels in Greece*.

[*Attraction of Clouds.*]

"COLONEL MACKENZIE, who watched the approach of a monsoon on the summit of the Bednore hills, distinctly observed the clouds, in rolling along, frequently to diverge from their direct course, apparently attracted by some hills more powerfully than by others of equal or superior height; and every successive cloud diverging in the same line. This phenomenon appears to merit farther investigation, and may be found to explain why places similar in situation have unequal proportions of rain."—WILKES, *Historical Sketches of the South of India*, vol. 1, p. 449. N.

[*Antagonistic Action of all Simples and Nostrums and Panaceas.*]

"A HAPPY truce, if a happy truce; and an honourable triumph if durable. I say if and if, because I have known many a truce like scammony, that weakeneth the liver; or cassia, that enfeebleth the reins; or agarick, that overthroweth the stomach,—the stomach that must work

¹ JEREMY TAYLOR says, "We kill the viper, and make a tracle of him," vol. vi, p. 254. The original word is "*Theriacum*,"—whence the French *Thieraque*, and the English *tracle*—now particularly applied to the dregs of Sugar, and other dregs of the Sugar-tub. "Any sovereign remedy was at this time" (i. e., in the 13th century) "called tracle."—ELLIOT'S *Specimens of English Poetry*, vol. 1, p. 89. Hence QUARLES says in his *Emblems*,

"If poison chance to infect my soul in fight,
Thou art the tracle that must make me sound."

Book v. Emblem xl.

PLINY'S words are "*Flant ex viperâ pestilli, qui theriaci vocantur & Græcia.*"—*Nat. Hist.*, lib. xxix., c. 4. J. W. W.

¹ WHITE says in his *Natural History of Selbourne*, "In a neighbouring village one was kept till by tradition it was supposed to be an hundred years old." Seventh Letter to Daines Barrington.—J. W. W.

the feat. And who hath not, either by experience, or by hear-say, or by reading, known many a triumph like senna, that breedeth wind; or rhubarb, that drieth overmuch; or enforbium, that inflameth the whole body,—the body that must strike the stroke. Take away the overthrowing or weakening property from truce, and truce may be a divine scammony, cassia, or agarick, to purge noisome and rebellious humours. Oh that it might be such a purge in France! Correct that ventosity or inflammation that accompanieth triumph, and lo, the gallantest physic that nature hath afforded, wit devised, or magnanimity practised to abate the pride of the enemy, and to redouble the courage of the friend. No tobacco or panacea so mightily virtuous as that physic.”—GABRIEL HARVEY'S *New Letter of Notable Contents*.

[*Large double-cropped Strawberry.*]

THERE is a large garden strawberry which gives two crops. The second crop the fruit is flat like a button. In 1697 it grew in Sir Charles Woolsley's gardens, at Woolsley in Staffordshire. —MRS. FIENNES'S MSS.

[*Nutritive Powers of the Fuci and Algæ.*]

“ALL the gelatinous substances derived from the sea, whether animal or vegetable, are considered by the Cochinchinese among the most nutritious of all aliments; and on this principle various kinds of *Algæ* or sea-weeds, particularly those genera which are known by the names of *Fuci* and *Ulve*, are included in the list of their edible plants.

“In the populous islands of Japan the natives of the sea-coasts derive part of their sustenance from various kinds of sea-weeds, and from none more than that species of *Fucus* which is called *Saccharinus*. It would appear from Mr. Thunberg's account of its leaves being used to ornament and embellish packages of fruit or other presents offered to strangers, that this plant is there in high estimation, being considered perhaps as the representative of those resources of sustenance which the sea so amply supplies to such nations as from choice or necessity may be led to avail themselves of its various productions. The *chin-chow* jelly of China may probably be made, in part, of the *Fucus Saccharinus*; for it would appear, from samples brought to England, that the leaves from which this jelly is made are taken from three or four distinct species of this extensive genus.

“There is reason indeed to believe that most of the species both of the *Fuci* and the *Ulve* might be employed for similar purposes. From the shores of Robben Island, at the Cape of Good Hope, the slaves are accustomed to bring away baskets of a species of *Fucus*, whose leaves are sword-shaped, serrated, and about six inches long. These leaves being first washed clean and sufficiently dried to resist putrefaction are then steeped in fresh water for five or six days,

changing it every morning; after which if boiled for a few hours in a little water they become a clear transparent jelly, which being mixed with a little sugar and the juice of a lemon or orange, is as pleasant and refreshing as any kind of jelly whatsoever. And as few countries perhaps can boast of a greater number of species of the *Fuci* and *Ulve* than are found on the coasts of the British islands, future generations may discover those nutritive qualities which many of them contain, and not limit the use of them as articles of food to a few species, which is the case at present; for excepting the *Esculentus* or Tangle, the *Saccharinus*, better known in Iceland than in Britain, the *Palmatus* or *Dulse*, which the Scotch say is not only rich and gelatinous, but communicates to other vegetables with which it may be mixed, the fragrant smell of violets, and that species of *Ulva* well known on the coast of Wales by the name of *Laver*, all the rest seem to be neglected.”—J. BARROW, *Voyage to Cochinchina*, &c.

Cameleopard.

MR. BARROW is mistaken in saying that since the time of Julius Cæsar when the Cameleopard was publicly exhibited in Rome, this animal had been lost to Europe till within the present century. “The accounts given of it,” he adds, “by ancient writers were looked upon as fabulous.”—(*South Africa*, vol. 1, p. 316.)

[*Sea Calves and Seals of the Gulph of Bothnia.*]

“THE only animals that inhabit those deserts (the frozen gulf of Bothnia) and find them an agreeable abode, are sea calves or seals. In the cavities of the ice they deposit the fruits of their love, and teach their young ones betimes to brave all the rigours of the rudest season. Their mothers lay them down, all naked as they are brought forth, on the ice; and their fathers take care to have an open hole in the ice near them, for a speedy communication with the water. Into these they plunge with their young, the moment they see a hunter approach: or at other times they descend into them spontaneously in search of fishes, for sustenance to themselves and their offspring. The manner in which the male seals make those holes in the ice is astonishing; neither their teeth nor their paws have any share in the operation, but it is performed solely by their breath.”—ACERBI'S *Travels*.

[*Sand-filtering.*]

“I took a quantity of fine sand, washed it from the salt quality with which it was impregnated, and spread it upon a sheet to dry; I then filled an oil-jar with water, and poured into it as much from a boiling kettle as would serve to kill all the animalculæ and eggs that were in it. I then sifted my dried sand, as slowly as possible, upon the surface of the water in the jar, till the sand stood half a foot in the bottom of it: after letting

it settle a night, we drew it off by a hole in the jar with a spigot in it, about an inch above the sand; then threw the remaining sand out upon the cloth, and dried and washed it again. This process is sooner performed than described. The water is as limpid as the purest spring, and little inferior to the finest Spa."—BRUCK.

[*Fish stunned by the Striking of the Ice.*]

In autumn when the frost begins to set in, the fisherman courses along the rivers, and when he observes a fish under the ice in shallow water, he strikes a violent blow with his wooden mallet perpendicularly over the fish, so as to break the ice. The fish stupified by the blow communicated to it by the water, in a few seconds rises quite giddy to the surface, where the man seizes it with an instrument made for the purpose."—ACERBI's *Travels*.

[*How to get Fresh-Water on the Sea-shore.*]

"DIGG a pit upon the sea-shore, somewhat above the high-water marke, and sinke it as deepe as the low-water marke; and as the tide commeth in, it will fill with water, fresh and potable. This is commonly practised upon the Coast of Barbarie, where other fresh water is wanting, and Cæsar knew this well, when hee was besieged in Alexandria: for by digging of pits in the sea-shore, hee did frustrate the laborious workes of the enemies, which had turned the sea-water upon the wels of Alexandria; and so saved his armie, being then in desperation. But Cæsar mistooke the cause; for he thought that all sea-sands had naturall springs of fresh-water. But it is plaine, that it is the sea-water; because the pit filleth according to the measure of the tide: and the sea-water passing on straining thorow the sands, leaveth the saltness."—LORD BACON, *Natural History*, Century 1, p. 1.

THE Indians of Tabasco who would admit the Spaniards into their houses, said that if the strangers "woulde needes have water, they might take river water, or else make wellles on the shore, for so did they at theyr neede."—Conquest of the Weast India.

Prunus Spinosa. Black-thorn. Sloe-tree.

"THE young leaves of the black thorn are recommended as a substitute for tea. Letters written upon linen or woollen with the juice of the sloe will not wash out."—PILKINGTON's *Derbyshire*.

Oxalis Acetosella. Wood Sorrel. Cuckow-Meat.

"AN infusion of the leaves of wood sorrel is a pleasant liquor for the feverish, boiled with milk they make a pleasant whay."—LEWIS.

"THE essential salt of lemons, as it is called, is made from this plant, the expressed juice de-

purated, properly evaporated, and set in a cool place, affording a crystalline acid salt in considerable quantity."—WITHERING.

[*Medicinal Effects of the Elder Tree.*]

"SHEEP which have the rot will soon cure themselves if they can get at the bark and young shoots of the elder."—WITHERING.

"ANY tree or plant which is whipped with green elder branches will not be attacked by insects."—*Phil. Trans.*, vol. 62, p. 348.

[*Regrets for the Flowers and Insects of one's Childhood.*]

ANNA SEWARD says in one of her letters that she went into Warwickshire to hear the nightingale, Lichfield being north of the line which that bird never crosses. Here in Cumberland I miss the nightingale and the violet,—the most delightful bird and the sweetest flower. There are other natural objects which, having been the delight of my own childhood, I regret for the sake of my children. That green-gold beetle, the most splendid of British insects, which nestles upon roses, is unknown here; and the varieties of butterflies are by no means so numerous as in the southern counties.—ROBERT SOUTHBY.

[*Sulphureous Rain like Ink.*]

"IN the year 1762, in the month of July, it rained on this town and the parts adjacent, a sulphureous water of the colour and consistence of ink; some of which being collected into bottles, and wrote with, appeared perfectly intelligible on the paper, and answered every purpose of that useful liquid. Soon after, the Indian wars already spoken of broke out in these parts. I mean not to say that this incident was ominous of them, notwithstanding it is well known that innumerable well attested instances of extraordinary phenomena happening before extraordinary events have been recorded in almost every age by historians of veracity; I only relate the circumstances as a fact of which I was informed by many persons of undoubted probity, and leave my readers, as I have hitherto done, to draw their own conclusions from it."—CARVER, *Travels through the interior Parts of North America*, &c., p. 153.

[*The Balachaun and the Nuka-mum of the Tonquinese.*]

"BALACHAUN is a composition of a strong savour, yet a very delightful dish to the Tonquinese. To make it they throw the mixture of shrimps and small fish into a sort of weak pickle made with salt and water, and put into a tight earthen vessel or jar. The pickle being thus weak, it keeps not the fish firm and hard, neither is it probably so designed, for the fish are never gutted. Therefore in a short time they

all turn to a mash in the vessel; and when they have lain thus a good while, so that the fish is reduced to a pap, they then draw off the liquor into fresh jars, and preserve it for use. The mashed fish that remains behind is called Balachaun, and the liquor poured off is called Nuke-mum. The poor people eat the Balachaun with their rice; it is rank-scented, yet the taste is not altogether unpleasant, but rather savoury, after one is a little used to it. The Nuke-mum is of a pale brown colour, inclining to grey, and pretty clear; it is also very savoury, and used as a good sauce for fowls, not only by the natives, but also by many Europeans, who esteem it equal with soy."—DAMPIER.

[*The Acorn Bird of the Sierra de Topia.*]

P. ANDRES PEREZ DE RIBAS also describes them as existing in the Sierra de Topia. "They are like large thrushes," he says, "and the trunks of pine trees serve them as granaries or cupboards wherein they secure their food that it may not decay. For making two thousand little holes in the large trunk of a pine, dry, and free from moisture, in every one of them it encases, or sets, an acorn gathered at fit season, and fits it with its bill so nicely, that very difficultly can a man with his ten fingers extract it; thus has God given industry to this little bird to keep his food, which would otherwise rot upon the earth."—Lib. 8, c. 1, p. 470.

[*"Crocodilon adorat Pars hæc."*—

JUV., Sat., xx., 2.]

[Οἱ δὲ περὶ τὴν Θήβας καὶ τὴν Μοῦριαν λίμνην, κ. τ. λ.]

"Those who inhabit the country of Thebes, and that adjoining to the Lake of Mæris, pay a peculiar veneration to the Crocodile. For each of these people train up one to be so tame as to endure the hand, putting strings of jewels or gold through his ears, and a chain on his fore feet. While he lives he is used with great respect, and fed with consecrated provisions at the public charge; and when he is dead he is preserved in salt, and buried in a sacred coffin."—HERODOTUS, *Euterpe*, c. 69.

[*"Numina vicinorum*

Odit uterque Locus."—JUV., Sat., xv., 36.]

[Ἐπεὶν ὡτρὺν ὕδρς δελεᾶσθαι περὶ ἄγκιστρον, κ. τ. λ.]

Those of the Egyptians who were wise enough not to worship Crocodiles, had an excellent method of destroying them. "They fasten the chine of a hog to an iron hook, which they let down into the river, beating a living pig on the shore at the same time. The crocodile hearing the noise, and making that way, meets with the chine, which he devours and is drawn to land; where, when he arrives, they presently throw dirt in his

eyes, and by that means do what they will with him, which otherwise would be difficult."—*Ibid.*, c. 70.

[*Steller's Sea-Cow.*]

"My curiosity was particularly directed to the *Trichechus Mamatus Stelleri*, or Steller's Sea-Cow. This curious animal, of which we first received an account from the above-named votary of science, and which in former times abounded upon the coasts of Kamschatka or Behring's, and other islands in these seas, when it was a favourite food of the Russian Promuschleniks, or fur-hunters, has not been seen now for some years; it has disappeared even from Tschuktschkoi-noss, the most northern point of the Asiatic continent in these parts. It seems, therefore, very probable that though known to be in existence not more than forty years ago, it must now be ranked among the list of beings lost from the animal kingdom, like the dudu, the mammoth, the carnivorous elephant of the Ohio, and others."—LANGSDORFF, vol. 2, p. 23.

[*Immense Flight of Birds.*]

"WHEN we were at the distance of about a sea-mile and a half, a cannon was fired to attract the observation of the inhabitants, and invite them to the vessel. At the same moment, while the echo of the fire resounded along the steep cliffs, an innumerable flight of birds of various kinds rose terrified all along the coast. Without any exaggeration, or seeking to exhibit an overcharged picture, I can assert, that literally a thick living cloud spread itself around, and that the sea as far as our horizon reached, was absolutely blackened by the animal."—*Ibid.*, vol. 2, p. 27.

[*Anas Glaciæ.*]

"THIS is a species not common in Norfolk Sound, but abounding much at Kodiak: it breeds chiefly on that island, and on the peninsula of Alaska. The harmonious trumpet-like noise of this bird distinguishes it from every other species of duck. It dives very deep under the water, and lives principally upon shell-fish: it draws in a large provision of air in diving, a small part of which it exhales from time to time, so that in calm weather, by the little bubbles which ascend from this emission of air, its course under the water may be easily tracked: it swims very fast, making very long strokes."—*Ibid.*, vol. 2, p. 104.

[*Sea Snake formed from Mollusca.*]

"We perceived in the water, near the ship, off Cape Mendocino, a sort of riband-like object,

¹ In the German translation of Sauer's *Travels*, it is asserted that the last animal of this species was killed at Behring's island in the year 1768, and that since that time it has not been seen in these parts.

perfectly clear and transparent, which had the direct form and figure of a snake: it was probably composed of a number of salpen or mollusca of a particular species, mentioned by Forskal as hanging to each other in so extraordinary a manner."—*Ibid.*, vol. 2, p. 147.

[*Foxes of N. California.*]

"Besides these herds, we met a great number of foxes, who appeared to live upon the most friendly terms with the young calves, and followed the cows about as if they had been equally their children."—*Ibid.*, vol. 2, p. 192.

[*Indian Bark as Food.*]

"In the spring of the year the Naudowssies eat the inside bark of a shrub, that they gather in some part of their country; but I could neither learn the name of it, nor discover from whence they got it. It was of a brittle nature and easily masticated. The taste of it was very agreeable, and they said it was extremely nourishing. In flavour it was not unlike the turnip, and when received into the mouth, resembled that root both in its pulposus and frangible nature."—CARVER, p. 264.

[*The Charming of the Rattle-Snake.*]

"It has been observed, and I can confirm the observation, that the Rattle-snake is charmed with any harmonious sounds, whether vocal or instrumental. I have many times seen them, even when they have been enraged, place themselves in a listening posture, and continue immoveably attentive and susceptible of delight all the time the music has lasted."—*Ibid.*, p. 483.

[*Slow Lizard.*]

"THE Slow Lizard is of the same shape as the swift, but its colour is brown; it is, moreover, of an opposite disposition, being altogether as slow in its movement, as the other is swift. It is remarkable that these lizards are extremely brittle, and will break off near the tail as easily as an icicle."—*Ibid.*, p. 489.

[*Skin Wood.*]

"THIS extraordinary shrub grows in the forests, and, rising like a vine, runs near the ground for six or eight feet, and then takes root again; in the same manner taking root, and springing up successively, one stalk covers a large space; this proves very troublesome to the hasty traveller, by striking against his shins, and entangling his legs; from which it has acquired its name."—*Ibid.*, p. 506.

[*N. American Fire Fly.*]

CARVER (p. 491) remarks of the North American Fire-fly, or Lightning Bug, that "in dark nights, when there is much lightning without rain, they seem as if they wished either to imitate or assist the flashes, for during the intervals they are uncommonly agile, and endeavour to throw out every ray they can collect."

[*The Buzo, or, White Wood.*]

"THE Buzo, or White Wood, is a tree of a middling size, and the whitest and softest wood that grows; when quite dry it swims on the water like a cork: in the settlements the turners make of it bowls, trenchers, and dishes, which wear smooth, and will last a long time; but when applied to any other purpose it is far from being durable."—*Ibid.*, p. 499.

[*Indian Manner of Taking Fish.*]

"BUILDING two walls obliquely down the river from either shore, just as they are near joining, a passage is left to a deep well or reservoir; the Indians then scaring the fish down the river, close the mouth of the reservoir with a large bush or bundle made on purpose, and it is no difficult matter to take them with baskets, when inclosed within so small a compass."—TIMBERLAKE.

[*Psophia Crepitans.*]

PSOPHIA crepitans,—the Aganis or Gold-breasted Trumpeter, S. America; they may be trained like dogs, and become as fond and as faithful. It is said that they may be trained to tend sheep.—BUFFON referred to, vol. 4, p. 390, English Translation.

Was Forbes's bird of this family?

[*American Eagle.*]

"THE American Eagle is smaller than the Eagle of the Alps, but much more beautiful, being entirely white, except the tips of his wings, which are black. As he is also very rare, this is another reason for heightening his value to the natives, who purchase at a great price the large feathers of his wings, with which they ornament the Calumet."—DU PRATZ, vol. 2, p. 75.

[*Vivaciousness of the Acacia Tree.*]

DU PRATZ says that posts made of acacia must be entirely stript of their bark: for if the least bark be left upon them they will take root."—Vol. 2, p. 30.

CURIOUS FACTS, QUITE MISCELLANEOUS.

[*Superstition in the Philippines.*]

"IN the Philippine Islands it appears they had one principal god, called by the Tagalians, Bahalamay-ogapal; that is, the god-maker. They adored birds and beasts, like the Egyptians; and the sun and moon, like the Assyrians. There was not a rock, stone, promontory or river but what they sacrificed to; nor any old tree to which they did not pay divine honours, and it was looked upon as a sacrilege to cut it down on any account whatsoever. This superstition continues among them still; so that no force could prevail with the Indians to make them cut down a certain great old tree, called Bolette, whose leaves are like those of a chesnut tree, and its bark good for some wounds, nor some ancient tall canes, vainly believing the souls of their ancestors dwell in them, and that the cutting of those trees or canes would put them into a fever; and that therefore an old man they call Nuno would appear to complain of their cruelty. This is to be understood of such as are not Christians, or not well instructed. This vain belief continues among them, because sometimes they fancy they see several apparitions, called Tibalong, on the tops of the trees; and they are fully persuaded that the same appear to children in the shape of their mothers, and carry them to the mountains without doing them any harm. They say they see them vastly tall, with long hair, little feet, long wings, and their bodies painted, and that their coming is known by the smell.

"They also adored some particular gods, left them by their ancestors, and called by the Bisayans, Davata, by the Tagalians, Anito. One of these was believed to keep in the mountains and fields, to assist travellers; another to make the seed sprout up, and they left him things in certain places to gain favour. There was also a sea Anito for the fishery, and another belonging to the house, to take care of the children. Among these Anitos, were placed their grandfathers and great grandfathers; whom they called upon in all their troubles; keeping little ugly statues of stone, wood, gold, and ivory, in memory of them, which they called Liche, or Laravan. They also accounted among their gods, all those that died by the sword, or were killed by lightning, or eaten by crocodiles, believing their souls ascended to heaven, by way of an arch they called Balangao. For this reason, the eldest among them choose to be buried in some remarkable place on the mountains, and particularly on the

promontories that run into the sea, that they might be adored by sailors."—GEMELLI CARNEI.

[*Attestation of the Lieutenant of the Bailiff of Mantes and Meulont, of the expenses incurred in the execution of a Sow that had devoured a Child.*]

"To all those to whom these letters shall come, Simon de Baudemont, Lieutenant, at Meulont, of the noble Monsieur Jhean, Lord of Maintenon, knight, chamberlain of our lord the king, and his bailiff of Mantes and Meulont, greeting: Be it known that in order to execute justice on a sow that devoured a child, it has been found necessary to incur the expenses hereinafter mentioned: that is to say, for expenses within the gaol, 6 sols. Item, to the executioner, who came from Paris, to Meulont, to put the sentence in execution, by the command of our said lord the bailiff, and of the king's attorney, 54 sols. Item, for the carriage that conveyed her to execution, 6 sols. Item, for ropes to tie and haul her up, 2 sols 8 deniers. Item, for gloves, 12 deniers: amounting in the whole to 69 sols 8 deniers; and the above we certify to be true, by these presents, sealed with our seal, and in confirmation and approbation of the above, sealed also with the seal of the Castellany of Meulont, this 15th day of March, in the year 1403."—SIMON DE BRAUDEMONT. *Journal de Troye et de la Champagne Meridionale.*

[*Leibnitz's Opinion.*]

"MEA opinio est, omnia ut sic dicam plena esse animarum, vel analogarum naturarum, et ne brutorum quidem animas interire."—LEIBNITZ, p. 189.

[*Belief of the Modern Athenians that the ancient Statues are real Bodies.*]

"THE common Athenians believe that the ancient statues are real bodies, mutilated and enchanted into their present state of petrification by magicians, who will have power over them as long as the Turks are masters of Greece. The spirit within them is called an Arabian, and is not unfrequently heard to moan and bewail its condition. Some Greeks in our time, conveying a chest from Athens to Piræus, containing part of the Elgin marbles, threw it down, and could not for some time be prevailed upon to touch it again, affirming they heard the Arabian crying

out, and groaning for his fellow spirits detained in bondage in the Acropolis. It is to be added that the Athenians consider the condition of these enchanted marbles will be bettered by a removal from the country of the tyrant Turks."—*Holmhouse's Travels*, p. 348.

[*Lord Holland and Æsculapius.*]

"ON an ancient altar, once devoted to Æsculapius, the first Lord Holland thought fit to renew the like devotion to the God of Health in this form:

Ob salutem in Italiâ
Anno 1767 recuperatam,
Hanc columnam
Olium D. Æsculapio sacram,
Nunc iterum donat dedicatque.

HOLLAND.

PENNANT's *Tour from London to Dover.*

[*The Old Camel.*]

MACGILL mentions an old camel whom he saw near a hut passing the evening of her days in plenty and tranquillity; "for it is a humane principle of the Turks," he adds, "that an old servant ought never to be deserted when age or sickness has disabled him from being any farther useful. Here she lay basking in the sun's rays beside a fountain, or browsing in the shade, while the children of the village playing around her were taught by their parents to be grateful for past services, and to respect and venerate old age."—Vol. 1, p. 144.

[*The Broadside and the Bantam Cock.*]

"IN the famous victory of the 12th April, a little Bantam Cock perched himself upon the poop of Rodney's ship, and at every broadside that was poured into the Ville de Paris, clapt his wings and crew. Rodney gave special orders that this cock should be taken care of as long as he lived."—*Life of Rodney*, vol. 2, p. 375.

[*Tobacco introduced into Italy from England.*]

A CERTAIN DOM Virginio Ursino is said by PIETRO DELLA VALLE to have been the first person who introduced tobacco from England into Italy; "now some years ago," says he, writing in 1614.

[*Evil from Failure of the Wheat Crop.*]

"THE great magnitude of our consumption, as compared with former periods, must render the pressure of any deficiency more severe, and the means of providing against it more difficult and more costly. A harvest which should be one third below an average in wheat, would bring upon this country a very different degree of suffering, and would require a very different degree of exertion and sacrifice to supply the deficiency, from what would have been required under a

similar failure fifty years ago."—*Report of the Agricultural Committee.*

[*Inflammatory Causes.*]

"THOUGH the beginnings of great fires are often discovered," says SIR WM. TEMPLE, "and thereby others easily prevented with care, yet some may be thrown in from engines far off and out of sight; others may fall from Heaven: and 'tis hard to determine whether some constellations of celestial bodies, or inflammations of air from meteors or comets, may not have a powerful effect upon the minds as well as bodies of men, upon the distempers and diseases of both, and thereby upon heats and humours of vulgar minds, and the commotions and seditious of a people who happen to be most subjected to their influence. In such cases, when the flame breaks out, all that can be done is to remove as fast as can be all materials that are like to increase it, to employ all ways and methods of quenching it, to repair the breaches and losses it has occasioned, and to bear with patience what could not be avoided, or cannot be remedied."

[*Derivation of Medoc.*]

In his *prolegomena* concerning S. Aidanus, sive Ædanus, Edannus, Aidus, Edus, Eda; alio nomine Maidoc, Maedoc, Moedoc, Modoc, Mædog, Moeg (to which aliases Madoc and Madog may certes be added) BOLLAND tells us, upon the authority of Colgan, the Irish antiquarian and Hagiologist, that all these names have the same meaning, being in fact one: *Nam diminutivorum nomen, (quod huc facit) duplex apud veteres Scotos est nota, an et oo. Si ergo nomini Aid sive Ed (quod ferè Gallorum aut Germanorum Endo, Udo, Otto respondet) an addideris, Aidan, sive Edan efficias. Si vero oo, præfixâ litterâ m (qua sic propriis nominibus addita, meum sonat, atque amorem reverentiamque indicat, quod et in Gallicis ac Teutonicis vocabulis propriis, et sæpius appellativis, observare licet) erit Maidoc sive Maedoc, aut Medoc.*—*Acta Sanctorum*, Jan., t. 2, p. 1111.

[*Death from the Effects of Joy.*]

"AFTER our arrivall at Santa Helena I Edmund Barker went on shore with foure or five Peguins, or men of Pegu, which we had taken, and our Surgion, where in an house by the Chappell I found an Englishman, one John Segor of Burie in Suffolke, who was left there eightene monethes before by Abraham Kendall, who put in there with the Roiall Marchant, and left him there to refresh him on the Land, being otherwise like to have perished on shipboard: and at our coming we found him as fresh in colour and in as good plight of body, to our seeming, as might be, but crazed in minde and half out of his wits, as afterward we perceived: for whether he were put in fright of us, not knowing at first what we were, whether friends or foes, or of sud-

den joy when he understood we were his old consorts and countrymen, hee became idle-headed, and for eight days space, neither night nor day, took any naturall rest, and so at length died for lack of sleep."—HAKLUYT, vol. 2, part 2, p. 108.

[*Catapulta at the last Siege of Gibraltar.*]

A CATAPULTA was constructed at Gibraltar during the last siege, at General Elliot's desire, under the direction of General Melville, so well known for his knowledge of military antiquities. It was for throwing stones a very little way over the edge of the rock in a place where the Spaniards used to resort to the foot of it, and where neither shells nor shot could annoy them.

[*Increased Danger of Pauperism.*]

"It is certain that the State, or the parish, ought to provide for old age, not having any resources, for the infirm and necessitous, and for young orphans; and this will never be contested where humanity has not lost all its rights. It is, however, difficult to decide whether taxes which are applied to relieve *all sorts of paupers* are consistent with justice and equity; particularly if it is considered that the progressive advantages of industry are never of a nature to balance the progress of population and poverty, even supposing that these advantages were exclusively dedicated to these latter. The mass of paupers among several nations of Europe is prodigiously increasing, and will at length render the situation of the landowners dangerous, where they are surrounded by a population destitute of all civility and virtue, jealous of the prosperity of the rich, the idea of pillage becoming continually more familiar to them because they have nothing to lose; and seeing in the disorders of anarchy and the subversion of social institutions nothing but the silence of the law, and impunity for crimes."—KASTHOFFER'S *Travels in the Lesser Cantons of Switzerland*. From an extract in the *Standard*, 27th July, 1827.

[*The Tholsel at Dublin.*]

THERE is a building in Dublin called the Tholsel, i. e., Toll-Stall—being the place where the toll-gatherers formerly sat to receive the toll for such goods as were liable to city duties. This is probably the origin of the word Tolsey; the corruption is very easy—Toll-stall, Tollstle, Tollsell—Tolsey.

[*The Lake of Buchcinoe.*]

THE lake of Buchcinoe, according to the testimony of the inhabitants, is endued with miraculous powers; it sometimes assumed a greenish hue; in our days it has appeared to be tinged with red, not universally, but as if blood flowed partially through certain veins and small channels. Moreover it is sometimes seen by inhabitants covered and adorned with buildings, pas-

tures, gardens, orchards. In winter, when it is frozen over, and the surface of the water is converted into a shell of ice, it emits an horrible sound resembling the moans of many animals collected together, but this perhaps may be occasioned by the sudden bursting of the shell and the gradual ebullition of the air through imperceptible channels."—HOARE'S *Giraldus*, vol. 1, p. 39.

[*Informers against Christians punished.*]

"INFORMERS against the Christians were at one time punished, though Christianity was at the same time regarded as treason." See EUSEBIUS, l. 5, c. 20. Probably this law came from one of the Antonines.

[*Sugar of the Canaries.*]

"IF THEVET'S authority may be taken, the best sugar, and the greatest supply of it, at this time came from the Canaries. The Greek islands used to supply it, but when they fell under the yoke of the Turks, every thing was soon neglected."—FRANZ *Antarctique*, ff. 9.

[*Short-lives the Result of hot-bed Culture.*]

HAKEWILL says that "the Highlanders and the wild Irish commonly live longer than those of softer education, a nice and tender bringing up being no doubt a great enemy to longevity, as also the first feeding and nourishing of the infant with the milke of a strange dog; an unnatural curiosity having taught all women but the beggar to finde out nurses which necessity only ought to commend unto them. Whereunto may be added, hasty marriages in tender yeares, wherein nature being but yet greene and growing, we rent from her and replant her branches, while herselfe hath not yet any roote sufficient to maintaine her owne top, and such halfe-ripe seedes, for the most part, wither in the bud and waxe old even in their infancy. But above all things the pressing of nature with over-weighty burdens, and when we finde her strength defective, the helpe of strong waters, hot spices and provoking sauces, is it which impaires our health and shortens our life."—P. 169.

[*Mandive Juice made to resemble Soy.*]

THE juice of the mandive is also so prepared as to resemble soy.—PINCKARD, vol. 2, p. 257.

[*The Cataract of Yervenkytle.*]

"WE had been extremely anxious to see a cataract in winter, and that of Yervenkytle did not disappoint our expectations.

"It is formed by the river Kyso, which, issuing from a lake of the same name, precipitates itself through some steep and rugged rocks, and falls, so far as I can guess, from a height of about seventy yards. The water dashing from rock to

rock, boils and foams till it reaches the bottom, where it pursues a more tranquil course, and, after making a large circuit, loses itself again between two mountainous banks, which are covered with fir trees. That we might have a more commanding view of the picture, we took our station on a high ground, from which we had a distant prospect of a large tract of country of a varied surface, and almost covered with woods of firs, the pleasing verdure of which, acquiring additional lustre from the solar rays, formed an agreeable contrast with the snow and masses of ice hanging from the margin over the cascade.

"The fall presented us with one of those appearances which we much desired to see, as being peculiar to the regions of the north, and which are never to be met with in Italy. The water, throwing itself amidst enormous masses of ice, which here and there have the aspect of gloomy vaults, fringed with curious crystallizations, and the cold being of such rigour as almost to freeze the agitated waves and vapours in the air, had formed gradually two bridges of ice across the cascade, of such solidity and strength, that men passed over them in perfect security. The waves raging and foaming below with a vast noise, were in a state of such violent motion, as to spout water now and then on the top of the bridge; a circumstance which rendered its surface so exceedingly slippery, that the peasants were obliged to pass it creeping on their hands and knees."—ACERBI.

[*Block and transparent Ice.*]

"HITHERTO the ice, being covered with snow of a dirty surface, and far from showing the smallest transparency, made us for the most part forget that we went upon water: we were now to learn what sort of sensation we should experience in passing over a river, where the ice, transparent as crystal, discovered under our feet the whole depth of the element below, insomuch that we could see even the smallest fishes. In the first moment of surprise, having had no previous notice of the change, we fancied ourselves inevitably lost, and that we should be swallowed up and perish in the awful gulf. Even the horse himself was startled at the novelty of his situation; he suddenly stopped short, and seemed unwilling to go forward. But the impulse he had acquired in travelling, pushed him forward in spite of himself, and he slid, or rather skated, upon his four jointless legs, for the space of eight or ten yards.

"I was at some pains to satisfy myself as to the reason why the ice was so clear and pellucid in particular parts of the river only, and I think I discovered it in the united action of the solar rays and of the wind. The wind having swept away the snow, and cleared the surface of the ice, the sun, at the end of March and beginning of April, having acquired considerable force, had melted and rendered smooth the surface, which at first is always somewhat rough and uneven; this being frozen during the night, formed a mir-

ror of the most perfect polish. The lustre of the ice on this river is very remarkable; had it not been for the little shining and perpendicular fissures, which shewed the diameter of the ice's thickness, it would have been utterly impossible for us to distinguish it from the water below. Where the river happened to be of a profound depth, we could perceive our vast distance from the bottom, only by an indistinct greenish colour: the reflection that we were suspended over such an abyss, made us shudder. Under this terrifying impression, the vast depth of the river, and dazzled by the extraordinary transparency and brilliancy of the ice, we crept along the surface, and felt inclined to shut our eyes, or turn away our heads, that we might be less sensible of our danger. But when the river happened to be only a yard or two deep, we were amused to be able to count the pebbles at the bottom of the water, and to frighten the fishes with our feet."—Ibid.

[*Broken Ice—Danger of.*]

"You meet often in those parts with what may be termed disruptions of the ice, which form a strange picturesque appearance, sometimes resembling the ruins of an ancient castle. The cause of these disruptions is the rocks, which happen to be at the depth of some feet under the surface of the water. During the prevalence of the intense cold, the water freezes frequently three feet or more in thickness; the elevation of the sea is consequently diminished, and sinks in proportion to the diameter of the ice that is formed: then those shelves and rocks overtop the surface, and break the cohesion of the ice, while accident deposits the detached masses and fragments in a thousand irregular forms. It is extremely dangerous to traverse the ice in those parts during night, unless you have the compass in your hand, and even with it you are not always safe."—Ibid.

[*Destructive Winds in the Forests of Northern Europe.*]

"It seems wholly inconceivable in what manner the wind pierces through the thick assemblage of those woods, carrying ruin and desolation into particular districts where there is neither opening nor scope for its ravages. Possibly it descends perpendicularly from heaven in the nature of a tornado, or whirlwind, whose violence nothing can oppose, and which triumphs over all resistance. Trees of enormous size are torn from their roots, magnificent pines, which would have braved, on the ocean, tempests more furious, are bent like a bow, and touch the earth with their humbled tops. Such as might be thought capable of making the stoutest resistance are the most roughly treated; and those hurricanes, like the thunder of heaven, which strikes only the loftiest objects, passing over the young, and sparing them, because they are more pliant and flexible, seem to mark the strongest and most robust trees of the forest, which are in a condition to

meet them with a proud opposition, as alone worthy of their rage. Let the reader fancy to himself three or four miles of forest, where he is continually in the presence of this disastrous spectacle; let him represent to his imagination the view of a thick wood, where he can scarcely see one upright tree; where all of them being thus forcibly inclined, are either propped by one another, or broken in the middle of the trunk, or torn from their roots and prostrated on the ground: everywhere, trunks, branches, and the ruins of the forest, interrupting his view of the road, and exhibiting a singular picture of confusion and ruin."—*Ibid.*

[*The Swedish Shepherd's Horn of Birch-wood.*]

"THE shepherds in Sweden, as well as in Iceland, have horns made of birch-wood. Two excavated pieces of birch-wood are clapped close together, and bound tightly round with the bark of the same tree; so that one circular pipe is formed. The sound made with the horn is shrill and woodland, but not unpleasant. The sheep and cattle will come together at certain places and times, obedient to this call."—*Ibid.*

[*Journey over the Ice.*]

"THIS passage over the frozen sea is, doubtless, the most singular and striking spectacle that a traveller from the south can behold. I laid my account with having a journey more dull and unvaried, than surprising or dangerous. I expected to travel forty-three miles without sight of land, over a vast and uniform plain, and that every successive mile would be in exact unison and monotonous correspondence with those I had already travelled; but my astonishment was greatly increased in proportion as we advanced from our starting post. The sea, at first smooth and even, became more and more rugged and unequal. It assumed, as we proceeded, an undulating appearance, resembling the waves by which it had been agitated. At length we met with masses of ice heaped one upon the other, and some of them seeming as if they were suspended in the air, while others were raised in the forms of pyramids. On the whole, they exhibited a picture of the wildest and most savage confusion, that surprised the eye by the novelty of its appearance. It was an immense chaos of icy ruins, presented to view under every possible form, and embellished by superb stalactites of a blue green colour.

"Amidst this chaos, it was not without difficulty and trouble that our horses and sledges were able to find and pursue their way. It was necessary to make frequent windings, and sometimes to return in a contrary direction, following that of a frozen wave, in order to avoid a collection of icy mountains that lay before us.

"During the whole of this journey, we did not meet with, on the ice, so much as one man, beast, bird, or any living creature. Those vast solitudes present a desert abandoned, as it were,

by nature. The dead silence that reigns, is interrupted only by the whistling of the winds against the prominent points of ice, and sometimes by the loud crackings occasioned by their being irresistibly torn from this frozen expanse; pieces thus forcibly broken off, are frequently blown to a considerable distance. Through the rents produced by these ruptures, you may see below the watery abyss; and it is sometimes necessary to lay planks across them, by way of bridges, for the sledges to pass over."—*Ibid.*

[*Rein-deer Moss, and Morasses.*]

"AFTER we had ascended four miles, the mountain began to assume a flattish and naked aspect, without a single tree. It was wholly covered with the common moss of the rein-deer, save where this extensive carpet was broken and shattered with morasses, basons of water, and lakes, altogether forming a landscape the most dreary and melancholy conceivable. There was nothing to engage our attention, to amuse our fancy, or to console and cheer our spirits. A vast expanse lay before us, which we were to measure with our feet, through morasses in which we were not without danger of being swallowed up."—*Ibid.*

[*The River Selemnus; or, the Lover's Cure.*]

"AT the bottom of the Gulf of Lepanto, the river Selemnus is seen running into it. It was the peculiar property of these waters to procure the unhappy lover who bathed in them complete forgetfulness of the cruelties he had experienced from an unkind mistress. This ceremony, without doubt, could only have taken place in winter, for in summer far the greater part of the river is entirely dry, and its bed is a complete grove of oleanders. The small quantity of water that remains here and there in a few excavations is full of leeches: these, by their motion, might doubtless be well calculated to cool the ardour of any lover who was disposed to furnish them with a dinner."—*POUQUEVILLE*, p. 53.

[*Elephantiasis and Slavery correlative.*]

"IT is chiefly," says RAIMONT, in his History of the latter complaint, 'in those parts of the globe which are under a tyrannical government, that the elephantiasis plays a principal part among the prevailing diseases, in concert with its allies, leprous affections and pestilential fevers: good health does not go hand in hand with extreme slavery.

"Under an inhuman despotism, the greater part of the lands are left uncultivated; they are often covered with stagnant waters. People who have no property think of nothing but making a scanty provision for their mere physical necessities; their food is consequently not abundant, and seldom very wholesome; their habitations are damp, and often placed in the most unhealthy situations. Such is now the lamentable

situation of the Greek states.' In Greece, free and flourishing, the leprosy and the elephantiasis were alike unknown; they have only been introduced into Greece enslaved, oppressed, and wretched."—*Ibid.*, p. 188.

[*Romaic—Origin of the modern Term.*]

ROMEI (Romans). "How much was I struck," says *POUQUEVILLE* (p. 125), "with this word when I first heard the Greeks called by it! Fallen from their ancient splendour, they have lost their liberty with their days of glory, even the name by which their forefathers were known. Children of Sparta, inhabitants of Tegea, of Athens, and of Argos, all are confounded under one general name; and that name taken from the Romans, their first conquerors, seems to have been preserved by the Mussulmans as a badge of humiliation; for in the estimation of these barbarians, the name of Romans, of the people-king, is equivalent to that of vassal or slave."

[*Capitation Tax on Christians in Turkey—how taken.*]

"THE caratch, or capitation tax, to which Christians are subject under the Turkish government, includes all above twelve years of age; and as there are no public registers by which the age may be legally ascertained, if any doubt should arise on this point, the cadi measures the head of the person in question with a cord, and according to this measurement the decision is made: for it is considered an incontrovertible fact, that at such a certain age the head must be of such a certain dimension."—*Ibid.*, p. 118.

[*Modern Greek equivocal Words.*]

MATHI, in modern Greek, means equally a spring, and an eye.—*Ibid.*
So in Spanish, ojos.

[*The tessellated Mosaic of St. Sophia.*]

"THE tessellated mosaic, in S. Sophias, with which the concave above the windows and the dome are encrusted, and specimens of which, taken from the ceiling of an adjoining oratory, are sold to strangers, is not visible to those standing in the body of the mosque. It is composed of very minute squares, formed of some vitreous substance, gilded and tinged with paint."—*Hobhouse's Travels*, p. 969.

Just such squares may be seen upon Edward the Confessor's tomb in Westminster Abbey.

[*Pumpkin Pies on Thanksgiving Days in New England.*]

SILLIMAN was at Edinburgh on the day of thanksgiving for the battle of Trafalgar. "We did not forget," says he, speaking of his American friends, "that pumpkin pies were an indispensable article in a New England thanksgiving; but

as they are unknown in Scotland, we substituted a plumb-pudding in their stead."—*Vol. 2*, p. 291.

[*A Woman and an Ass yoked together in France—the Land of Gallantry.*]

"I RECOLLECT," says M. SIMOND, "to have seen in France, that land of gallantry, a woman and an ass harnessed together to the same plough; and the tattered peasant behind, stimulating his team with a seemingly impartial whip."—*Vol. 1*, p. 276.

[*Beautiful green Clouds under the Tropic of Cancer.*]

"THE inclination which I have for painting made me remark under the tropic of Cancer, clouds of a beautiful green at sunset. I had never seen anything approaching to it in Europe, nor have I ever since seen them of so bright and lively a colour."—FREZIER. *Voyage de la Mer du Sud*.

[*Chopping Seas.*]

"WE have been cruising" (said my brother, in a letter to me), "in the latitude of sixty degrees north, to intercept any Batavian ships that might be going north about, round the Orkneys. Worse weather I never recollect to have experienced. Those seas are hardly navigable so late in the year (November.) *Kræsvælger* does not allow mortals to approach so near his den. He shook his eagle pinions over us most violently, and tossed the sea about in such a way as I had never seen before. Not long,—the long Atlantic swell, rolling on, wave after wave, in one direction,—but waves equally lofty impelled in all directions. A magnificent sight, though very bad for the ship. It was like a race upon a large scale, when a rapid tide is forcing its course one way, and the wind violently driving it another."—R. SOUTHEY.

[*Fardles.*]

THE commentators on Shakspeare cannot understand *Fardles*. Your order of consignment shews it to be bundles packed.

Query, in what shape and material?

J. RICEMAN.

[*Anecdote of Dr. Doddridge.*]

"DR., or MR. FOSTER (if I rightly remember the name), called on Dr. Doddridge, and, though an Arian, was asked by him to preach in his pulpit, which he declined. He mentioned this afterwards as an honourable proof of the liberality of this truly good man: this liberality, as might be expected, greatly displeased some of the red hot Calvinists of the Doctor's flock, and one of them, an elder in Israel, came abruptly into his study, and said to him, with a tone

which evinced to what a persecution the fact would expose him, that he had heard he had asked this heretic to preach. Doddridge was intimidated, and in a moment of weakness, replied that he had not.

"This denial was now triumphantly repeated by the bigots, and soon reached Foster's ears, who could not imagine how it had arisen: he heard it, however, so confidently affirmed, that it could not but stagger him. One day, when he was talking with a friend in a shop upon this subject, Doddridge passed by. 'There goes the Dootor,' said he, 'I will call him in, and have the matter explained.' He took him aside, and said, 'Dr. D., I have one question to ask you, which I am sure you will answer truly, did you, or did you not, ask me to preach for you?' The good man burst into tears, and answered, 'Certainly I did, and not one moment's peace have I had since I denied it.' When this undoubted anecdote was related to Priestley, by Foster, he replied, like a good man himself, 'I love him the better for it.'

"Priestly related this to Estlin, and he to me. I record it, God knows, not in any disparagement of so excellent a man, but in the same spirit with which it has always been related, as a proof of Doddridge's goodness, and of the evil effects of congregational tyranny."—*Quære?*

[*The Rising Moon dispels Clouds.*]

"I HAVE always remarked," says ST. PIERRE, "that the rising of the moon dispels the clouds very perceptibly.

"The rising moon dispels the vapours with which the air is impregnated. I have so often made this remark, that I am of the sailors' opinion, who say that the moon swallows up the clouds."—*Voyage to the isle of France.*

So the Spanish expression in PERO NINO.

[*Wonderful Cave at the foot of a steep Mountain between Baruthum and Tripoli.*]

"THE Venetian consul at Tripoli, who perfectly understood the modern and ancient state of that country, observing us to be inquisitive to know all we could learn of it, he told us that there was one thing very amazing and remarkable which we had not yet heard of; and therefore, said he, this old gentleman (pointing to a reverend old man that stood by) and I will tell you the matter, which we were both eye-witnesses of. Between *Baruthum* and *Tripoli* is a mountain so steep, and hanging over the sea, that there is no coming at what I am going to give a description of, but in ships. At the foot of this mountain is a large, wide cave, that continually vomits out cold water; to which, when you approach near, you shall see a hand reaching a dish from the mouth of the cave. And if your curiosity is not herewith satisfied, and you attempt to come nigher; all of a sudden the whole vision disappears, and if again you withdraw back, you shall see the same hand and

vessel again very clearly. The consul added, moreover, that this cave was perfectly inaccessible, the place was so steep and dangerous to come at."—BAUMGARTEN.

[*Polygamy of the Galla.*]

"POLYGAMY is allowed among the Galla, but the men are commonly content with one wife. Such indeed is their moderation in this respect, that it is the women that solicit the men to increase the number of their wives. The love of their children seems to get a speedy ascendancy over passion and pleasure, and is a noble part of the character of these savages that ought not to be forgot. A young woman, having a child or two by her husband, intreats and solicits him that he would take another wife, when she names to him all the beautiful girls of her acquaintance, especially those that she thinks likeliest to have large families. After the husband has made his choice, she goes to the tent of the young woman, and sits behind it in a supplicant posture, till she has excited the attention of the family within. She then with an audible voice declares who she is; that she is the daughter of such a one; that her husband has all the qualifications for making a woman happy; that she has only two children by him, and as her family is so small, she comes to solicit their daughter for her husband's wife, that their families may be joined together and be strong; and that her children, from their being few in number, may not fall a prey to their enemies in the day of battle; for the Galla always fight in families, whether against one another, or against other enemies."—BRUCE.

[*Simeon Stylites and the Bucket Rope.*]

"SIMEON STYLITES, when he served in the monastery of S. Timotheus, went to draw water from a well; the bucket rope was made of *palma asperimâ*, quæ ruscus dicitur. He wound this about his naked body, from the loins to the shoulder blades, returning to the convent, said that he could draw no water, for the bucket rope was gone. It soon fretted the aspirant to the bone."—*Acta Sanctorum*, Jan. 5, tom. 1, p. 269.

[*Local difference of Day and Night.*]

"THE mountains here extend from north to south, just as they do near the town; and this direction of them is the cause that the farms that are situated in valleys between two mountains have their day and night at different times. Those who live under the mountains on the western side, have daylight first; as the sun having reached the tops of the mountains, which are frequently covered with hail and thence appear white, in an instant illuminates the whole western side; while on the other hand, those who lie on the eastern side of the valley see the sun longer in the evenings, the other side at the

same time appearing to them enveloped in darkness and a light blue mist, while they themselves continue to enjoy the most delightful sunshine."

—THUNBERG.

[*Table Mountain.*]

"IN the month of March, when I passed a whole day on the top of the Table Mountain, I was gratified in the evening with a singular and most beautiful prospect from this considerable eminence. Table Mountain, like all other mountains in this country, lies in a direction from north-west to south-east, thus leaving one of its long sides open to the north-east and the other to the south-west. The sun rising in the east does not here proceed towards the south, as in Europe, but towards the north, and at last sinks into the ocean to the westward of the mountain. This makes an earlier morning, and exhibits the sun sooner on the north-east side; and a longer afternoon and later sun on the south-west side. So that on the top of this mountain, about five o'clock in the afternoon, two different worlds, as it were, presented themselves to my view, of which the western still enjoyed the finest sunshine and a clear horizon, while the eastern was already covered with darkness and a thick impending mist. This mist, which had exhaled from the heated plain, and was now condensed in the suddenly cooled air, was so thick that no part of the whole country was to be seen, but the whole region resembled a smooth, unbroken cloud, and did not a little contribute to render the view on each side of the mountain remarkably different, though a moment before they were much the same."—*Ibid.*

[*Huge Portuguese Carrack.*]

"IN the year 1592, a Portuguese carrack was captured by Sir John Barrough, which is thus described. This carrack was in burthen no less than one thousand six hundred tons, whereof nine hundred were merchandize: she carried thirty-two pieces of brass ordnance, and between six and seven hundred passengers: was built with seven decks, seven story, one main aslope, three close decks, one forecastle, and a spare deck, of two floors apiece. According to the observations of Mr. Robert Adams, an excellent geometer, she was in length from the beak head to the stern, one hundred and sixty-five feet; in breadth near forty-seven feet; the length of her keel one hundred feet; of the main-mast one hundred and twenty-one feet; its circuit at the partners near eleven feet; and her main-yard one hundred and six feet."

[*The Warriors of Gwent-land.*]

"It seems worthy of remark, that the people of Gwent-land are more accustomed to war, more famous for valour, and more expert in archery, than those of any other part of Wales: the following examples prove the truth of this

assertion. In the last assault of the aforesaid castle, which happened in our days, two soldiers passing over a bridge to a tower built on a mound of earth, in order to take the Welsh in the rear, penetrated with their arrows the oaken portal, which was four fingers thick: in memory of which circumstance the arrows were preserved in the gate. William de Breusa also testifies that one of his soldiers in a conflict with the Welsh, was wounded by an arrow, which pierced his armour, doubly coated with iron, and passing through his hip entered the saddle, and mortally wounded the horse. Another soldier, equally well guarded with armour, had his hip penetrated by an arrow quite to the saddle, and on turning his horse round, received a similar wound on the opposite hip, which fixed him on both sides to his seat. What more could be expected from a balista? Yet the bows used by this people are not made of horn, ivory, or yew, but of wild elm; unpolished, rude, and uncouth, but stout; not calculated to shoot an arrow to a great distance, but to inflict very severe wounds in close fight."

—HOARE's *Giraldus*, vol. 1, p. 92.

[*Entrance effected into the Harbour of Damietta.*]

"ABOUT the same time, the Emperor Frederick, Philip, King of France, Richard, King of England, with many Dukes, Earls, and Christian Princes, went to besiege Damietta in Soria, that they might have a port at sea, and a safe harbour for the Christian ships; but at the entrie of the haven there were two great towers, the which having great chains of iron drawn across, stopt the entrie, so as no ship might enter. William, son to Count Floris of Holland, concluded with his Hollanders of the town of Harlem to arm the forepart of this ship with a long and strong saw of steel, made of purpose, expecting the first strong gale of wind that should blow into the haven: the which they effected upon occasion, so as through the violence of the wind, the force of the ship, and the cutting of this saw, they brake the chain in pieces, and gave entrie to all the whole fleet of the Christians into the haven of the city of Damietta, by which only means it was taken."—*Hist. of the Netherlands*, p. 38.

[*Oars by Way of Sails.*]

"WE often see parties of negroes, boatmen, and sailors scud indolently about the bay, employing their oars by way of sails. They fix the handles of them at the bottom of the boat, and setting them up, two on each side, with the flat surface to the wind, collect a sufficiency of the breeze to carry the boat along without the trouble of rowing."—PINCKARD's *Notes*, vol. 1, p. 325.

[*How Alexander got rid of his Horns.*]

"ALEXANDER is said by drinking the water of the Mined river to have been cured from his two horns, which he lost at the town of Bedlis,

and built this town in remembrance, called in Armenian, Tshapakthoor."—EVLIA EFFENDI, vol. 3.

[Description of Scenery.]

"THE ground rises at intervals to a considerable height, and stretching inwards to a considerable distance: at every interval or pause in the rise, there is a very gently ascending space or lawn, which is alternate with abrupt precipices to the summit of the whole, or at least as far as the eye could distinguish. This magnificent theatre of nature has all the decorations which the trees and animals of the country can afford it: groves of poplars in every shape vary the scene, and their intervals are enlivened with vast herds of elks and buffaloes, the former choosing the steepes and uplands and the latter preferring the plains. At this time the buffaloes were attended with their young ones, who were frisking about them, and it appeared that the elks would soon exhibit the same enlivening circumstance. The whole country displayed an exuberant verdure; the trees that bear a blossom were advancing fast to that delightful appearance, and the velvet rind of their branches reflecting the oblique rays of a rising or a setting sun, added a splendid gaiety to the scene, which no expressions of mine are qualified to describe. The east side of the river consists of a range of high land, covered with the white spruce and the soft birch, while the banks abound with the alder and the willow."—MACKENZIE.

[Forms of Speech among the Greek Women.]

"A GREEK woman who wants to enforce strenuously any thing she has advanced, says, *May I live! May I preserve my sight!* If she wants to make a falsehood pass current, a thing which happens occasionally in Greece as well as in all other countries, she changes the latter phrase, and expresses herself thus, *May I lose my sight!* Though the imprecation is generally uttered with a kind of hesitation which betrays some apprehension for the safety of the eyes."—POUQUEVILLE, p. 131.

[Effect of the Hot Winds.]

"IT was one of those hot winds, such as we had once before experienced on the banks of the Great Fish River. They happen most frequently upon the Karroo plains, where they are sometimes attended with tornadoes that are really dreadful. Waggon's are overturned, men and horses thrown down, and the shrubs torn out of the ground. The dust and sand are whirled into the air in columns of several hundred feet in height, which at a distance look like the water-spouts, seen sometimes at sea; and with those they are equally, if possible, avoided, all that falls in their way being snatched up in their vortex. Sometimes dust and small pebbles are hurled into the air with the noise and violence of a sky-

rocket. Rain and thunder generally succeed those heated winds, and gradually bring about a decrease of temperature to the common standard."—BARROW.

[Negligence of the English.]

CAPTAIN TOPHAM mentions it (1775) as an instance of the negligence of the English, that "the youth of seventeen is seen with his hair dishevelled, in the dress of an infant."—*Letters from Edinburgh*, p. 341.

[Use of Wine and Oil for Curing Wounds.]

"HOME is he brought, and layd in sumptuous bed:
Where many skillfull leaches him abide
To salve his hurts, that yet still freshly bled.
In wine and oyle they wash his woundes wide,
And softly can embalme on everie side."

Faery Queen, 1, 5, 17.

[Imperiousness of Fashion.]

"THERE is in this kingdom some foolish and unnecessary customs, which have been brought from foreign parts, which ought to be abolished. One is to dig holes in the ears to set pendants in, which puts the kingdom to a charge of pain, and also is a heavy burthen therein. The second is to pull up the hedges of the eyebrows by the roots, leaving none but a narrow and thin row, that the eyes can receive no shade therefrom. The third is, to peel the first skin off the face with oil of vitriol, that a new skin may come in the place, which is apt to shrivel the skin underneath."—COUNTESS OF NEWCASTLE. *The Annual Parliament*.

[Forest-work Hangings.]

COWLEY speaks of a "convenient brick house, with decent wainscoat, and pretty forest-work hangings."

[Gascoigne's Country Delight.]

"To plant strange country fruits, to sow such seeds likewise,
To dig and delve for new-found roots, where old-might well suffice;
To proyne the water-bowes, to picke the mossy trees,
(Oh how it pleased my fancy once) to kneel upon my knees,
To griffe a pippin stock when sap begins to swell;
But since the gains scarce quit the cost,
Fancy, quoth he, farewell."

GASCOIGNE.

[Early Marriages.]

"MANY gidgets I have married seen,
Ere they forsooth could reach *eleventeen*."
WITHER. *Weakness*.

[*The Poem of Robin Conscience, or Conscionable Robin.*]

IN the poem of Robin Conscience, or Conscionable Robin, "his Progress through Court, City, and Country, with his bad entertainment at each several place," &c., Edinburgh, 1683, reprinted in the Harleian Miscellany, it appears that haberdashers sold hats when those verses were written, and that Paternoster Row was inhabited by mercers and silkmen.

[*Latimer on City Monopoly.*]

"Yea, and as I hear say, Aldermen now a days are become colliers. They be both wood-mongers and makers of coals. I would wish he might eat nothing but coals for a while till he had amended it. There cannot a poor body buy a sack of coals but it must come through their hands."—LATIMER.

[*Tirante establishes a Military Watch at Constantinople.*]

WHEN Tirante undertakes the defence of Constantinople, he finds the city full of thieves, in consequence of the war; and to prevent their depredations he establishes a military watch, and orders that half the houses in every street should place lights on the outside of their windows from close of day till midnight, and the other half from midnight till morning.—P. 1, c. 43, ff. 202.

[*Chain-pump.*]

"IN the lower deck they had a very convenient pump; it is an iron chain in form of a chaplet, that reaches down to the sink, having little pieces of leather about half as long as one's hand, and somewhat hollow, and fastened to it at every half foot's distance; this is turned by two handles, one on each side, and it is incredible how much water it will raise; inasmuch, that if a ship were full, she might be emptied by such a pump in two hours."—THEVENOT.

[*Destruction of a great Vastil House of James Douglass.*]

"AFTER that I made a road in by Crawfordth Castle to the head of Clyde, where we sieged a great vastil house of James Douglass, which they held till the men and cattle were all devoured with smoke and fire; and so we returned to the Loughwood. At which place we remained very quietly, and in a manner in as civil order both for hunting and all pastime, as if we had been at home in our own houses."—1547. *Account by Sir Thomas Carlton, in NICOLSON and BURN's Westmoreland and Cumberland*, vol. 1, p. 55.

[*Low Entrances of all uncivilized Nations.*]

"It has always appeared to me extraordinary," says LANGSDORFF, "that in the habitations

of all uncivilized nations the entrance should be so disproportionably low. In cold climates, inhabited by a pigmy race of men, a good reason may be assigned for it, that the smaller the opening the more easily can the cold be kept out; but it is incomprehensible how the custom can have become universal among the large and robust inhabitants of warm climates, who must find the inconvenience of it very sensibly."—Vol. 1, p. 127.

It is evidently a defensive precaution.

[*An Extract from the Limbo of Etymology.*]

"*Appel, abel, afel*, is common to the Saxon, Belgio, Danish and other northern languages; and, by universal consent, hath been appropriated to particularize the forbidden fruit. *Abel*, or, as the Hebrews soften it, *avel* (by a transmutation frequent in all languages of the letters b, f and v), signifies sorrow, mourning, and woe. And it is exactly agreeable to the figurativeness of that language, to transfer the word to this fruit upon the aforesaid consideration. Our English-Saxon word *evil* seems to spring from the same source, and a *doer of evil*, for the same reason, is contracted into *Devil*. *Malum* to signify an apple, may possibly have been received into the Latin tongue from the like cause."—NICOLSON and BURN's *Westmoreland*, vol. 1, p. 309.

[*Subterraneous Fires.*]

THE Continuator of Monstrellet says, that in 1477, "in some parts subterraneous fires broke forth, from the vehemence of which may God preserve us."—JOHNES's *Monstrellet*, vol. 11, p. 277.

[*Early Street Lighting in Paris.*]

"JULY 14, 1465. Proclamation was made in all the public places at Paris, that every householder should keep a lanthorn and candle burning before his dwelling during the night."—Continuation of MONSTRELLET, vol. 10, p. 389.

[*The Image of the Virgin at Venice.*]

"I would pass over the image of the Virgin Mary, painted *a la Mosaica*, that is, as if it were engraven, but that they attribute great miracles to it, so as women desirous to know the state of their absent friends, place a wax candle burning in the open air before the image, and believe that if their friend be alive, it cannot be put out with any force of wind; but if he be dead, that the least breath of wind puts it out, or rather of itself it goes out: and besides for that I would mention that those who are adjudged to death, offer wax candles to this image, and as they pass by, fall prostrate to adore the same. To conclude, I would not omit mention thereof, because all ships coming into the haven, use to salute this image, and that of Saint *Marke*, with peeces of ordinance, as well and more than the

Duke. A merchant of Venice saved from shipwreck, by the light of a candle in a dark night, gave by his last will to this image, that his heirs for ever should find a wax candle to burn before the same."—*FYNES MORYSON.*

[*Coracles—and the Superstition grounded upon the Use of them.*]

"THE boats which they employ in fishing or in crossing the rivers are made of twigs, not oblong nor pointed, but almost, or rather triangular, covered both within and without with raw hides. When a salmon thrown into one of these boats strikes it hard with his tail, he often oversets it, and endangers both the vessel and its navigator. The fishermen, according to the custom of the country, in going to and from the rivers, carry these boats on their shoulders; on which occasion that famous dealer in fables, Bledhere, who lived a little before our time, thus mysteriously said: 'There is amongst us a people who, when they go out in search of prey, carry their horses on their backs to the place of plunder; in order to catch their prey, they leap upon their horses, and when it is taken, carry their horses home again upon their shoulders.'"

—HOARE's *Giraldus.*

[*Influence of Superstition.*]

DURING the captivity of the Infante D. Fernando the plague raged at Fez, and the Moors asked of their prisoners what remedies they used in Christendom; when it was answered that they removed from the infected places, they laughed at them as fools."—*Chronica do Infante Santo D. Fernando*, cap. 27.

It should be added, to characterize both superstitions, that these very prisoners carried about them written prayers and the names of Saints as amulets, and drew crosses upon their doors.—*Ibid.*

[*Millstone of Novogorod and St. Anthony.*]

"IN Novogorod they shew a great millstone, upon which they say St. Anthony performed his devotions from Rome to this place: that he came down the Tiber into the Mediterranean, through the straits, over all the seas in his way to the Baltick, on this stone, and going up the Wologda, at last fixed his residence at Novogorod: after he came ashore, he agreed with some fishermen for the first draught of their net, which proved to be a large chest, containing the Saint's canonical robes, his books and money; with the money he built this monastery, where he ended his days, and his body still remains uncorrupted."—P. H. BRUCE.

[*Indian Superstition—Preservation of their dead Warriors.*]

"THE people who dwell upon those branches

of the *Oroonoko* called *Capuri* and *Macureo* when their commanders die they use great lamentation, and when they think the flesh of their bodies is putrefied, and fallen from the bones, they take up the carcase again, and hang it in the *casquet's* house that died, and deck his skull with feathers of all colours, and hang all his gold plates about the bones of his arms, thighs, and legs."—*SIR WALTER RALEIGH.*

[*Dead Warriors taken out to Battle.*]

THE Panches, a tribe with whom the people of Bogota had many wars, used to carry the bodies of their bravest warriors into battle with them. The bodies were preserved with a sort of gum, and there were men appointed to carry them on their backs—as banners.—*HERRERA*, 6, 5, 5.

[*Soothsayer, or Book,—as a Cure for Witchcraft.*]

THERE is among the Cotton MSS. (Nero, B. vii., 5) a letter from some Duke of Milan to a King of England, requesting that a certain soothsayer, or a book on divination which he had heard existed in England, might be sent him, to free him from a disorder which he ascribed to witchcraft.

[*Why the Swallow is the Friend of Man, and nestles in his Dwellings.*]

"ADAM, when descending from Paradise to the earth, first put his foot on the Island of Serendib, and Eve descended at Jedda. Adam being alone, began to lament his fate in so piteous a manner, that the Cherubim, touched by his lamentations, complained to the Almighty. God sent the swallow which came to Adam, and begged him to give her some hair of his whiskers. Some historians say that Adam had neither beard nor whiskers in Paradise, and that it began to grow only after his having been driven from the presence of the Lord. Some say that it grew when he first saw Eve lying in labour. However this may be, the swallow having got some of his whiskers flew to Jedda, where she took also some of Eve's hair, and made in that way the first steps towards uniting them again. In recompense for what the swallow carried on as inter-nuncio between Adam and Eve, she is allowed to nestle in the dwellings of men."—*Quere?*

[*Travel to the Nigra Rupes by the Aid of Negro mancy.*]

"CONCERNING those places which may be supposed to be near unto the Northern Pole, there hath in times past something been written, which for the particularity thereof might carry some shew of truth, if it be not thoroughly looked into. It is therefore by an old tradition delivered, and by some written also, that there was a Friar of Oxford who took on him to travel into those parts

which are under the very Pole; which he did partly by negromancy, wherein he was much skilled, and partly again by taking advantage of the frozen times, by means whereof he might travel upon the ice even so as himself pleased. It is said of him that he was directly under the Pole, and that there he found a very huge and black rook, which is commonly called *Nigra Rupes*, and that the said rook being divers miles in circuit, is compassed round about with the sea; which sea being the breadth of some miles over, doth run out into the more large ocean by four several currents, which is as much as to say that a good pretty way distant from the *Nigra Rupes* there are four several lands of reasonable quantity, and being situated round about the rook, although with some good distance, are severed each from other by the sea running between them, and making them all four to be islands almost of equal bigness. But there is no certainty of this report, and therefore our best mathematicians in this latter age have omitted it."—ARCHBISHOP ABBOT'S *Brief Description of the World*, p. 326.

[*In the City of Orfimo near Loretto, an old Lady and her Niece made their Maid try this Experiment in Witchcraft.*]

"THE receipt was an old woman's. It is that a young virgin should fast for nine weeks together three times a week, to the honour of the Indian King; that during all this time she should never name the names of God, Jesus, and the Blessed Virgin; that she was to take once a week the Holy Sacrament to the honour of the Indian King or Emperor. Then, after the nine weeks were expired, she should make ready a room where there were no pictures or images, but only a new table, a new chair, a new candlestick, and new linen to overspread the table withal. In this room she was to wait alone, drest in white, for the coming of the Indian King, who should then certainly appear with a great purse full of gold in his hands. She was to say nothing to him except, Welcome the Indian King! Welcome the Indian Emperor! upon which he would leave his purse on the table and disappear."—BAKER'S *History of the Inquisition*.

[*The Caparisoned Horse of Tripolizza.*]

At the palace of the Pashaw at Tripolizza a horse is always kept ready caparisoned, with a squire watching by him; "not," says M. Pouqueville, "as some travellers have asserted, under the superstitious idea of waiting for the Prophet's passing, but to be ready for the Pasha to mount immediately in case of his presence being required in any part upon a sudden emergency."—P. 28.

[*Superstitious Appeal to Misfortune!*]

"A SINGULAR custom which prevails in Greece is, that when any one has fallen under the influ-

ence of that metaphysical allegorical being called Misfortune, he salutes it, not in terms of anger or reproach, but with this simple sentiment—'Welcome Misfortune, if thou art alone!'"—*Ibid.*, p. 130.

[*Whirlwinds called Dragons dispersed by the Beating of new Swords crossways.*]

"OFTEN they see come afar off great whirlwinds, which the mariners call dragons; if this passeth over their ship it bruises them, and overwhelmeth them in the waves. When the mariners see one come, they take new swords, and beat one against the other in a cross upon the prow, or toward the coast from whence the storm comes, and hold that this hinders it from coming over their ship, and turneth it aside."—PYRARD DE LAVAL. *Purchas*, 1646.

[*The Getæ.*]

Διά πεντητηρίδος, κ. τ. λ.

"EVERY fifth year they elect a person by lot, and send him to Zamolxis, with orders to let him know what they want. This messenger they dispatch thus. Certain persons are appointed to hold three javelins erected, whilst others, taking the man they are to send by the hands and feet, throw him up into the air, that he may fall down upon the points. If he dies in their presence they think the god propitious; if not, they load him with reproaches, and affirming he is an ill man, send another, whom they furnish with instructions while he is yet alive."—HERODOTUS, *Melpomene*, c. 94.

[*Bardic Use of the Letters O. I. W.*]

"THE three letters O. I. W. are with the Bards the unutterable name of the Deity: they therefore make use of another term, known only to themselves, just as the Jews, who always make use of Adonai when the name of Jehovah occurs. Each of the letters in the Bardic name is also a name of itself: the first is the word when uttered, that the world burst into existence; the second is the word, the sound of which continues, by which all things remain in existence; and the third is that by which the consummation of all things will be in happiness, or the state of renovated intellect, for ever approaching to the immediate presence of the Deity."—HOARE'S *Giraldu*s.

[*Marvellous Account of Sylvester II.*]

"SYLVESTER THE SECOND, a Frenchman, brought up in the Abby of *Floriack* (where Necromancy at that time was held an eminent piece of learning), to perfect his skill that way, gets to a Sarazen in *Civil*, and cozens him of his chief conjuring book, by being inward with the magicoian's daughter. Then he contracts with the Devil to be his wholly, upon condition he would conduct him back to *France* and fit him

with promotions. Upon his return into France he became admirable for his deep learning, and (amongst others of great state) had these chieftains his scholars in the black-art, *Theophilact, Laurence, Mafitans, Brazutus, and John Gratian*. By help of these and of his other arts, he became first Bishop of *Rhemes*, and then Archbishop of *Ravenna*, and thence to be Pope; in which seat he concealed (but ever practised) his devilish mystery, having in secret a brazen-head instead of a Delphick Oracle. Consulting with this on a time how long he should live, answer was given, Until he said mass in *Jerusalem*. This made him confident of a long continuance; but he was ozened by the Devil's equivocation, who seized upon him saying mass in the church of *St. Crosse*, in one of Least stations, which was otherwise called *Jerusalem*, that he little thought on. He is said to have then repented, and in token thereof, to have requested that his hands, tongue, and secret members might be cut off, wherewith he had offended God, and so be put into a cart, which was done, and the beasts of their own accord drew him to *Laterane Church*, where he lyeth buried; by the rattling of his bones in the sepulchre, prognosticating the death of his successors."—*PRIDEAUX's Introduction for Reading all sorts of Histories*. 1682.

[*The Mountain of Skopshorn.*]

I Oerskoung Sogn, &c.

"In the parish of Oerskoung is the mountain called Skopshorn, of which the mariners and fishermen have a view at sixteen leagues distance, when they have lost sight of the rest. On the highest crest of this mountain, it has the appearance of a complete well-built fort, or old castle, with regular walls and bastions. It is an old tradition, that a girl who was attending a flock or herd, for a wager climbed up to the top, and, according to agreement, there blew her horn, but was never seen after; upon which her relations, according to an ancient superstition, imagined she had fallen into the hands of the pretended subterraneous inhabitants of the mountains. Perhaps the truth is, that the girl was not so fortunate in coming down as in getting up, and that she fell into some cavity, where her body never could be discovered."—*PONTOPPIDAN. Norges Naturalisze Historie*, p. 74, ed. 1759.

[*The Sea-Woman of Harlaem.*]

"At that time there was a great tempest at sea, with exceedingly high tides, the which did drowne many villages in Friseland and Holland; by which tempest there came a sea-woman swimming in the Zuyderzee betwixt the townes of Campen and Edam, the which passing by the Purmerie, entered into the straight of a broken dyke in the Purmermer, where she remained a long time, and could not find the hole by which she entered, for that the breach had beene stopt after that the tempest had ceased. Some country women and their servants, who with bankes

of Edam, did dayly passe the Pourmerie to milke their kine in the next pastures, did often see this woman swimming upon the water, whereof at the first they were much afraid; but in the end, being accustomed to see it often, they viewed it neerer, and at last they resolved to take it if they could. Having discovered it, they rowed towards it, and drew it out of the water by force, carrying it in one of their barks unto the town of Edam. When she had been well washed and cleanned from the sea moss which was grown about her, she was like unto another woman, she was appareled, and began to accoustome herself to ordinary meats like unto any other, yet she sought still means to escape and to get into the water, but she was straightly guarded. They came from farre to see her. Those of Harlem made great sute to them of Edam to have this woman, by reason of the strangeness thereof. In the end they obtained her, where she did learn to spin, and lived many years (some say fifteen), and for the reverence which she bare unto the signe of the cross, whereunto she had become accustomed, she was buried in the church yarde. Many persons worthy of credit have justified in their writings, that they had seen her in the said town of Harlem."—*History of the Netherlands*, p. 116.

[*Prodigy on the Death of Henry I.*]

"It came to pass in the province of Elvenia, which is separated from Hay by the river Wye, on the night in which Henry I. expired, that two pools of no small extent, the one natural, the other artificial, suddenly burst their bounds: the latter, by its precipitate course down the declivities, emptied itself; but the former, with its fish and contents, obtained a permanent situation in a valley about two miles distant."—*HOARE's Giralduus*, vol. 1, p. 6.

[*The Witch.*]

"SHEE, that before

Resembled one of those grim ghosts (of yore) Which she was wont with her un-wholsom breath To re-bring-back from the black gates of death, Groves now more ghastly, and more ghost-like grim,

Right like to Satan in his rage-full trim.

The place about darker than night she darkes, She yells, she roars, she howles, she brayes, she barks,

And in un-heard, horrid, barbarian termes, Shee mutters strange and execrable charms; Of whose hell-raking, nature-shaking spell, These odious words could scarce be hearkned well:

'Eternal Shades, infernal Deities, Death, Horrors, Terror, Silence, Obsequies, Demons dispatch: if this dim stinking taper Be of mine owne Son's fat; if here, for paper, I write (detested) on the tender skins Of time-less infants, and abortive twins (Torn from the wombe) these figures figureless:

If this black sprinkle, tuft with virgins tress,
Dipt, at your altar, in my kinsmans blood ;
If well I smell of humane flesh (my food) :
Haste, haste, you fiends.”

SYLVESTER'S *Du Bartas*.

Bounce.

“INSULA parva quidem, miro sed prædita fonte
Cujus sorbitio, quâcumque potentior herbâ
Colohidis et cantu ; vix irrigat hansta med-
dullas,

Annosæ positâ confestim pelle senectæ
Luxuriant tumidæ juvenili sanguine venæ,
Incolumes rediêre genæ, nivibusque fugatis
Atrati orines umbram sparsêre priorem.”

COLUMBUS.

[*The Delta.*]

“If the eye is carried to the other side of the river, a plain expands to view which has no boundary but the horizon, this is the Delta. Issuing out of the bosom of the waters, it preserves the freshness of its origin : to the golden tints of exuberant autumn succeeds the very same year, the verdure of the meadows. Orchards, similar to those in the vicinity of Rosetta, groups of trees, green all the year round, others scattered about at random, flocks of every kind diversify the points of view and enliven this rich and verdant portion of Egypt. Numerous towns and villages enhance the beauty of the landscape ; here, the cities display in vista their lofty and pointed turrets ; there, expand lakes and canals, a source of fecundity inexhaustible ; every where are distinguishable the signs of an easy cultivation, of an eternal spring, and of a fertility incessantly renovated and endlessly varied.”—SONNINI.

[*Tonga Mythology.*]

MR. MARINER relates a very curious piece of Tonga mythology, “giving,” he says, “as nearly as possible a literal translation of the language in which they tell it.” It is very curious, because the invention is manifestly so recent, and yet the fable is received.

“Tongaloa (the God who fished the earth out of the sea) being willing that Tonga should be inhabited by intelligent beings, he commanded his two sons thus, ‘Go and take with you your wives, and dwell in the world at Tonga ; divide the land into two portions, and dwell separately from each other.’ They departed accordingly. Now the name of the eldest was Tooboo, and the name of the youngest was Vaca-acow-oolo, who was an exceeding wise young man, for it was he that first formed axes, and invented beads, and cloth, and looking glasses. The young man called Tooboo acted very differently, being very indolent, sauntering about, and sleeping, and envying very much the works of his brother. Tired at length with begging his goods, he be-thought himself to kill him, but concealed his wicked intention. He accordingly met his broth-

er walking, and struck him till he was dead. At that time their father came from Boltoot with exceeding great anger, and asked him, ‘Why have you killed your brother ? could not you work like him ? O thou wicked one, begone ! Go with my commands to the family of Vaca-acow-oolo, tell them to come hither.’ Being accordingly come, Tongaloa straightway ordered them thus, ‘Put your canoes to sea, and sail to the west, to the great land which is there, and take up your abode there. Be your skins white like your minds, for your minds are pure. You shall be wise, making axes and all riches whatsoever, and shall have large canoes. I will go myself, and command the wind to blow from your land to Tonga : but they (the Tonga people) shall not be able to go to you with their bad canoes.’ Tongaloa then spake thus to the others. ‘You shall be black, because your minds are bad, and you shall be destitute. You shall not be wise in useful things, neither shall you go to the great land of your brothers : how can you go with your bad canoes ? But your brothers shall come to Tonga and trade with you as they please.’”

[*Tonga Bolatoo—or, Island of the Gods.*]

THE people of Tonga (Tongataboo) believe “that all Egi, or nobles, have souls which exist hereafter in Bolatoo (the Island of the Gods) not according to their moral merit, but their rank in this world, and there they have power similar to the original gods, but less. The Mataboolies also go to Bolatoo after death, where they exist as Mataboolies or ministers to the gods, but they have not the power of inspiring priests. The Mooas, according to the belief of some, also go to Bolatoo, but this is a matter of great doubt. But the Tooas, or lower class of people, have no souls, or such only as dissolve with the body after death, which consequently ends their sentient existence.”—Ibid.

[*The Indian Reserve-lands at Gay Head.*]

“THE west end of Martha’s vineyard, containing three thousand acres of the best land in the island, and including Gay Head, is reserved for the Indians established at this place and their descendants. The whole number of proprietors is said to be two hundred and fifty ; only one hundred and fifty reside here at present. The land is undivided ; but each man cultivates as much as he pleases, and no one intrudes on the spot which another has appropriated by his labour. They have not the power of alienating their lands, being considered as perpetual children, and their property committed to the care of guardians appointed by the government of Massachusetts. These guardians let a part of the territory to whites, and appropriate the income to the support of the Indians. Intermarriages between the members of this tribe and negroes are so common, that there now exist very few of pure Indian descent. One of these few we had

the pleasure of seeing, when, tempted by curiosity, we had entered her miserable dwelling. It did not require a very powerful imagination to convert her into another Meg Merrilies. Her countenance bore the traces of extreme age, but her form, though slender, was erect, her voice firm, and her remarks shrewd and pertinent. The muscles of her face possessed a calmness and immobility, which seemed to prove that nothing agitated her feelings, while the quickness of her eye denoted that nothing escaped her observation. This cast of countenance, and the character it expresses, are not however peculiarities of the individual; they distinguish the whole race.

"The Indians of Gay Head have lately sent a memorial to the General Court, stating their grievances, and a committee has been appointed to examine into the ground of their complaints. Idleness is undoubtedly the great evil that afflicts them. Can it be remedied? We should not be discouraged because the efforts hitherto made for the improvement of their characters have been ineffectual; for it is not certain that they have been properly directed. Schools have been occasionally established among them to teach them reading and writing, arts of which they know not the value. Missionaries are constantly employed to preach the gospel to them. But beings so indifferent to their fate that they will not make provision even for to-day, cannot be expected to take much pains to prepare for futurity. They need some strong and direct excitement to rouse them from their torpor. It has been proposed to give them the power of alienating their property, which would soon be squandered. They would then be compelled to toil for a subsistence; and habits of industry once acquired might last longer than the necessity in which they originated. Nor would there be any cruelty in thus permitting them to waste their property, if it were certain that the experiment would succeed. Could they obtain industrious habits in exchange for their lands, it would be a profitable bargain to them, as well as to the community. But it may be said, and I fear too truly, that the present generation, palsied by inveterate indolence, and ignorant of any occupation capable of affording them immediate subsistence, would sink in despondency, and find it easier to die than to labour. Is there however no hope for their children? Might they not be collected in one seminary, where they should be taught the mechanic arts, and incited to exertion by emulation, the hope of reward, and the fear of punishment; and when their education should be completed, instead of being left here to be corrupted by their predecessors, sent forth to make their way in the world. The Indians are not incapable of serving themselves and the publick. Many of them are employed in the whaling vessels of New Bedford, and are distinguished by their activity and expertness. Such a project would indeed be expensive, but might ultimately prove less so than the present mode of providing for their support. We ought not to despise them because they are

ignorant and degraded; for perhaps they are ignorant and degraded only because they have already been so much despised. There is no school now at Gay Head."—*North American Review*, vol. 5, p. 319.

[*House and Church of the Franciscans at Nan-king.*]

"As far as their religious poverty will allow, the house and church of the Franciscans at Nan-king are decently adorned. They pass to their apartments through five little galleries or courts adorned in the middle with pleasant rows of flowers, for the ingenious Chinese plant several flowers along the crannies between the bricks that make the flooring, which grow up as high as a man, making fine flowery hedges on both sides. They grow up in forty days, and last four months. The flowers are peculiar to that country, and found no where else. One sort of them is called Kiquon, which has several shapes, colours, and strange forms, but very beautiful; some being of a cane colour, some like a dry rose, others yellow, but soft as any sleft silk. Among those crannies there grows an herb which, though it produce no flower, is very pleasant to behold, the leaves of it being in streaks, and painted by nature with a lively yellow, red, and green. The tulips growing about those courts are bigger than ours in Europe. Tube-roses are plentiful enough and very sweet, being mixed with the other flowers in all the alleys; so that the eyes and smell are sufficiently entertained all the way to the apartment of the bishop and religious men."—GEMELLI CARERI

[*The Island of Saint Borondon.*]

"Some affirm that above one hundred leagues west of the Canaries, there is sometimes seen an island called St. Borondon, which, they say, is very delightful and fertile, and inhabited by Christians; yet can it not be said what language they speak, nor how the island came to be peopled. The Spaniards of the Canaries have often endeavoured to find out the said island; but whether it be that it is always covered with a thick mist, which hinders it from being discovered, or that the current of the water thereabouts was so strong that it is a hard matter to land thereat, certain it is, that as yet, it subsists only in the opinion wherewith most seamen are prepossessed, that certainly there is an island in those parts."—MANDELSLO.

[*Zante—its Value.*]

ZANTE—the ancient Zacynthos,—called by Botero the Golden Island—it truly merits that name, says WHELER, from the Venetians, who draw so much gold by the Currant trade from hence and Cephalonia, as beareth the ordinary charge of their armada at sea.

Very populous; fifty towns or villages, in an island not above thirty miles about.

[*The Causey leading from Chippenham Clift to Wick Hill.*]

"THERE is a Causey extending from a place called Chippenham Clift to Wick Hill, a distance of about four miles. At the first mentioned place is the following couplet, inscribed on a large upright stone.

'Hither extendeth Maud Heath's gift,
For where I stand is Chippenham Clift.
Erected in 1698, and given in 1474.'

"At Wick Hill is a stone with another couplet :

'From this Wick Hill begins the praise
Of Maud Heath's gift to these highways.'

"Some account of the charity and the time when it was given are recorded on another stone pillar at Calloways, near the further end of the Causey from Chippenham :

'To the memory of the worthy Maud Heath, of Langley Burrell, Spinster, who, in the year of grace 1474, for the good of travellers, did in charity bestow in land and houses, about eight pounds a year for ever, to be laid out on the high way and causey leading from Wick Hill to Chippenham Clift.

This pillar was set up by the Feoffees in 1698.

Injure me not."

BRITTON'S *Beauties of Wiltshire*.

[*Icebergs.*]

"SOON after eight, suddenly cold and a thick fog, which circumstances confirmed to Captain Smith that ice was near, and we soon perceived a large piece a head, of a scraggy form, the colour white, tinged with azure, the azure the more prevalent. The ice became more frequent, the small pieces mostly white, but the large azure, with an upper coat or rind of white. The sea calm and perfectly smooth, though the wind was freshened, the water making a roaring through cavities wrought by it in the large pieces; and a rushing noise as it passes over or aside of the small and low pieces, dipping as they swim, from their being impelled by the wind, or from their motion not being proportionably fast with that of the current. Soon after falling in with what is termed heavy ice—passing in narrow straits between these hills of white and azure—the roar and rush of the sea heard on all parts, the fog confining our view to a very narrow distance.

"The morning clear, with an extraordinary bright whiteness in some parts of the sky; the like we also saw on the evening before, between nine and ten, an indication of ice beneath. Heard frequently a great rush and roar in the water from the pieces of ice which broke off. The ice islands are easily avoided, as they move but slowly; their height and colour make them very distinguishable even in the dark nights."—*Voyage*

for the Discovery of a N. West Passage by Hudson's Straits, 1746, 1747, by CAPTAIN FRANCIS SMITH, in the Ship *California*.

[*French Fashions.*]

"OUR fashions," says RIESBECK (writing in the assumed character of a Frenchman), "reach to the borders of Moldavia and Wallachia, and from Presburg to Cronstadt, all that is called the fine world speaks our *Patois*. Formerly they used their own language, at least to express common things, but every body now gives *dinés, soupés, and déjeunés*. There are balls *paré* and balls *masqué*; every town with four or five houses in it has its *assemblées, and redoutes*. The men play whist, and the women wear *poudre à la Maréchale*, and have vapours. The booksellers sell Voltaire in secret, and the apothecaries sell mercury openly. The men have an *ami de la maison* for their wives, and the wives a *fille de chambre* for their husbands. They have men cooks and *maitre d'hôtels*; they have ballets, comedies, and operas, and they have debts upon debts."

[*The Typhoon.*]

"APRIL 12. We set sail, going along the shore; the wind came fresher and larger, that is at E. S. E. About noon it blew very hard, and it came with so great gales that it raised the sands of the coast very high, raising them toward the heavens, in so great whirlwinds that they seemed like great smokes. About even-song time the armie (*fleet*) coming together, the wind calmed altogether to some ships; and some other that came hard by, or a little behind, or more to the sea, or to the land, had the wind so strong that they could bear no sail. The distance from those that were in calm and those that were in the storm being no more than a stone's cast, and presently within a little space, it took the ships that were in calm with their sails up to the top, so that they had the wind very fresh, and the other that went very swift remained in calm, and so in short time the one was revenged of the other. This chanced going close all together, in such sort, that it seemed a thing done for the nonce and in mockage. In this chance there came some gales of E. and E. N. E. wind very great, and so hot that in their scorching they made no difference from flames of fire. The dusts that were raised on the shore went sometimes to one place and sometimes to another, as they were driven and cast with the winds: many times we saw them make three or four ways before they were alayed, or did fall into the sea, with the counter winds that took them from divers parts. This mystery and chance among hills and high grounds had not been much, nor any new thing to have happened, but so far from the coast with the sea winds, certainly it ought to be much regarded. When these counter-winds began to take us, we were at a port that is called Xacna; and going on in this sort, now striking sail, now hoysing, sometimes taking pastime at that which we saw,

and other whiles dread and fear, we went almost till sunset, when we entered into a port called Gualibo, which is to say in Arabic the port of trouble."—D. JOAN DE CASTRO. *Purchas*. 1138.

[In Touraine.]

THE hills near the river Loire are excavated into cellars, wine vaults, cottages, and even gentlemen's houses, with the different offices hewn in the rock, and presenting a very singular spectacle. "I took a few sketches," says M^r. FORBES, "in this picturesque district, and particularly of a villa, consisting of three stories, each containing a suite of four or five large rooms, with recesses, chimney-pieces and other ornaments cut in the rock; the front being neatly fitted with doors and glass windows; the ascent to each floor is by a flight of rocky steps without, leading to a terrace in front of the apartment: the stairs and general face of this singular habitation were softened by vines, trained over the windows, in flaunt festoons of purple grapes, enriched by the autumnal leaves of crimson, green and gold in endless variety. The wine vaults and caverns beneath the house are of great extent; and its rocky surface is covered with vineyards and orchards of apples, pears, peaches, almonds, walnuts, and mulberries, which actually form the roof of this romantic villa and the surrounding cottages."

[A certaine Fierie Mountaine of Weast India.]

"A CERTAINE fierie mountaine of Weast India hath farre more friendly censurers, and historiographers than our Hecla, who make not an infernall gulfe therof. The history of which mountaine (because it is short and sweete) I will set downe, being written by Hieronimus Benzo, an Italian, in his History of the New World, lib. 2. These be the words. About thirty-five miles distant from Leon there is a mountaine which at a great hole belcheth out such mightie balles of flames, that in the night they shine farre and neare, above one hundred miles. Some were of opinion that within it was molten gold ministering continuall matter and nourishment for the fire. Hereupon a certain Dominican Frier, determining to make trial of the matter, caused a brasse kettle, and an iron chaine to be made: afterward ascending to the top of the hill with four other Spaniards, he letteth downe the chaine and the kettle one hundred and forty elnes into the fornace: there, by extreme heate of the fire, the kettle and part of the chaine melted. The monks in a rage ran back to Leon, and chid the smith, because he had made the chaine far more slender than himself had commanded. The smith hammers out another of more substance and strength than the former. The monks returne to the mountaines, and lets downe the chaine and the cauldron: but with the like success that he had before. Neither did the cauldron only vanish and melt away, but also, upon the sudden there came out of the depth a flame of

fire, which had almost consumed the frier and his companions. Then they all returned so astonished that they had small list afterward to prosecute that attempt."—ARNGRANIUS JONAS, in *Hakluyt*.

[Hecla the Prison of unclean Souls.]

"I THINK it not amisse to tell a merie tale, which was the originall and ground of this hellish opinion, that Hecla is the prison of unclean soules: namely that a ship of certaine strangers departing from Island, under full saile, a most swift pace, going directly on her course, met with another ship sailing against winde and weather and the force of the tempest as swiftly as themselves; who, hailing them of whence they were, answers was given by their governors, *De Bischof van Bremen*; being the second time asked whether they were bound, he answered, *Thom Heckelfeld tho, Thom Heckelfeld tho*. I am affraid lest the reader at the sight of these things should call for a bason, for it is such an abominable lie, that it would make a man cast his gorge to heare it."—*Ibid*.

[The Death of Pietro Della Valle's Wife.]

I THINK of this last siege of Ormuz with the more regret as it proved fatal to the happiness of PIETRO DELLA VALLE,—the excellent traveller so often here referred to. After a long residence in Persia he arrived with his family on the coast, thinking to return by way of Ormuz to Europe,—he was near enough to hear the guns of the fortress,—and the coast was so well guarded that it was impossible to effect a passage. While waiting with the English at Mina for passage in one of their ships, the pestilential fever of the country attacked all his party, and killed his wife. His account is very affecting. With great difficulty he succeeded in bringing her body to Rome.—*Quære?* ROBERT SOUTHEY.

[Niwegal Sands.]

"AT Niwegal Sands (during the winter that King Henry the Second spent in Ireland) as well as in almost all the other western ports, a very remarkable circumstance occurred. The sandy shores of South Wales being laid bare by the extraordinary violence of a storm, the surface of the earth, which had been covered for many ages, reappeared, and discovered the trunks of trees cut off, standing in the very sea itself, the strokes of the hatchet appearing as if made only yesterday: the soil was very black, and the wood like ebony; by a wonderful revolution, the road for ships became impassable, and looked not like a shore, but like a grove cut down perhaps at the time of the deluge, or not long after, but certainly in very remote times being by degrees consumed and swallowed up by the violence and encroachments of the sea. During the same tempest many sea-fish were driven, by

the violence of the wind and waves, upon dry land."—HOARE's *Giraldus*, vol. 1, p. 217.

[*Dreadful Storm of 1196.*]

"In the year 1196 there was a dreadful storm of mortality over the whole Isle of Britain and the borders of France, so that infinite number of the common people died, as well as of the nobility and princes. And in that tempestuous year Atropos distinguished herself from among her sisters, who heretofore were called the Goddesses of Destiny, by employing her malignant and baneful powers against a most illustrious prince, so that neither the relation of Tacitus the historian, nor the strains of Virgil the poet, could express what lamentation, grief and misery came upon the whole nation of the Britains, when death, in that accursed year, broke the course of her destinies, to bring the Lord Rhys ap Gruffydd under his triumphant dominion: the man who was the head, the shield, the strength of the south, and of all Wales; the hope and defence of all the tribes of the Britains; descended of a most illustrious line of kings; conspicuous for his extensive alliance; the powers of whose mind were characteristic of his descent. A counsellor in his court, a soldier in the field; the safeguard of his subjects; a combatant on the ramparts; the nerve of war; the disposer of the battle; the vanquisher of multitudes, who, like a maddened boar rushing onward, would vent his fury on his foes. Fallen is the glory of the conflicts! the shield of his knights, the protection of his country, the splendour of arms, the arm of power, the hand of liberality, the eye of discrimination, the mirror of virtue, the summit of magnanimity, the soul of energy! Achilles in hardiness, Nestor in humanity, Tydeus in valour, Sampson in strength, Hector in prudence, Hercules in heroism, Paris in comeliness, Ulysses in speech, Solomon in wisdom, Ajax in thought, the foundation of all excellence."—HOARE's *Giraldus*.

[*Northern Signs of Spring and Summer.*]

SOME general signs of Spring and Summer at Uleaborg, according to twenty-four years' observation, by J. JULIN.

About

March 5. The melting ice and snow begin to trickle from the roofs of the houses.

April 1. The snow bunting (*Emberiza nivalis*) appears.

April 25. The wild geese and the birds of the lakes arrive.

The papilio urticae makes its appearance.

The lark (*alandia arvensis*) sings.

The fields are bare, i. e., free from snow.

May 5. The white wagtail (*motacilla alba*) shows itself.

The wheatear or white-tail (*motacilla alba*) appears.

May 15, 20. The rivers open and the ice melted.

A beginning may be made of planting in the kitchen gardens.

May 25. The martin (*hirundo urticae*) comes. The cuckoo (*cuculus canorus*) calls. The spring corn is out.

May 30. Marsh marigold (*caltha palustris*) flowers.

Trees, for instance the birch (*betula alba*), put forth their leaves.

June 12. Summer's warmth of twelve degrees above 0.

Aug. 10. Night frosts begin.

Aug. 20. Harvest begins. Winter Rye (*secalum*) is sown.

Sept. 25. The birch sheds its leaves.

Nov. 20. The ice bears: the ground is covered with snow.

ACERBI.

[*Longevity of the Arabs.*]

"THE Arabs are long lived. It is common for them to exceed a century, and at an age," D'ARVIEUX says, "when in other places men are decrepit and afflicted with the maladies of decaying nature, they are as hale and as vigorous as we are at thirty."—T. 4, p. 29.

[*Babylonian Fish-eaters.*]

"THE Babylonians have three tribes among them who eat nothing but fish; which they order in this manner. When they have taken and dried the fish in the sun, they throw them into a mortar; and after having reduced the whole substance to a kind of meal, they cleanse it through a linen sieve, making it up into cakes as they have occasion, and baking it as bread."—HERODOTUS. *Cho.*, c. 200.

[*Incivilization of the Laplander.*]

"THE lake was surrounded with little hills covered with rein-deer moss, interspersed with woods of birch and fir. We were every where presented with the contrasted view described before, which acted so forcibly upon our imagination, that we could not but fancy ourselves upon some enchanted island. When we looked round us, we discovered nothing that resembled any country we had hitherto seen, and we seemed to be transported into a new world. The sun, which shone upon us, never sunk below our horizon; and we beheld almost no colour but white intermixed with green. These objects, joined to the habitation of the fishermen, the novelty of the flowers which ornamented the isle, that of the birds which made the woods resound with their notes, all contributed to astonish our senses, that had not anticipated such extraordinary scenes. Our tent, when set up, appeared to be the palace of the island, and was as strikingly superior to the hut of the Laplanders, as the residence of sovereign princes to the dwellings of their sub-

jects. We got into our boat on purpose to take a survey of our situation from the lake, and we pleased ourselves with the contemplation of the magnificent appearance of our new kingdom. The inside of our tent was carpeted with birch-leaves strewn over the moss, which afforded a delicious perfume. Our fishermen seemed surprised at the splendour of our mansion, and for the first time had a pattern of luxury exhibited before them of which they had conceived no idea."—ACERBI.

[The River Allen.]

"THE river of Allen we found one of the most beautiful we had yet viewed in the course of our travels. It is at its commencement a continued succession of lakes of different size and shapes, and interspersed with islets that are covered with the birch-tree. These presented a scenery of landscape which, far from having a wild and harsh appearance, was such as might besem a gentler climate. Those lakes inspired us with an inclination for bathing: their waters were clear as crystal, and their edges formed of the softest sand, which sloped by degrees into a greater and greater depth."—*Ibid.*

[Bog Iron Ore of the Assawampset Pond.]

"IN the town of Middleborough, thirty-eight miles from Boston, we stopped a few moments on the banks of Assawampset pond, a lake six miles in length and three in breadth, whose deep coves, and bold and extensive promontories, present many beautiful scenes, agreeably diversified by wildness and cultivation. It is very shallow, and its bottom consists of bog iron ore, which has been an article of commerce ever since its discovery in 1747. The lake is owned in seventy undivided shares by the assignees of the original settlers of the town. Any person may dig the ore, which is sold on the banks of the lake at from four to seven dollars per ton, according to its quality. The purchaser pays the further sum of one dollar per ton to the proprietors, and the ore is then smelted, and cast into hollow ware in this and the neighbouring towns. The quantity now dug here is much less than formerly, hardly exceeding one hundred tons a-year. We rode two miles along the western bank of this lake, and before we quitted it, saw on our right Long Pond, which in one place approaches so near it as to leave only a passage for the road between them.

"ON Assawampset was committed the murder of Sausaman; the immediate occasion of the war between our ancestors and King Philip, professedly a war of extermination, in which the two parties, struggling for existence, displayed a foresight and sagacity in planning their military enterprises, and a rapidity, fearlessness, and perseverance in executing them which render that age one of the most interesting periods of our history; though the occasional acts of perfidy and atrocity committed on both sides make it one of the least

honourable."—*North American Review*, vol. 5, p. 313.

[Barbarity of the Indians of Cinaloa.]

"SOME of the Indians in Cinaloa had a most barbarous dexterity in decapitating their enemies, they dislocated the neck with a twist, and if they had no knife to cut with, the thumb nail was cultivated to serve as an instrument for cutting throats!—*lo hazen con grande facilidad y destreza, torciendola, y desmenuzando el hueso del cerebro, la tronchan; y si o no tienen cuchillo para cortar la carne. O lo hazen con la uña del pulgar, que traen muy crecida.*"—P. ANDRES PEREZ DE RIBAS, l. 2, c. 16, p. 76.

[Indian Tattooing.]

"THEIR success in war is readily known by the blue marks upon their breasts and arms, which are as legible to the Indians as letters are to Europeans.

"The manner in which these hieroglyphics are made, is by breaking the skin with the teeth of fish, or sharpened flints, dipped in a kind of ink made of the pitch pine."—CARVER, p. 337.

[Dreadful Storm.]

"A STORM more tremendous than any I had ever witnessed suddenly broke upon us from the north-west and continued with unabated fury for several days. In former voyages I had never beheld any thing so dreadful. The raging billows seemed more like moving mountains of a black metallic substance than an undulating fluid; while the sky, hard, dark, and dismal, was without a cloud."—FORBES, vol. 4, p. 256.

[Otaheitan Funeral Prayer.]

AT a funeral which CAPT. VANCOUVER witnessed in Otaheite, *Mourrea*, who performed the office of chief priest, made a long prayer. "This prayer seemed, at intervals, like an expostulation with the Divinity, by adverting to the different productions of the island remaining, and still flourishing in the greatest plenty, and yet *Matooara Mahow* was suffered to die."

[Skill of the Hottentot in Pottery.]

THE potter's art is one of the earliest which savages acquire, and the first which is brought to perfection among nations in a state of improvement. Later writers make no mention of the skill which the Hottentots formerly possessed in this art;—and which has probably been lost among them.—R. SOUTHEY.

[The Kalmuck Dread of Fire Arms.]

"THE Kalmucks stand in great awe of fire-arms, because a bullet will break the *pantzer*—the iron net work which covers their head and

body,—and generally carries some broken pieces into the wound.”—P. H. BAYON.

[*Water Hollows formed by the Falls of the River Lidda.*]

“THE small river of Lidda, in the country of the Shangalla, falling from a high precipice, when swelled with the winter rains, hollows out deep and large reservoirs below, which it leaves full of water when the rains cease, so that the people are well supplied with water.”—Ibid.

[*Gardefui, or, the Straits of Burial.*]

“*Gardefui* has no signification in any language; but in that of the country where it is situated it is called *Gardefan*, and means the Straits of Burial.”—Ibid.

[*Graal, or, Greal,—Meaning of.*]

Graal or *greal* in the *Langue Romane* signifies a cup or dish.¹

[*King Loth.*]

THE descent of King Loth of Orcanie from Perron, one of the companions of Joseph of Arimathea, is given in S. GREALL, pt. 1, ff. 115.

[*King Loth's Children.*]

“SI eut la femme au Roy Loth quatre enfans, cest assavoir Gauvain, Aggravain, Gaberet, Gaberiet, ces quatre enfans furent filz au Roy Loth: mais sa femme en eut encore ung qui fut nomme Mordrec, et legendra le Roy Artus a Logres, quant il estoit jeune escuyer et quil estoit encores avec son pere Arthur qui le nourrissoit, car qui la verité en scauroit ou cuyderoit que lenfant Mordrech seroit filz au Roy Loth comme les autres.”—MERLIN, 1, ff. 92.

The story is not to Arthur's credit,—but he knew not his own parentage at the time, and therefore the incest was committed ignorantly, and the adultery was innocent on the lady's part, for she thought Arthur had been her husband.

[*King Arthur's Hall.*]

K. ARTHUR'S hall. “Bien jonchée estoit de plusieurs sortes et manieres de bonnes herbes et fleurs qui rendoient leans une grant odeur ainsi comme bierre.”—SAINT GREALL, p. 2, ff. 128.

[*The Washing of the Knight.*]

“ADONO le varlet print le cheval de Gauvain et le mena a lestable, et meesire Gauvain et la dame sen vont au chasteau en la salle, et la dame le fait desarmer, et luy fait apporter de leau

pour laver ses mains et sa face, car il estoit moult noir pour le haulbert que il avoit long temps porte.”—Ibid., p. 2, ff. 132.

[*Ronsard makes Venus say in her Lament for Adonis.*]

“Je suis maintenant veuve, et porter je ne veux
Ny des bagues aux doigts ny l'or en mes cheveux;
Et si veux pour jamais (tant la douleur me tue)
Que la mere d'Amour de noir soit revestue:
Je veux que mon Ceston soit acoustré de noir,
Et que plus je ne porte en la main de miroir.”
—T. 4, p. 39.

[*Creature Comfort previous to the Fight.*]

“Lx lendemain apres la messe ouye, print et mengea troys soupes en vin,—puis s'arme de toutes pieces.”—Ibid., 2, ff. 133.

Sir Gavaia before he undertakes the cause of Sir Perceval's mother for the Vaulx de Kamelot.

[*Gorgeous Banner.*]

“ADONC vint le Roy Ban de Benoit a quil iardoit moult quil n'estoit ja a l'assemblée. Si tenoit lenseigne de son seneschal a une couronne dor et dazur, et benides de travers a lytes jaunes comme fleur de cypre, et avoit seize langues qui luy batoyent jusques aux poings.”—MERLIN, vol. 1, ff. 85.

AND again “Lors vint le Roy Boors a tout la grant enseigne paumoyant, dont le champ estoit pres a menues benides de or froye de belic fait si delie comme homme vivant le eust seue faire, a cinq longues langues.”—Ibid.

[*Knightly Dress.*]

WHEN PERCEVAL is entertained by the old knight who instructs him in the use of arms, the good knight makes him lay aside the hempen shirt and leathern suit in which his mother had dressed him. “Puis fist apporter chemises fines, braies de mesmes, et chausser de drap taint en bresil et escarlata, et robe de soie de coullur inde, la quelle estoit subtillement faicte et richement brodee.”—ff. 10. PERCEVAL LE GALLOYS.

[*Exquisite Beauty.*]

—“La pucelle estoit si formellement belle, que Dieu ne nature ny avoit rien delaisse quelle ne fust en tout accomplie. Premierement les cheveux sembloient mieulx estre de fin or que de poil, tant estoient luyans et bien colorez. Le fronc avoit hault et plain comme s'il fust fait de fine yvoire, Sourcilz brunetz assez menus. Les yeulx vers et rians en la teste avoit; ne trop grans ne trop petis. Le nez droit et estendu. Les joues blanches taintes de rougeur proportionnée. Que vous diray je; tant fut de grant beaulte souverainement remplie, que je ne croy

¹ See NARES'S *Glossary* INV. GRAAL or GRAYLE, and SANGRAAL or SAINT-GRAAL. It is described in the Romance next quoted as “L'escuille ou le Flac (Flas) Dieu avoit menste.”—J. W. W.

pas que Dieu en ait depuis forme une pareille." *Ibid.*, ff. 11.

[*Knightly Collation.*]

"CEPENDANT fist la collation apporter de confitures et espiceries, comme figues, et dactes, confites, noyz, muscades, girofle et grenades en dragée, electuaire doux de gingembre Alexandrin. Et tant d'autres choses confites que nen ay secue le nombre retenir. Apres furent les vins apportez de tant de diverses sorte que je ne lay peu retenir. Et en la fin fut lypocras tant claret que blanco apporte."—*Ibid.*, ff. 19.

[*Deserted Castles the Haunt of Assassins.*]

"LI due Cavalieri fecero spianare il castello et torretta, ne si partirono di la per insino che'l videro desolato sino à fondamenti, si che non vi potesse restare memoria, il che parve loro il dovere di fare, però che castelli edificati ne deserti et asprezzi de monti, non servono ad altro che à rioetto d'assassini; onde il signore Dio viene ad essere sommamente offeso, et rei huomini ad essere salvi."—J DUE TRISTANI, ff. 80.

[*The fabulous Story of K. Arthur referred to as true History.*]

IN "the very Beggar's Petition against Popery, wherein they lamentably complain to K. Henry VIII. of the Clergy," speaking of the money which the Friars, Pardoners, and Somners obtained, it is said—"the noble King Arthur had never been able to have carried his army to the foot of the mountains, to resist the coming down of Lucius the Emperor, if such yearly exactions had been taken of his people."—The story is referred to as true history.

[*Splendour of a Novus Homo.*]

"THE Spanish minister, Eusenada, a man without a foot of land, and not allied to any one that had, wore about his person on every gala day jewels nearly to the amount of £100,000."—WALPOLE Papers. MSS.

[*Robin Hood's Bottle.*]

MR. RAYNER of Covent Garden theatre has become the purchaser, at a sale at St. Anne's Well in Yorkshire, of a leathern bottle holding three pints, which has been time out of mind exhibited at the Inn there, as having belonged to Robin Hood.—Nov. 12, 1826.

[*On a Leadon Bullet.*]

"WHEN I look on a leadon bullet, therein I can read both God's mercy, and man's malice: God's mercy, whose providence foreseeing that men of lead would make instruments of cruelty, did give that metal a medicinal virtue: as it hurts, so it also heals; and a bullet sent in by

man's hatred into a fleshly and no vital part, will with ordinary care and curing, out of a natural charity work its own way out. But oh! how devilish were those men, who to frustrate and defect his goodness, and to countermand the healing power of lead, first found the champing and poisoning of bullets! Fools who account themselves honoured with the shameful title of being the inventors of evil things, endeavouring to out-infinite God's kindness with their cruelty."

—FULLER'S *Good Thoughts*.

[*The Woman of Bedlam's Epigram on Madan's Book.*]

UPON hearing of Madan's book, a woman in Bedlam is said to have spoken this epigram.

"If John marry Mary, and Mary alone,
It is a good match between Mary and John:
But if John marry more wives, what blows and
what scratches!

'Tis no longer a match, but a bundle of matches."

[*A Greyhound's "Jaqu."*—What?]

COTGRAVE speaks of a "jaque or jack for the body of an Irish greyhound, &c., made commonly of a wild boar's tanned skin, and put on him when he is to cope with that violent beast."

[*Description de la Composition qu'on met dans les Canons.*]

"SAVOIR: Bardouk¹ dix; charbon deux drachmes; soufre une drachme et demie. Pilez le bien et remplissez-en precisement le tiers du canon. Faites faire un refouloir de bois chez le tourneur, suivant le calibre de l'embouchure du canon, et introduisez-le avec force. Vous y mettez ensuite le boulet ou la flèche (incendiaire) et vous mettez le feu à la poudre contenue dans la chambre du canon. Il doit être perforé à la profondeur de la lumière, car s'il étoit perforé plus bas, ce seroit un défaut; et malheur alors à celui qui tire."—*Fundgruben des Orientz*, vol. 1, p. 248.

[*Enactment against the Prognosticators of Elizabeth's Days.*]

A STATUTE of the 5 Elizabeth sets forth, it had been the practice of some malcontents, to prognosticate fortunes and events from colours, and changes, and crests, belonging to persons of quality; and that this conjectural presumption had made bold with the Queen herself. The penalty of doing this with the intention of raising any insurrection or public disturbance, is the forfeiture of ten pounds, and a year's imprisonment for the first, and the forfeiture of all goods and chattels for the second offence.

¹ Bardouk is supposed to be a corruption for Barot powder, unless there be, which is more probable, some mistake or omission of the word which should designate nitre.

[*Wormwood used as an Antidote against Fleas.*]

"WHILE wormwood hath seed, get a handfull or twain

To save against March to make flea to refrain.
Where chambers is sweeped, and wormwood is strown,¹

No flea for his life dare abide to be known."

TUSSER.

[*A Black Guard—What?*]

"SINCE my Lady's decay I am degraded from a cook, and I fear the devil himself will entertain me but for one of his black guard,—and he shall be sure to have his roast burnt."—THOMAS NABBES. *Microcoemus*.²

[*Initiation of the Boys of the Tonga Islands in Cruelty.*]

IN one of the battles in the Tonga Islands, as described in MR. MARINER's most interesting book, the wounded "were stuck with spears, and beaten about with clubs by boys, who followed the expedition to be trained to the horrors of war, and who delighted in the opportunity of gratifying this ferocious and cruel disposition."

—Vol. 1, p. 102.

[*Ring and Sarazen.*]

FLECKNO seems to indicate the Moorish origin of these sports. At Rome he speaks of "a solemn justing, or running at Ring and Sarazen." I do not remember to have seen this word elsewhere,—yet so it must have been called in Italy at that time.—*Relation of Ten Years' Travels*, p. 26.

[*Jesuits—not confined to the Romish Faith.*]

"*Amisimus nuper, vel pramisimus potius Bon-garsium, virum omni laudatione majorem. Beatum illum, qui non vidit mala patria quæ parant duo genera hominum, Jesuita rō σὺντων γένος, et ol ἐν τοῖς ἡμετέροις Ἰησουλίοις: habemus enim et nos Jesuitas.*"—CASAUBON's Epist., p. 880.³

[*An Enemy's Account of Parnell the Quaker.*]

SEWELL's account of this poor youth bears with it but too convincing marks of truth. The case is very differently stated by an enemy. "In Colchester jail," he says, "within this last two years, Parnell the Quaker would needs fast forty days and forty nights as Christ did: who after he had fasted eight or nine days, suffered some food to be applied to him, but his body by fasting having lost its power of reception and concoction he died. And after he was laid in his

grave, a man-Quaker (how many more than one I cannot say) waited by his grave until the end of three days, expecting his resurrection, but James not rising, the poor man ran mad upon it, and so continued many weeks, but at last got loose both from his madness and quaking, through God's mercy to him."—UNDERHILL's *Hell Broke Loose*, p. 36.

[*Faction's Affection to the Spaniards in Elizabeth's Reign.*]

BURLEIGH, in his Advice to Queen Elizabeth, saying how greatly Philip was beloved among all the discontented party of her subjects, adds, "a more lively proof whereof one would never see than in the poor Don Antonio, who when he was here was as much at mass as any man living, yet there did not so much as one papist in England give him any good countenance, so factious an affection is borne to the Spaniards."

[*English Women Frenchified.*]

R. B. says of the English women "that they were of high esteem in former times among foreign nations, for the modesty and gravity of their conversation, but the women of his own times were so much addicted to the light garb of the French that they had lost much of their honour and reputation among sober persons abroad, who before admired them."

[*Invention of Gunpowder.*]

COUNT RZEVUSKI promises the translation of an Arabic manuscript written about the time of St. Louis, and treating of the art of war, which contains the composition of gunpowder.—*Fund-gruben des Orients*, vol. 1, p. 189.

Nurses.

If the child should prove a boy, said Gonzalo Gustios of the unborn Mudarra Gonzales,—let him have two nurses.—*Cor. del R. D. ALONSO*.

[*Stags as Coach-drawers.*]

"SEND for the gentleman That brides stags, and makes them draw car-roches."

—CARTWRIGHT's *Lady Errant*.

[*Striking Illustration.*]

ONE of the examples in the Guarani Grammar is—"God help us, you see that even the fathers themselves die."—P. 175.

[*Mrs. Duntton's Funeral Sermon.*]

MRS. DUNTTON's Funeral Sermon, by Timothy Rogers, is swolen into a substantive volume, by a Preface "containing a brief History of several excellent Women," and by an Epistle Dedic-

¹ When I was a child, it was a common thing in Shropshire to put bunches of dried wormwood between the ticking and the mattress.—J. W. W.

² See GIFFORD's *Notes*. BEN JONSON's *Works*, vol. 2, p. 160.—J. W. W.

³ See SOUTH's *Sermons*, vol. 4, p. 192, &c.—J. W. W.

tory "to the Ladies that are religious and good-humoured, both in a single and a married state." In this epistle, Timothy says to the ladies, "*The Atheist that diabolizes an heaven, may look in your faces, and see a great deal of it there.*"

"She was the daughter of an ambassador," he says, in the sermon, "I mean the Reverend and Excellent Dr. Samuel Annesley, your late pastor. When we speak of him, so many were his graces, and so flourishing his soul, that we open a box of ointment that yields a grateful smell and perfumes us all."

Mrs. Danton kept a diary which "would have made a very considerable folio." It was mostly written in a short hand of her own invention, and at her death she desired that all her papers might be burnt.

[Levelling Fraternity.]

THE extent to which the levelling principle was carried in the French armies, is shown by a thorough-paced soldier of the revolutionary school, when he describes his own entrance into the service as a conscript. "*Ce qui me surprit et m'étonna d'abord, c'est ce mélange des diverses classes de la société qu'avait préparé la sagesse de la loi. La même chambre rassemblait les fils du laboureur, de l'artisan et du commerçant; le même lit réunissait le fils du noble à celui du plébéien. C'était vraiment là que les hommes n'étaient jugés que ce qu'ils valaient.*" He proceeds to say, that "*camarade de lit*" is a sacred name among the soldiers, "*qu'il établit entre deux hommes une vraie fraternité d'armes.*"—*Memoires d'un soldat fait prisonnier à la bataille de Baylen*, t. 1, p. 8.

[Religious Darkness of Portugal.]

"THE religious and discerning reader of the Bible will not lament the exportation of a family wedded to all the worst errors of Popery, and whose subjects were on that account the most ignorant, the most cruel and besotted in Christendom. He, setting political and momentary advantages aside, will rather rejoice that a more liberal system than the former will soon be introduced into Portugal. It is undeniable, that wherever the new French influence has prevailed, religious liberty has followed of course."—*Gospel Magazine*, Dec., 1807.

[Jerusalem—its Sanctity.]

"ACTIONS committed at Jerusalem, whether good or evil, go for a thousand times the amount of the same actions committed in any other place."—MEDJIRED-DIN *Fundgruben des Orients*, vol. 2, p. 130.

[Mount Hope Neck.]

MOUNT Hope Neck was "begged of the King by John Crowne, the Poet."—CALLENDER'S *Rhode Island*, p. 79.

[Marcus Antoninus.]

"*Et parum sènt fuit, quod illi honores divini omnis ætas, omnis sævus, omnis conditio ac dignitas dedit, nisi quod etiam sacrilegus judicatus est, quod ejus imaginem in sua domo non habuit, qui per fortunam vel potuit habere, vel debuit. Denique hodieque in multis domibus M. Antonini statui consistent inter deos penates; nec defuerunt homines qui somniis cum multa prædixisse, augures futura et vera, concinnarent. Unde etiam templum ei constitutum, dati sacerdotes Antonini, et sodales, et flamines, et omnia quæ de sacris decrevit antiquitas.*"—JULIUS CAPITOLINUS.

[Pure Waters of Castaly.]

"WHERE ever fountain or fresh current flow'd
Against the eastern ray, transcendent, pure,
With touch ætherial of Heaven's fiery rod,
I drank." *Samson Agonistes*

[Beauties of Nature.]

"*Ainsi se viendront parmy la maistresse rue qui estoit toute tendue de riches ornemens, et les rues jonchées de belle herbe fresche et verte souf fleurant.*"—MERLIN, 1, ff. 173.

[Easy Arithmetic.]

"I BELIEVE," says ARBUTHNOT, "it would go near to ruin the trade of the nation, were the easy practice of arithmetic abolished: for example, were the merchants and tradesmen obliged to make use of no other than the Roman way of notation by letters, instead of our present."

[Cure for a Head-ache.]

"A VIOLENT head-ache, which seems to be a common complaint at Potosi, is cured there by putting the feet in hot water."—PERAMAS, *De sex Sac.*, p. 34.

[Town of Villa Real in Guatemala.]

"WHEN the town of Villa Real, in Guatemala, was founded 1545, entregaron al Alguazil Mayor las prisiones de la carcel, que fueron cinco pares de grillos, y unas esposas; y se obligo a dar cuenta dellas cada y quando que se le pidiessen, y mandaron al dicho Alguazil Mayor que hagu pones en la placa desta villa una picota de madera. E que ponga en el cerro que esta junto desta villa en la salida hacia la sierra, una horca de madera, en la qual se executi la justicia."—REMEXAL, *Hist. de Guatemala*, p. 267.

[Hasty Building of Missionary Settlements in Guatemala.]

THE first missionary settlements were soon built. REMEXAL says, "in four hours a house is made, and a whole village in two days. That of S. Domingo de Xenacahot, en los Zacat-

peques de Guatemala, was built by P. F. Benito de Villacañas in one night, to occupy the ground against some Spaniards who were coming to make an *estancia* there next day."—*Hist. de Chiapa y Guatemala*, p. 508.

[*Taking Possession of Guiana by Turf and Twig.*]

"WHEN I had taken good view of the place," says HARCOURT, "and found it commodious for many purposes, then, in the presence of Captain Fisher, divers gentlemen and others of my company, and of the Indians also, I took possession of the land, by turf and twig, in the behalf of our sovereign lord, King James: I took the said possession of a part, in the name of the whole continent of Guiana, lying between the rivers Amazons and Oroonoko, not being actually possessed or inhabited by any other Christian prince or state."—HARCOURT'S *Voyage*, *Harl. Mss.*, p. 196.

[*Tobacco.*]

"THE tobacco that was brought into this kingdom in the year of our Lord 1610, was at the least worth sixty thousand pounds; and since that time the store that yearly hath come in, was little less."—*Ibid.*, vol. 3, p. 193.

[*Increase of Cattle in the Falkland Islands.*]

"THE Spaniards carried a few head of cattle to the Falkland Islands. In the year 1780 they had increased to eight hundred, and in 1795, when AZARA wrote his account of the quadrupeds, there were more than six thousand. In these miserable islands, where the cattle were left wholly to themselves, being neither sheltered nor foddered, they learnt to clear away the snow, and get at the herbage beneath it."—AZARA, *Quadrupedes*, t. 2, p. 359.

[*Mr. Burgh's Utopian Romance.*]

MR. BURGH, the political writer, published, in 1760, a kind of Utopian romance, entitled "An Account of the First Settlement, Laws, Form of Government, and Police, of the Cessares, a People of South America, in Nine Letters, from Mr. Vander Neck, one of the Senators of the Nation, to his friend in Holland. With Notes by the Editor, 8vo."

[*Prince Arthur.*]

"OF which name," says HALL, "Englishmen no more rejoiced, than outward nations and foreign princes trybled and quaked, so much was that name to all nations terrible and formidable."—P. 428.

[*Lord Bacon's Dictum of King Arthur's Acts.*]

THIS first son, "the King (in honour of the British race, of which himself was), named Ar-

thur, according to the name of that ancient worthy, King of the Britains, in whose acts," says Bacon, "there is truth enough to make him famous, besides that which is fabulous."

[*Hebrew MSS. of the History of King Arthur in the Vatican.*]

So generally popular were the romances of the Round Table, that a history of King Arthur, translated from the Spanish into Hebrew, exists among the manuscripts in the Vatican.—BERTOLACCI, vol. 1, p. 431.

[*Origin of the Word "Sir," and its wide Use.*]

PAPENHEIM has this curious note concerning the origin of the word "Sir," and its wide use. "*Mirus est plurium diversarumque idiomatum consensus in usurpatione hujus particule honorabilis Ser, significantis dominum, sub levi quadam varietate. Sara Hebreis Dominam sonat, ut notum ex Scripturis. Serapis, Egyptianum deus, sic dictus quasi Dominus Apis. Arabes Ismaelitis a pastore illa vite professione Sarraceos dici se voluerunt, quasi Dominos ovium; esto imperitius quidam a Sara Abrahæ uxore tractum nomen velint, cui ex opposito et per contemptum Agarenorum appellationem obijciunt. Moschis, suus magnus dux sive Dominus Czar dicitur. Thronos vero, cum quibus communes radices plurimus retinent Longobardi, idem Ser usurpant, ut notum est Belgis, ex antiquæ nobilitatis nominibus Ser-sanders, Ser-jacobs, &c. Franci Sire et cum addito Messire; hoc suis curionibus et Clericis, istud soli Regi nunc per excellentiam tribuentis.*"—*Acta Sanctorum*, April, t. 3, p. 922.

[*The Talking Robin Red-breast.*]

"DR. PHOENIX caused a robin red-breast which he had in a cage, to be brought into the dining-room, where it entertained us, whilst at dinner, with singing and talking many pleasant things, as 'Sweet lady'—'Is the packet come?'—'What news from England?' and several such expressions, which the Doctor's lady had taught it. The smallness of this bird renders its talking the more remarkable: and, perhaps, madam, this robin red-breast is one of the greatest rarities in Ireland, if not in the whole world; and I believe Dr. Phoenix thinks so, for, as small as this bird is, he told me he would not sell it for twenty guineas; and I do think, were it sold to the worth of its pleasant chat, it would yield a thousand."—JOHN DUNTON'S *Conversation in Ireland*, p. 622.

[*Sir William Temple's Opinion of the Spaniards.*]

WRITING, in 1669, to Lord Arlington, SIR WILLIAM TEMPLE said, "he should neither increase nor lessen the faults of the Spaniards, which," he adds, "your Lordship has so much reason to censure and reproach: nor should I

be less amazed at them, but that I look upon them as the usual distractions of weak and diseased bodies. 'Tis certain, they have deserved so little of us, that we have no reason at all to concern ourselves in their interests or dangers, unless we find they will have very strong and necessary consequences upon our own; and in that case, our growing angry with them will only serve to hurt ourselves; and we had better help them to mend their faults, than force them, by despair or hardships, to increase them."—SIR WILLIAM TEMPLE'S *Works*, vol. 2, p. 204.

[*State of the Low Countries in 1670.*]

"THE Constable is gone for Spain, and left his government (the Low Countries) much as he held it: nor can I judge whether it came from his natural temper, or some contracted indispositions, for his health has been of late the cover for it; but these six or eight months past, he has been obstinate to hear nothing of business, returning all that was offered by his nearest officers with *queire matarme*? 'Do you wish to kill me?' and passing his time with his virginals, his dwarfs, and his graciosoes."—*Ibid.*, vol. 2, p. 224.

[*Further Character of Spain.*]

THE Prince of Orange said, in 1676, of the usage which he had received in Spain, "It had gone so far in what concerned his personal interests with that crown, as to make him tell the Duke of Villa Hermosa, last campaign, that he took this manner of treatment from Spain as a great honour to him; for he was very sure, at a time wherein the least step he should make awry was of so great moment to that crown, they would not use him so, if they did not think him a man of too much honour to prefer his own resentments before the public interests he was engaged in." And he added upon it that they knew him, for he should not do, it.—*Ibid.*, vol. 2, p. 378.

[*Popular Groan at the Execution of Charles the First.*]

PHILIP HENRY, who saw the execution of King Charles, used to say, "that at the instant when the blow was given, there was such a dismal universal groan among the thousands of people that were within sight of it (as it were with one consent), as he never heard before; and desired he might never hear the like again, nor see such a cause for it."—DR. WORDSWORTH'S *Eccles. Biography*, vol. 6, p. 144.

[*Want of Lighting in London, 1685.*]

"THERE is wanting a law wherein, although not all England is concerned, yet a great part thereof is, that, in the capital city of England, not only all the streets and lanes should be kept clean, that all sorts of persons might walk as

commodiously in winter as in summer, which is of late years brought to pass in that great and populous city of Paris, in France; but also, as is done in that city all the winter nights, in the middle of all the streets there should be hanged out so many candles or lamps, as that all sorts of persons in this great trading city might walk about their business as conveniently and safely by night as by day."—*England's Wants*, 1685.—SCOTT'S *Somers' Tracts*, vol. 9, p. 234.

[*Excess of Females the Effect of Polygamy.*]

"On dit que s'il y a rareté de mâles, la procréation abonde en femelles."—(AZARA. *Quadrupedes*, vol. 2, p. 363.) If this observation be well founded, it tends to confirm the probable opinion that an excess of females, where it exists in polygamous nations, is the effect of polygamy, and not the cause.

[*Cotton Cloths as a Defence against Indian Arrows.*]

FR. FRANCISCO DE ORTEGA says, in his *Aprobacion to the Milicia de las Indias*, of D. Bernardo de Vargas Machuca, that in Mexico the Spaniards travelled in large parties, they and their horses covered with cotton cloths, three fingers in thickness, for defence against the arrows of the Chichimecos.

[*Bells to frighten the Indians.*]

"BELLS at the portal are recommended for frightening the Indians, and animating the horse."—BERNARDO DE VARGAS MACHUCA, *Milicia Indiana*, ff. 46.

[*Recommendation of short Swords.*]

SOME Spanish captains in the Indies allowed the harquebussiers to go without swords, the sword being a great incumbrance when not in use. Bernardo de Vargas censures this as a perilous indulgence, and recommends short swords. "*Digo que en su lugar lleven unas medias espadas, alfangetes, o cimitarras, machetones, o cuchillos largos de monte, de tres o quatro palmos.*"—*Ibid.*, ff. 45.

[*Long Hair a Hold for the Enemy.*]

"THE long-haired Indians afforded a good handle to the Spaniards in war; not so those who were shorn. *Porque se escusan quando vienen a las manos con los Españoles de que les hacen presa dallos, y como no lo tengan y esten en cueros, se deslizan sin que se puedan asir a manos.*"—*Ibid.*, ff. 3.

[*The Sayo, or Coat of Cotton.*]

"THE sayo or coat of cotton which was found the best armour against arrows, served also as a good bed, and kept the wearer from feeling the

dampness of the ground. Machuca recommends that it be stuffed lightly, and says five pounds of cotton are sufficient, but if the coat is to come as low as the knees, then it should have eight. If this were wetted, the cotton became close and in lumps, and was easily pierced."—*Ibid.*, ff. 43.

[*Ear-pieces of the Morion hinder the Word of Command.*]

MACHUCA recommends (ff. 47) that the morion should be without ear-pieces, *son orejeras*, as being uneasy to the wearer, and hindering him from hearing the word of command in action. But he says they are necessary where slings are used.—*Ibid.*

[*Pemican.*]

"THE provision called Pemican, on which the Chepewyans and other savages in the N. of America chiefly subsist in their journeys, is thus prepared. The lean parts of the flesh of larger animals are cut in thin slices and placed on a wooden grate over a slow fire, or exposed to the sun, and sometimes to the frost. Thus dried it is pounded between two stones, and will keep several years. If, however, it is kept in large quantities, it is disposed to ferment in the spring, when it must be exposed to the air, or it will soon decay. The fat is melted down and mixed when boiling, with the pounded meat in equal proportions, then put in baskets or bags for travelling, and eaten without further preparation. It is a nutritious food. A superior kind is made with the addition of marrow and dried berries."—MACKENZIE, p. 121.

[*No Evergreen Creepers in America.*]

"WE have no creeping plants in North America which preserve their verdure in winter," says M. SIMON, "and the effect of the profusion of ivy in England is very striking."

[*Use of the Faca in killing the Cobra-Vendos, or, Boa Constrictor.*]

RENNEFORT accounts in a ridiculous manner for the universal use of the *facca*. "The inhabitants of this country, even the children, never go abroad in the country without carrying large naked knives, edged on both sides, to cut the snakes called Cobra-Vendos (the *Boa Constrictor*) who leap upon them from the trees, twist round, and would stifle them, if they did not quickly cut them in half. One sees many persons with scars upon their bodies, from the wounds which they have given themselves in thus cutting the snake!"—Pt. 2, ch. 5, p. 293.

[*Use of Ducks in Turnip Fields.*]

MR. COKE cleared a crop of turnips from the black canker by turning ducks in. They cleared a field of thirty-five acres completely in five days,

marching at last through it on the hunt, and eyeing the leaves on both sides with great care, to devour every one they could see.—*Annals of Agriculture.*

[*The Turkish Booza.*]

THE Turks make a liquor from barley which is called Booza, and which although fermented is not prohibited like wine, "because," says EVLIA, "it gives heat and strength to the body of Moslem warriors, and goes for hunger. Excess in drinking it brings on gout and dropsy; and the proverb says that dogs are no friends to Booza drinkers; the reason of which is that Booza drinkers being liable to these diseases, always carry a stick in the hand, which is no means of recommending themselves to the favour of dogs. The Booza makers are a very necessary corporation in a camp: they are for the most part Tatar Gipsies."

[*Sweet Booza of the Turks.*]

THE Turks have also a sweet Booza, which is much less in request,—there being only forty shops in Constantinople where it was sold, and 300 of the other. I am not certain whether the sweet kind be what EVLIA immediately describes as "a kind of white Booka made of the growing millet (probably the grain before it is ripe) which resembles a jelly. They put it sometimes for a trial into a handkerchief without a drop of it going through. Women who are with child take it, that the child may become sound and stout, and when delivered, they take it to increase the milk. The surface of it is covered with a kind of cream which gives new vigour and life, without intoxicating, or producing colic, because they compose it of must of Zenedro, cinnamon, cloves, ginger, and Indian nuts. They sell it in great tubs which could contain a man's body. I who spent so much time in coffee houses, Booza houses, and wine houses, can call God to witness that I never drank any thing during all my travels but this sweet Booza of Constantinople preserved in boxes, that of Egypt made of rice-water, and that of Crimea called Makssama."

[*Owl, or, Eagle Pellets.*]

"UPON a rock on the side of a hill, I found a large nest, very similar to those seen in King George's Sound. There were in it several masses resembling those which contain the hair and bones of mice, and are disgorged by the owls in England after the flesh is digested. These masses were larger, and consisted of the hair of seals and of land animals, of the scaly feathers of pinguins, and the bones of birds and small quadrupeds. Possibly the constructor of the nest might be an enormous owl; and if so, the cause of the bird being never seen, whilst the nests were not scarce, would be from its not going out until dark; but from the very open and exposed situations in which the nests were

found, I should rather judge it to be of the eagle kind; and that its powers are such as to render it heedless of any attempts from natives upon its young."—FLINDERS, vol. 1, p. 81.

[*The Sultan's Lion Keepers.*]

THE keepers who lead the lions in procession before the Grand Seignior, are described by EVLIA as "carrying in their hands conserves of Gazelles' meat, seasoned with opium and other spices, holding large cudgels, and leading each lion in four iron chains plated with gold or silver. If one of these lions enraged is going to assail the spectators, the lion-keepers hold under his nose the confiture of Gazelles' meat with opium, which renders the beast tame and quiet, and in that way they keep and rule it."

[*Balsamic Oil of Kentucky and Tennessee.*]

"MR. RYKNEY, in relating his travels in Kentucky and Tennessee, described to us a remarkable rock, which continually yields a balsamic oil. The oil, of which he shewed us a specimen, is exactly like balsam of sulphur, both to the sight and smell. It rises from the bottom of a fountain, and covers the surface of the water, from whence the inhabitants skim it off. They say it cures the tooth ache immediately, and is an excellent remedy for rheumatic pains."—DR. COKE's *Journal*. *Methodist Mag.*, vol. 21, p. 450.

[*A She-Bear with Young never killed in America.*]

IT is said in THOMAS RANKIN's *Memoirs* (a Methodist Preacher), that no person in America, "either white man or Indian, ever killed a she-bear with young. They are supposed to hide themselves in the most secret places till they have brought forth their young."

[*Cure for Foot-soreness.*]

WHEN NICHOLAS FERRAR was walking through Spain, "one night his hostess where he lodged, seeing he was a young foot traveller, and that he suffered greatly from the torment of his feet, prescribed to him to bathe and steep his feet for a considerable time in a bowl of sack, which she brought for that purpose. This gave him immediate ease, and enabled him to proceed comfortably on his journey the next morning, and by future applications prevented all future inconveniences of that sort."

[*Bishop's Advice to Pope Julius III.*]

"SPAIN does most religiously observe all your laws and constitutions, does not change or innovate in any thing. And as for that nation you need not be solicitous, for you can find but few amongst the Spaniards who have not an abhorrence for the doctrine of Luther. But if there are any heretics among them, they are such as

rather deny that the Messiah is yet come, or that men's souls are immortal, than question the power of your Holiness. But without doubt this heresy of theirs seems to us more sufferable than that of Luther; and the reason is plain; for these Marani, though they believe nothing of Christ, or a future state, are yet wont to hold their tongues, or at most laugh amongst themselves, and in the meantime are not at all wanting in their duty to the Roman church."—*Advice given by some Bishops assembled at Bononia to Pope Julius III.* The tract is ironical, but this part nevertheless is seriously meant.

[*The Shard-borne Beetle with his drowsy Hum-MACBETH.*]

"THE Scarabe flies over many a sweet flower, and lights in a cowshard." (STEPHEN GOSSEN's *Schools of Abuse*. SCOTT's *Somers' Tracts*, vol. 3, p. 552.)—Here is the explanation of Shakespeare's epithet, *Shard-born*.¹

[*Magnetic Influence.*]

"OUR own countrymen among their magnetic experiments tell us, that a rod or bar of iron having stood long in a window, or elsewhere, being thence taken and by the help of a cork, or the like thing, being balanced in water, or in any other liquid substance, where it may have a free mobility, will bawray a kind of unquietude and discontentment till it attain the former position."—SIR H. WOTTON's *Remarks*, p. 79.

[*Leaves of the Vine a Substitute for Tea:—and the Prunings good for making Vinegar & Wine.*]

"THE leaves of the vine on being dried, which should be done in the shade, make an excellent and extremely wholesome tea, though somewhat different, both in taste and flavour, from that commonly used, besides being admirably calculated for making vinegar. The prunings of the vine, on being bruised and put into a vat, or mashing-tub, and boiling water poured on them, the same way as done with malt, produce a liquor of a fine vinous quality; which being fermented, forms an excellent substitute for beer; and which, on being distilled, produces a very fine spirit of the nature of brandy."—*Quercus?*

[*Story from the Talmud.*]

"THE Talmud relates a trick which a Rabbin put upon God and the devil; for he entreated the devil to carry him to heaven gate, that having seen the happiness of the saints he might die with more tranquillity. The devil granted the Rabbin's request, who seeing the gate of heaven open, threw himself headlong in, swearing by the great God that he would never come

¹ NARES says in his *Glossary* "*Cowshards appear to mean only the hard scales of dried cowdung.*"—in *v.* SHARD. J. W. W.

out again.—God who would not suffer him to be guilty of a perjury, was obliged to leave him there, while the devil being tricked slunk away in great confusion.”—BASNAGE, book 3, ch. 6.

[Interchange of Θ and Ζ.]

THE reading of Θαρά for Ζαρά in some manuscripts of St. Matthew's Gospel, shows that in other countries besides Spain, the sound of the *theta* has been given to the Ζ.

[Ali, the Patron of the Lion Keepers.]

“ALI, the Lion of God, is the patron of the keepers of the imperial lions, because all lions and savage animals came to lay down their heads gently before him, and to speak with him the language of their condition.”—EVLIA.

[Porridge and Pottage.]

Porrage or porridge, and pottage, are commonly supposed to be mere synonyms,—but the former seems to be a genuine word, derived from *Porreau*, a leek. Leek-pottage is therefore a pleonage which obtained as the meaning of the French word was forgotten.

[Turkish Drink of Mint and Pimento.]

“THE Turks are exceedingly fond of a beverage made with mint and pimento infused in cold water: I must say that I never tasted anything more powerful. It is like swallowing an alcohol the most concentrated.”—POUQUEVILLE, p. 186.

[Jougourth.—What?]

“Jougourth is a sort of curdled milk, turned by heating the milk over the fire with some of the old *jougourth* in it, or for want of that the flower of an artichoke. Thus the original fermentation proceeds from this plant, and this the Greeks know perfectly well, resorting to it whenever their stock of curd is entirely exhausted.”—Ibid. p. 185.

[The Sycamore Tree—a Harbour for Flies.]

IN DEFOE'S Tour through Great Britain, an avenue of trees near Dorchester is praised for its beauty, “though,” the writer adds, “being common sycamores, they are inconvenient by harbouring flies.”—Vol. 1, p. 321.

[Huge Nests.]

“NEAR Point Possession were found two nests of extraordinary magnitude. They were built upon the ground, from which they rose above two feet; and were of vast circumference and great interior capacity, the branches of trees and other matter of which each nest was composed being enough to fill a small cart. If the

magnitude of the constructor be proportionate to the size of the nest, Terra Australis must be inhabited by a species of bird, little inferior to the condor of the Andes.”—FLINDERS, vol. 1, p. 64.

[Skin of the Red Herring prevents Beer from foaming or frothing.]

THE red herring.—“There is plain witchcraft in his skin,” says T. NASH, “which is a secret that all tapsters will curse me for blabbing; for do but rub a cann or quart pot round about the mouth with it, let the cunningest lick-spigot swelt his heart out, the beer shall never foam or froth in the cup, whereby to deceive men of their measure, but be as settled as if it stood all night.”—NASH'S *Lenten Stuff*, Harl. Misc., vol. 2, p. 331.

[Coats of Horses employed in Coal Mines soft and glossy.]

M. SIMOND observes that the coats of the horses employed in the coal pits are soft and glossy, like the skin of a mole.—Vol. 2, p. 60.

[Rapacity of the Wolves at Caunpore.]

1785. “DURING a dreadful famine the people crowded for relief to the cantonment at Caunpore, and perishing for weakness before they could obtain it, filled up the ways with their dead bodies. This attracted the wolves, and being thus fleshed with human food, they considered the country as their own, and man as their proper prey. They not only frequently carried off children, but actually attacked the sentries on their post. Three of them attacked a sentinel, who after shooting the first and bayonetting the second, was killed by the third. It was necessary to double the sentries. A man, his wife, and child, were sleeping in their hut, the mother was awakened by the shrieks of the child in her arms, a wolf had seized it by the leg, and carried it off in spite of her struggles.”—CRUICKSHANK in *Forbes*, vol. 4, p. 82.

[Wesley's Use of the Verb “Nill.”]

WESLEY uses the verb to *nill*, of which he felt the want,—but he found it necessary to annex an explanation which very much injured its effect. Speaking of the Christian, he says, “He frequently finds his will more or less exalting itself against the will of God. He wills something, because it is pleasing to nature, which is not pleasing to God. And he *nills* (is averse from) something, because it is painful to nature, which is the will of God concerning him.”—Vol. 7, p. 189.

[Unnecessary Marking of Words in Poetry.]

IN those volumes of the Arminian Magazine which Wesley edited, he has marked those syl-

lables in poetry which are not pronounced,—thus for instance,

"A gentle heat till then unknown
Played round my heart, and in the stone
Softened and made a place for thee."

This is altogether needless, because the syllables which are thus marked, are not pronounced in prose. A mark is required only where the pronunciation would appear doubtful without one.

[*The Windmills of Merida.*]

THE fabulous Chronicle of K. Rodrigo, describing Merida as it was before the time of the Moors, says "that upon every church there was a tower with a windmill upon it, so that the city might never be in want of flour."—P. 2, c. 156.

[*The Destructiveness of the Porcupine.*]

"THE Porcupines are very destructive in gardens, they select the nicest fruit within their reach, and will pass over beds of common vegetables to devour the lettuce, cucumber, French-beans and other delicacies."—FORBES, vol. 1, p. 277.

[*Oil to still the Waves.*]

"HERE and there were to be seen stripes, or spots in the sea, which from their glittering appearance, and the little movement the water then had, were distinguishable at a very great distance. These spots proceeded from the fat and oily substances emitted by the whales in their breathing, or from their excrements, and shewed in a remarkable manner how little oil is necessary to spread to a great extent over the surface of the water. The idea, which I believe originated with Dr. Franklin,¹ that the waves, when violently agitated, might be stilled with oil, was probably borrowed from this circumstance."—LANGSDORFF, vol. 1, p. 80.

[*Garlic an Antidote for the bad Effects of the Simoom.*]

"ACCORDING to the physicians, garlic is above all things necessary for those who travel in the desert to keep off the bad effects of the Simoom."—EVLIA.

[*Farther mention of Garlic as a Nostrum against the Simoom.*]

IN Afghanistan "the people in places where the Simoom is frequent eat garlic, and rub their lips and noses with it when they go out in the heat of summer, to prevent their suffering by the Simoom. This wind is said to blast trees in its passage; and the hydrophobia, which affects the

wolves, jackalls, and dogs in some parts of the country, is attributed to it."—ELPHINSTONE's *Account of Caubul*, p. 140.

[*Satanic Origin of Onions and Garlic.*]

"I HAVE seen it recounted in a history," says EVLIA, "that when Satan stepped out from Paradise on the earth garlic sprung up from the spot whereon he had put his left foot, and that onions sprouted out from the place whereon he set his right. But both verily are very pleasant food."

[*Curious Effect of an Earthquake on the Pendulums of the Clocks in Batavia.*]

STAVORINUS mentions a remarkable effect of an earthquake which occurred while he was at Batavia. All the clocks, the pendulums of which oscillated east and west stood still; but those which hung to the north and south were not affected.—Vol. 1, p. 172.

[*Plantain Trees, Coolers of the Atmosphere.*]

"THE plantain trees," MR. FORBES says, "are known to cool the atmosphere, and for this reason the gardeners in Hindostan often raise a clump at the end of a bed of betel, because the cooler the situation the better the betel thrives."—Vol. 2, p. 409.

[*Curious small Horses in India.*]

"IN the nabob's stable at Cossimbazar was a collection of curious small horses, several not exceeding three feet in height; and one a most extraordinary dwarf, under that size, had the head, chest, and body of a full grown horse."—CRUSO in *Forbes*, vol. 4, p. 96.

[*Rattle Snake Soup.*]

DR. FORDYCK knew the black servant of an Indian merchant in America, who was fond of soup made of rattle-snakes, in which he always boiled the head along with the rest of the animal, without any regard to the poison.—REE's *Cyclopædia*.

[*Pope Pius IV.'s Ship, and the Harbour of Sandwich, in Kent.*]

"I READ," SAYS FULLER, in his *Good Thoughts*, "how Pope Pius IV. had a great ship richly laden landed at Sandwich in Kent, where it suddenly sunk, and so with the sands choked up the harbour, that ever since that place hath been deprived of the benefit thereof. I see that happiness doth not always attend the adventures of his Holiness. Would he had carried away his ship and left us our harbour. May his spiritual merchandize never come more into this island, but rather sink in Tiber than sail thus far, bringing so small good, and so great annoyance. Sure he is not so happy in opening the

¹ It is a very old notion. ERASMUS makes use of it in his "*Naufragium*."—J. W. W.

doors of heaven, as he is unhappy to obstruct havens on earth."

[*Gin—Dutch Antidote against Ague.*]

"THE Dutch, though not a drunken people, drink raw gin, and recommend it to strangers, to repel the fever and ague. They have very great faith in its efficacy."—SILLIMAN's *Travels*, vol. 2, p. 166.

R. S. *His good Speed to the Herbal.*

"TRULY thou dost the world disclose
which grows
Promiscuous, here a Thorn and there a Rose.
So shall black Vice's ugly face
add grace
Unto the Virtue which shines next in place.
So when a stinging Thorn shall wound,
is found
An Herb to heal the soul, and make it sound."
A Divine Herbal, together with a Forest of Thorns, in Five Sermons, by
THOMAS ADAMS, 1616.

[*The Hebrew Jod.*]

"THE Jod in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and nature are incomprehensible; it is not lawful so much as to meditate upon it. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence contained in the letter Jod. And indeed the Masters call the letter Thought, or Idea, and prescribe no bounds to its efficacy. 'Twas this letter which flowing from the primitive Light gave being to Emanations; it wearied itself by the way, but assumed new vigour by the assistance of the letter H. *He*, which makes the second letter of the Ineffable Name. The other letters have also their mysteries. The last H discovers the Unity of a God and Creator; and upon this letter that grand truth is built: but four great rivers issue from this Unity; the four Majesties of God, which the Jews call Schekmal. The whole name Jehovah includes in it all things in general, and therefore he that pronounces it, puts the whole world into his mouth, and all the creatures that compose it."—BASNAGE, book 3, ch. 13.

"THE man that pronounces the name of the Lord moves the heavens and earth in proportion as he moves his lips and tongue. The Angels feel the motion of the Universe and are astonished, and ask one another whence comes this concussion of the world? 'Tis answered that the impious N. has moved his lips in pronouncing the Ineffable Name. At the same time an indictment is drawn up against this wretch, all the sins he has committed are numbered, and he rarely escapes condemnation."—*Ibid.*

[*Warrior Dogs' Voracity in Guatemala.*]

IN Mexico los perros bravos que servian en la guerra, y avian sido sepultura de muchos Reyes y Caziques, fallandoles este alimento, comian los hatos enteros de ovejas y puercos."—REMESAL, *Hist. de la Provincia de Chiapa y Guatemala*, p. 173.

[*Away with these paltering Fiddle-faddles!*]

"WHEN you have measured the forces of both parties, weighed every circumstance of advantage, considered the means of our assurance, and finally found profit to be our pleasure, provision our security, labour our honour, warfare our welfare, who of reckoning can spare any lewd or vain time for corrupt pamphlets, or who of judgement will not cry, Away with these paltering fiddle-faddles?"—GABRIEL HARVEY.

[*Speech of Men in the Moon!*]

THE men in the moon speak from the abdomen, not the lungs, because the moon has no atmosphere. Speech therefore has nothing to do with the respiratory organs, and in consequence they have a power of thundering in their speech. The Moonites are about the size of children seven years of age, only more robust.—SWEDENBORG.

[*Wesley's Account of a Chancery Bill.*]

"I CALLED on the solicitor whom I had employed in the suit lately commenced against me in Chancery. And here I first saw that foul monster, a *Chancery Bill*! A scroll it was of forty-two pages, in large folio, to tell a story which needed not to have taken up forty lines! And stuffed with such stupid, senseless, improbable lies (many of them too quite foreign to the question) as I believe would have cost the compiler his life in any *Heathen* court, either of Greece or Rome. And this is *Equity* in a *Christian* country! This is the *English* method of redressing other grievances."—*Journal*, vol. 6, p. 46.

[*American Independence hatched in England.*]

"THEY are not injured at all, seeing they are not contending for *liberty* (this they had even in its full extent, both civil and religious), neither for any *legal privileges*: for they enjoy all that their charters grant. But what they contend for is, the *Illegal Privilege* of being exempt from parliamentary taxation. A privilege this, which no charter ever gave to any *American* colony yet; which no charter can give, unless it be confirmed both by King, Lords, and Commons: which in fact our colonies never had; which they never claimed till the present reign. And probably they would not have claimed it now, had they not been incited thereto by letters from *England*. One of these was read, according to the

desire of the writer, not only at the Continental Congress, but likewise in many congregations throughout the combined provinces. It advised them to seize upon all the King's officers, and exhorted them to 'stand valiantly, only for six months, and in that time there will be such commotions in England that you may have your own terms.'—*Ibid.*

[*Truth-telling, in John Dunton's Days, uncommon in New England.*]

JOHN DUNTON says of one person, that "he was a great Dissenter while he lived in London, and even in New England retains the piety of the first planters;" and of another, "this was a noted quality in him that he would always tell the truth; which is a practice so uncommon in New England, that I could not but value his friendship." He speaks also of the "starchedness of carriage usual amongst the Bostonians."

Morte Arthur.

"BOTH in their nature, and in the fate which attended them," says MR. DAVIES, "the predictions of our Caledonian Druid (Merddin) seem to have resembled the celebrated *lots* or *oracles* of Museums, which are mentioned and obliquely quoted by Herodotus. These were in such high credit among Greeks and Barbarians, that men of rank and talents thought them worth interpolating for political purposes. But the Athenians thought the crime worthy of banishment; and with good reason: the sacred predictions had an authority which could embolden foreign princes to invade their country."—*Mythology of the Druids*, p. 491. See *Herodotus*, l. 7, c. 6.

[*Old Maids of Boston.*]

"AN old or superannuated maid in Boston," says JOHN DUNTON, "is thought such a curse as nothing can exceed it, and looked on as a dismal spectacle."

[*Liberty of the Press in Revolutionized France!*]

"You will signify to the editor of the (Brussels) Oracle," (it is FOUCHÉ who speaks, in his instructions to the Prefect, 1809) "that he must confine himself to copying the *Moniteur* literally; that he is forbidden to extract any article from other Paris Papers, or those of the departments; that the least departure from these conditions will be punished by the suppression of his journal, besides the measures of *high police* which may be taken in regard to him."

[*Dr. Thomas Wykes and his Nag.*]

"DR. THOMAS WYKES, Chaplain to Archbishop Laud, and last Dean of St. Burien. He had wit enough, but it was not in a wise man's keeping, as it often happens: this appears by an an-

swer he gave to King Charles I. when he was in Cornwall in the time of the civil wars. The Doctor being well mounted and near his Majesty, the King spoke thus to him, *Doctor, you have a pretty nag under you, I pray how old is he?* To which he, out of the abundance of the quibbles of his heart, returned this answer, *If it please your Majesty he is now in the second year of his reign*; pleasing himself with the ambiguity of the sound of that word, signifying either kingship or bridle. The good King did not like this unmannerly jest, and gave him such an answer as he deserved, which was this, *Go, you are a fool.*"—WALTER POPE's *Life of Bishop Ward*, p. 59.

Shipwreck of the Gloucester, 1682.

"A STORY wonderful and honourable for the English seamen. 'Tis an amazing thing that mariners, who are usually as rough as the element they converse in, when inevitable death was before their eyes, and to be incurred within a very few minutes,—that mariners, I say, should have that presence of mind, that inestimable value and deference for the Duke of York, as being of the blood royal and brother to their king, as to take care of his safety and neglect their own; to put him into a boat, and permit no other persons to enter into it but those he called out of the sinking ship, for fear of overlading it; and as soon as they perceived the boat clear of the ship, and the Prince out of danger, that they all of them should throw up their caps, and make loud acclamations and huzzas of joy, as if they had obtained some signal victory over their enemies, and in this rapture sink to the bottom immediately, at the same instant concluding their lives and their jubilation."—*Ibid.*, p. 87.

[*Huge Bell.*]

On the 21st of July, 1711, the Emperor Joseph ordered a great bell to be made of the cannon which the Turks left when they raised the siege of Vienna. It is thirty thousand pounds weight; its diameter ten feet, its height ten, its circumference thirty-one feet two inches. The clapper is nine feet and a half long.

[*Indian Superstition of sacrificing to the Devil.*]

"WHEN they have any weighty undertaking before them, it is an usual thing for them to have their assemblies, wherein after the usage of some diabolical rites, a devil appears unto them, to inform them and advise them about their circumstances: and sometimes there are odd events of their making these applications to the devil. For instance, it is particularly affirmed that the Indians in their wars with us, finding a sore inconvenience by our dogs, which would make a sad yelling if in the night, they scented the approach of them, they sacrificed a dog to the Devil; after which no English dog would bark at an Indian for divers months ensuing."—COTTON MATHER, book 3, p. 192.

[*Samaritan Fable.*]

THE Samaritans have a similar fable. "The Samaritans, sons of Joseph and of Aaron, they say, had a dispute with the Jews. These last would have them return to Jerusalem to rebuild the Temple, and the others asked that Mount Gerizim should be preferred to Mount Sion. Zerubbabel, pleading for the Jews, maintained that Jerusalem was marked out in the writings of the Prophets; but Sanballat pretended that the book whence these prophecies were taken was corrupted; so that they were forced to try the thing by fire. Zerubbabel's copy was immediately burnt, but Sanballat's book was three times thrown into the flames without receiving any harm: which induced the King to honour Sanballat, to make him present, and to send him at the head of the ten tribes who went to take possession of Mount Gerizim and Sawana."—BASNAGE, book 2, c. 1.

[*The Brazen Bird on Mount Gerizim.*]

"THE Samaritans, according to the Chronicle, were so hotly persecuted by Adrian, that the figure of a brazen bird was set up on Mount Gerizim to hinder them from worshipping there; and some forces were posted at the foot of that mountain, to seize upon and put to death all those that would attempt to go thither notwithstanding the prohibition. Some having zeal enough to endeavour it, and cunning to escape the sentries, were discovered by the bird, who spoke and named the Hebrew. The soldiers waking, fell upon those that ascended and cut their throats."—*Ibid.*, b. 2, c. 2.

[*The Sepharad of Spain—transported there in the first Captivity.*]

"THE rabbins affirm, that the considerable families were, at the time of the first captivity, transported into Spain, which they called Sepharad, in which country are still the remains of the tribes of Benjamin and Judah, and the descendants of the house of David."—*Ibid.*, b. 3, c. 1.

[*The Great Turk, and the English Musicians.*]

"THE English ambassador, some years since, prevailed so far with the Turkish Emperor, as to persuade him to hear some of our English musick, from which (as from other liberal sciences) both he and his nation were naturally averse. But it happened that the musicians were so long in tuning their instruments, that the great Turks, distasting their tediousness, went away in discontent before their music began."—FULLER'S *Good Thoughts in Bad Times*.

[*Pain felt differently by different Constitutions.*]

"It is not to be doubted," says SOUTH, "but a dull fellow can endure the paroxysms of a fever,

or the torments of the gout or stone, much better than a man of a quick mind and an exalted fancy; because in one, pain beats upon a rock or an anvil, in the other it prints itself upon wax. One is even born with a kind of lethargy and stupefaction into the world, armed with an iron body and a leaden soul, against all the apprehensions of ordinary sorrow; so that there is need of some pain to awaken such a one and to convince him that he is alive."—*Sermons*, vol. 3, p. 356.

[*"To take it in snuff," i. e., to be angry.*]¹

"I GRANT," says BISHOP CROFT, "in a metaphysical way of abstraction, the superior species contains the inferior genius. A man, a rational creature, contains the animality of a horse, the inferior creature, but both not contain a real horse in his belly; nor can you truly say, a man is a horse. I believe my schoolmen *would take it in snuff*, should I affirm any of them to be horses."—SCOTT'S *Somers' Tracts*, vol. 7, p. 297.

[*Fate of the MSS. used in the Ximenian Polyglott.*]

"IN 1784, when Professor Birch was engaged in his edition of the Bible, Professor Moldenhawer went to Alcalá, for the purpose of discovering the manuscripts used in the Ximenian Polyglott. After much enquiry he discovered, that about thirty-five years before, they had been sold to a rocket-maker, of the name of Toryo, and the receipt given to him for his purchase was produced."—BUTLER'S *Horæ Biblicæ*, p. 92.

[*Fish waiting for their Prey.*]

DR. COKE, in one of his Journals, describes a water-logged wreck, to which the crew were clinging. "The abundance of fish," he says, "which were swimming round it, and apparently waiting for their prey, was astonishing."—*Methodist Magazine*, vol. 21, p. 315.

[*Curious Instance of a new Sight.*]

"I PREACHED at Wickham, before Mrs. Armstrong's door. I was a little surprised at the account she gave of God's late dealings with her. Her ancient husband, with whom she had lived from her youth, was, on account of a debt contracted by his son, hurried away, and thrown into *Durham Gaol*, which soon put an end to his life. When she was likely to lose all she had, and to be turned out of doors at fourscore years of age, still the oracles of God, which she had loved from a child, were her delight and her counsellors. But one day, when she put on her spectacles to read, she could not see a word. She was startled at first; but soon said, *It is the Lord: let him do what seemeth him good*. She laid her spectacles down, casting her eye on the corner of the Bible, thought she could discern

¹ See Nares' *Gloss.* in v.—J. W. W.

some letters. Taking up the book, she read as well as her daughter could. And from that hour, she could not only read without spectacles, but sew or thread the finest needle, with the same ease as when she was thirty years of age."—WESLEY'S *Journal*, vol. 9, p. 19.

[*Wesley's Opinion of Farmers.*]

"*Virgile, qui a si bien connus les travaux champêtres et ceux qui les exercent, donne plusieurs fois au laboureur l'épithète de dur et d'avaré.*"—DURUS arator, avarus arator." ST. PIERRE, *Harmonies de la Nature*, t. 1, p. 343.

[*Indian Hopes.*]

"THEY are easily persuaded," says ROGER WILLIAMS, "that the God that made Englishmen is a greater God (than theirs), because he hath so richly endowed the English above themselves. But when they hear that about sixteen hundred years ago, England, and the inhabitants thereof, were like unto themselves, and since, have received from God clothes, books, &c., they are greatly affected with a secret hope concerning themselves."

[*Pigs in Italy, Destroyers of the Locust Larvæ.*]

Pigs are very useful in Italy in destroying the larvae of locusts, for which purpose they are turned into the infected fields early in the morning.—MRS. GRAHAM'S *Three Months near Rome*, p. 58.

[*Ears of Corn in New England.*]

"THERE is not such great and plentiful ears of corn, I suppose, anywhere else to be found but in this country: because, also, of variety of colours, as red, blue, and yellow, &c., and of one corn there springeth four or five hundred. I have sent you many ears of divers colours, that you might see the truth of it."—HIGGESON'S *New England's Plantation*.

[*Loss of the Art of Music.*]

"I SPENT an hour or two with Dr. Pepusch. He asserted, that the art of music is lost: that the ancients only understood it in its perfection: that it was revived a little in the reign of King Henry VIII., by Talbys and his contemporaries; as also in the reign of Queen Elizabeth, who was a judge and patroness of it: that after her reign it sunk for sixty or seventy years, till Purcell made some attempts to restore it: but that ever since, the true, ancient art, depending on nature, and mathematical principles, had gained no ground, the present masters having no fixed principles."—WESLEY'S *Journal*, vol. 7, p. 82.

[*Massachusetts Wigwams.*]

"THEIR houses, or wigwams, are built with

small poles fixed in the ground, bent and fastened together with barks of trees, oval or arbour-wise on the top. The best sort of their houses are covered very neatly, light and warm, with bark of trees, slipped from their bodies at such seasons when the sap is up, and made into great flakes with pressures of weighty timber, when they are green; and so becoming dry, they will retain a form suitable for the use they prepare them for. The meaner sort of wigwams are covered with mats they make of a kind of bulrush, which are also indifferent light and warm, but not so good as the former."—GOOKIN, *Mass. Hist. Coll.*, vol. 1, p. 149.

[*Massachusetts Couches or Mattresses.*]

"IN their wigwams, they make a kind of couch or mattresses, firm and strong, raised about a foot high from the earth, first covered with boards that they split out of trees; and upon the boards they spread mats generally, and sometimes bear-skins and deer-skins. These are large enough for three or four persons to lodge upon; and one may either draw nearer, or keep at a more distance from the heat of the fire, as they please, for their mattresses are six or eight feet broad."—*Ibid.*, vol. 1, p. 150.

[*Fertility of the Soil in New England.*]

"THE fertility of the soil is to be admired at, as appeareth in the abundance of grass that groweth everywhere, both very thick, very long, and very high, in divers places. But it groweth very wildly with a great stalk, and a broad and ranker blade, because it never had been eaten with cattle, nor mowed with a scythe, and seldom trampled on by foot."—HIGGESON'S *New England's Plantation*.

[*Indian Regard for the Graves of their Illustrious Dead.*]

"IT is an odd superstition which the Indians of this country have among them, that they count it (on the penalty of otherwise never prospering more), necessary for them never to pass by the graves of certain famous persons among them, without laying and leaving some token of regard thereupon."—COTTON MATHER, book 3, p. 171.

[*Mr. Higgeson's Account of the Aboriginal Religion of New England.*]

HIGGESON, though "a reverend divine," gives a very summary account of their faith. "For their religion, they do worship two gods, a good god, and an evil god: the good god they call Tantum, and their evil god, whom they fear will do them hurt, they call Squantum."—(*Mass. Hist. Coll.*, vol. 1, p. 123.) An equal degree

¹ So the ancient Scythians. See the beautiful answer of Idanthyrus to Darius, in HERODOTUS, lib. iv. c. 137. So also the Scotch. See SCOTT'S *Letter to Miss Edgemont*, *Life*, vol. ix. p. 293, 2nd edit.

of knowledge, on the part of the Indians, might have made them describe Mr. Higgeson himself as a *Squantumite*.

[*Valverde, the Dominican.*]

VALVERDE, the Dominican, who accompanied Pizarro, and has left no desirable name in history, was born at Oropesa. "*Quizas*," says the Dominican historian Melendez, "*nos quiso decir el Cielo en su nacimiento que el oro de sus virtudes avia de pesar mucho en el aprecio de Dios.*"—TESOROS VERDADEROS DE LAS YUDERAS, t. 1, p. 144.

[*Lord Clive, and the Chest of Gold.*]

LORD CLIVE once showed Capability Brown a large chest at his bed-room door, which he said he had once had full of gold; upon which Brown observed, "I am glad you can bear it so near your bed-chamber."

[*Isle of Ushant.*]

"OSSA (Ushant), Oceani maris quedam est insula, quæ a continente Armoricanæ regionis terrâ, quam Cornugalliam nominant, pelago sexdecim passuum in transversum porrecta, sejungitur."—ARMOIN. MIRAC. S. BENEDICTI, *Acta SS.*, March, t. 3, p. 330.

[*The Expression, "My Cid."*]

I WAS reminded of the peculiar manner in which the Cid is called My Cid, by an observation of Bolland's, in his *Prolegomena* to the Life of the Irish Saint Ida. "*Mida quoque appellatur, nam propriis nominibus præponere, M. literam vel Me aut Mo solent Hiberni, quod meum significat, atque amorem reverentiamque indicat, ut sit Mida idem quod mea Ida; sio Medocus, alibi Medanus, Molua, Mocholmoo, Molassus.*"—*Acta Sanctorum*, 15 Jan., p. 1062.

[*The Protestant Irish Gentleman and the Virgin Mary.*]

A PROTESTANT Irish gentleman said to Father O'Leary, that he hated to hear the Virgin Mary treated with irreverence, that "she was truly a respectable venerable woman, just such a woman," said he, "as my mother." "Yes," replied O'Leary, "but you must allow there is some difference in the children."

[*Why are Drums Bullet-proof?*]

"I AM desired by a friend out of Flanders to beg the favour of your answer and reasons upon a subject which his own judgment cannot resolve him. He is a lover of the mathematics, and through want of ingenious persons in those parts, has addressed himself to you.

"The matter is this. During the late famous siege of Namur, he found, on several assaults

there made, that the drum-beaters usually held their drums before them, which, on advancing to the attacks, proved extraordinary good armour; for they received several small shot in the batter heads, which went through, but immediately struck out again by the rimes, and touched not the snare heads, and by this means several of them were preserved. They held the drums directly before them, laying their hands on upon the hoops, and keeping the snare head clear from their bodies. Your answer herein is earnestly desired, to know the cause of the ball not piercing through both heads.

"—We can but guess at the reason, and leave others to guess better. 'Tis probable, that the drums being hard-braced, though not proof against the shot, yet might have strength enough to turn the ball glancingly in the inside, not suffering it to go directly thorough; especially when 'tis likely few of the shot were point blank against them; but might hit them slantingly, as they could scarce do otherwise, when the defendants had the higher ground."—*Athenian Oracle*, vol. 3, p. 423.

[*Smokeless Lamps.*]

"ARDENT ibidem continuo duodecim lampades, quarum fumo nullatenus inficio decorem fornici, cernule colore stellisque aureis eleganter picti, scribunt Siguença et Murillus. Eæ ad triginta exoreverant cum scriberet Carillus; qui de fumo earum innoxio coloribus fornici, non nisi ex alieno relatu scribit; propriorum ut credo oculorum testimonio non ausus eorum dicta affirmare."—*Acta SS.*, April, t. 2, p. 412.

[*Punishment of an Englishwoman for over Freedom with an Indian.*]

"AN Englishwoman, admitting some unlawful freedoms from an Indian, was forced twelve months to wear upon her right arm an Indian out in red cloth."—JOHN DUTTON'S *Life and Errors*, p. 94.

[*Garcilaso the Inca's, Intolerance of those who believed in a Plurality of Worlds.*]

GARCILASO, the Inca, was not very tolerant to those who believed in a plurality of worlds. He says, "*A los que todavia imaginaren que ay muchos mundos, no ay para que responderles, sino que se esten en sus hereticas imaginaciones, hasta que en el inferno se desengañen dellas.*"—L. 1, c. 1.

[*Rapid Growth of the first Settlers' Orchards.*]

"THE orchards planted by the first settlers flourished greatly. The few ancient trees now remaining, being of a much larger size than any planted within half a century, denote vegetation to have been much more vigorous in former than in later years. From this cause the quantity of fruit is greatly diminished."—HOLME'S *Hist. of*

Cambridge. Collection of the Massachusetts Society, vol. 7, p. 2.

[*The Sea a Tamer of Ferocity.*]

"IN New England, they take up wild oots out of the woods, and ship them for a few leagues to tame them."—*Athenian Oracle*, vol. 1, p. 44.

This is stated in reply to a question, why the beasts in the ark did not devour one another, as proving, "if there were such things as grates, &c., that the savage creatures could see the water, there would be no need of a miracle to keep them from devouring one another."

[*"Est in juvenis, est in equis, patrum Virtus."*
—HOM., *Od.*]

"SINCE, in breeding horses, your skilful jockeys, by their care and choice of the best, both as to temper, mettle, stature, &c., come into a good race of horse-flesh, whether might there not be also a good race of men (if care were taken as to their generation), both as to soldiers, gowmen, politicians, mechanics, &c.?"

This question was propounded to the *Athenian Mercury*. The answer is—

"This is a merry sort of a question at first sight, and not to be despised, neither, for the comparison. It admits of a positive answer, that an unmixed generation of the best soldiers might, in a few ages, set upon a second conquest of the world; and so of the rest: for customs and habits have a mighty influence upon human nature. But yet, to be tied up and bound in deeper obligations than God and nature have always limited, would look tyrannical; and man having not free liberty to choose an agreeable converse further than generation, it would argue his mind and better part of little use, and the most that could be pretended would be, a subordination and subjection to that silly thing the body: so that by such an alteration of our liberty, we should, by seeking a perfection of bodies, lose the bravery and nobleness of the mind, which all wise men will conclude a very unhappy exchange."—*Ibid.*, vol. 3, p. 80.

[*Benefit of the Supremacy of one Person in a Government.*]

"THE firmest and most compendious way of government is when the supremacy resides in one person, whom the people ought to trust, by an indispensable necessity, for their own advantage, in steering the great vessel of the Commonwealth, with the advice of a select Council: and herein a State may be compared to a galley, wherein some are to observe the compass, others to furl the sails, others to handle the ropes, others to tug at the oar, others to be ready in arms: but there is but one pilot to sit at the helm. It is requisite also that this single person should be attended with a visible standing veteran army, to be paid well (and punished well if there be cause), to awe as well as to secure the people;

it being the greatest solecism that can be in government, to depend merely upon the affections of the people, for there is not such a wavering windy thing, not such an humoursome and cross-grained animal in the world, as the common people: and what author soever, either Greek or Latin, have pretended to policy, affirm so much. There be divers modern writers that busy their brains to prescribe rules of government, but they involve the reader in universals, or rather bring him to a labyrinth of distinctions, whereby they make the art of mastering men to be more difficult and distracted than it is in itself."—*Sober Inspections*, p. 182

[*Story of Abraham Levita Bar David.*]

"In libro Scævæ Jehodæ, fit mentio cujusdam Abrahami Levita Bar David, vel Dauid, qui ann. 143, min. supp. Chr. 1372, jussu Regis Hispaniarum suspenditur. Judæi dicunt quia nobis deserere, Judaismum, sed hoc mendacium est, quia nunquam coacti sunt Judæi in Hispania relinquere religionem suam: quod si aliquando suspensi, vel flammis addita fuerunt, ideo hoc factum est, quia cum Religionem Christianam suscepissent, postea ad vomitum redierunt, iterum superstitionem Judaicam profectum, sic tanquam relapsi, vel pertinaces, meritis penas flammis luerunt."—BARTOLOCCI, vol. 1, p. 21.

[*King of Spain's bounty to the Clergy, in New Spain and the Philippines.*]

"THE King of Spain supplied all the Clergy, regular and secular, in New Spain and the Philippines with oil for the lamps which burnt before the altar of the Sacrament, and with wine for the Communion. This was a considerable expense. The Augustinian Province of New Spain received yearly from 6 to 7,000 peros according to the price of wine and oil. That of Mechacac five thousand. The Dominicans about 12,000, the Franciscans from 25 to 30,000."—FR. JUAN DE CRUJALVA, *Hist. de la Orden de S. Augustin*, ff. 38.

[*Extraordinary Statute of Man relative to Women overlaying their Children.*]

AT a Synod held in the Isle of Man, women were forbidden to sleep in the same bed with their infants till the child was three years old "*Inhibemus sub pena excommunicationis, ne aliqua mulier, vel uxores, parvulos suos in lectulis secum collocari permittant antequam etatis sue tertium compleverint. Quod statutum ad minus semel in anno, singulis sacerdotibus volumus promulgari.*"

This statute is entitled *De periculo parvulorum*.—DUGDALE'S *Monasticon*, t. 1, p. 713.

[*Poor Robin's Almanack.*]

IN Poor Robin's Almanack, which used to contain "a Two-fold Calendar, viz., The Julian or

English Account, and the Roundheads, Fanaticks, Muggletonians, Nonjuristical and Papistical Account, with the Saints on one side, and the Sinners on the other in each month," Will. Goff has a red-lettered day on the wrong side, May 19. It is curious enough that in the same page the name of William Hone appears as another worthy.

[*Anchieta's supposed Prophecy relative to the Gold-mines of Brazil.*]

THE *Investigador Portuguez* (t. 17, p. 219) gives Anchieta credit for a political prophecy that Brazil would never be truly rich till her mines of gold were exhausted, and the people should betake themselves to the cultivation of those articles which in his time were so ignorantly and blindly despised. Anchieta might have said this,—if there had been any mines in his time,—but not a grain of gold was discovered in Brazil till long after his death.

[*How Likeness comes out in the Dead.*]

SPEAKING of the Bust of Oliver Cromwell at Florence, MR. NOBLE says—"I must observe that I have frequently been surprized at the features of persons when dead, who have more resembled themselves, than they have for a considerable time before their deaths; the only reason for it that I know of is their being released from sickness and pain, the features take their usual serene appearance."—*Memoirs of the Protectoral House*, p. 303.

[*French Lying.*]

In the *Moniteur* of 4 May, 1806, it is asserted that the French Captain Lucas, in the Formidable, boarded the Victory and threw her people into the greatest confusion, and that in the boarding Nelson was killed. Unluckily two other ships just at this time boarded the Formidable,—and more unluckily still the whole story is false, though Bonaparte thought proper to make Capt. Lucas, on his return from prison, a complimentary speech, and to publish the lying statement.

[*Tame Fish of the Isle of Java.*]

In confirmation of Oderic of Portenau's assertion that in the seas around Java the fish "present themselves to the natives to be taken or not as they may incline," MR. MURRAY says, "marvellous as this report may seem, I am assured by a friend who has long resided in the island, not only that these seas abound with fish beyond almost any other in the world, but that the inhabitants have them tamed and trained so as to come in obedience to a call or whistle."—*Historical Account of Discoveries in Asia*, vol. 1, p. 190.

[*Guarani Grammar.*]

"In the Guarani there are masculine and feminine.—F r

ine interjections of complaint. The woman who expresses grief or suffering says *Acai* or *Acai rare*; the man *Acucocy*."—*Arte de la Lingua Guarani*, p. 120.

They have also different exclamations of wonder and admiration; and these male and female modes of speaking are used upon occasions when it is not possible to account for them by any difference of feeling in the two sexes, or any affectation of superiority in the one. Thus in signifying assent, the woman says *Hee*, the man *Ta*.

[*This L'Envoy follows the Preface to John Burnyeat's Works.*]

"Go, Little Book, speak out the praise
Of Him that did thy author raise
An eminent Apostle of our days.

May He that blessed him, bless thee too,
That thou the way of Truth may shew
To the vain Gentile and benighted Jew.

Who spake thro' him, can speak by thee,
And make thy readers hear and see
The saving Truths of thy Divinity."

[*Candles made of the Pine-splints.*]

"OUR pine-trees that are the most plentiful of all wood, doth allow us plenty of candles, which are very useful in a house. And they are such candles as the Indians commonly use, having no other, and they are nothing else but the wood of the pine-tree cloven in two little slices, something thin, which are so full of the moisture of turpentine and pitch that they burn as clear as a torch."—HIGGESSON, *Mass. Hist. Coll.*, vol. 1, p. 122.

[*The Proud Man a great Drinker.*]

"THE proud man is a great drinker. It is not his belly, but his back that is the drunkard. He pincheth the poor, racks out the other fine, enhanceth the rent, spends his own means, and what he can finger besides, upon clothes. If his rent-day make even with his silkman, mercer, taylor, he is well. And his white Madam drinks deeper than he. The walls of the city are kept in reparation with easier cost than a lady's face, and the appurtenances to her head."—ADAMS'S *Divine Herbals*, p. 26.

[*Primitive English Hardihood.*]

"DION saith, that Englishmen could suffer watching and labour, hunger and thirst, and bear of all storms with head and shoulders; they used slender weapons, went naked, and were good soldiers; they fed upon roots and barks of trees: they would stand up to the skin many days in marshes without victuals; and they had a kind of sustenance in time of need, of which, if they had taken but the quantity of a bean, or the weight of a pea, they did neither gape after meat, nor

long for the cup a great while after."—STEPHEN GOSSON. *SCOTT'S Somers' Tracts*, vol. 3, p. 560.

[*Dolus, an virtus quis in hoste requirat?*]

VIRG., *En.*

"—*Sua granaque* (Marte

Arripiente manu penetrantia tela) minutis
Abdita speluncis tutis, et ab hostibus, hoste
Decedente suo subito repetenda reponit.
Artibus Hybernus produxit temporis olim
Multum, Marte levis, versutus, durus, inermis
Difficile edomitus, donec secreta latebant
Judicia atque doli taciti: fit et sæpe superstes
Sæpius hac Indus, victoris victor et ingens."

Each King stands on his guard, seeks to defend
Himself and his, and therefore hides his grain
In earth's close concaves, to be fetched again
If he survives: thus saving of himself
He acts much mischief and retains his wealth.
By this deep will the Irish long withstood
The English power, whilst they kept their food,
Their strength of life their corn; that lost, they
long

Could not withstand this nation, wise, stout,
strong.

By this one art these nations oft survive
Their great'est opponents, and in honour thrive.

MORELL, *Ibid.*, vol. 1, p. 135.

[*Indian training of Children to be Warriors.*]

"Næc prius exerceat crudelia parvulus arma
Quam patiens armorum ut sit sibi pectus,
amaram

Herbis compositam peramaris sorbiat undam,
Usque in sanguineum vertatur lymphæ colorem,
Undaque sanguinea ex vomitu rebibenda tenellis

Usque valent maribus; sic fit natura parata
Omnia dura pati; puer hæc cui potio grata
Pectore fit valido cuncta expugnare pericla."

And here observe thou how each child is
train'd;

To make him fit for arms he is constrain'd
To drink a potion made of herbs most bitter
Till turned to blood with casting; whence he's
fitter,

Induring that, to undergo the worst
Of hard attempts, or what may hurt him most.

MORELL, *Ibid.*, vol. 1, p. 133.

[*No Taming a Wolf.*]

"OUR back country settlers generally say that
to tame wolves is as impracticable as to civilize
Indians."—*Hist. Coll.*, vol. 4, p. 99.

[*Napoleon—an old Name for a Devil.*]

THE name however occurs in Authentic Catho-
lic history (the fact having been proved before
certain notaries and other competent persons) as
the name of—a Devil. "*Monacha de Sirico Gar-*

*fagnana, a populo de supra, uxor Bonamici, quæ
moratur in Ariand, quæ est prope Siserana,
eodem die dixit, quod ipæ a quinque annis citra
semper fuit gravata et vexata a duobus demoni-
bus. Unus quorum nominatus Nappoleone.*"—
Miracula S. Zita Virg. Lucensis. *Acta Sancto-
rum*, Apr., t. 8, p. 519.

[*Defined sense of the word Species.*]

THE following passage occurs in MURATORI'S
remarks upon an inscription in the court of the
Cathedral at Lucca, containing the oath which
the traders who frequented the fair of St. Martin
at that city in the twelfth century were required
to take. *Hæc memorantur duntaxat Cambiatores
et Speciarii. Nominè Cambiatorum (nunc
Campscores appellamus) designabantur Argenta-
rii. Nummularii, qui aurum et argentum per-
mutabant. At Speciarii voce non Sepasariis,
aut Aromataris indicatos puto, sed quicunque
negotiabantur vendendo Species omnes rerum re-
liquarum sive suppellectilia. Ab auro et argento
Species distinguebantur apud veteres.*"—*Antiq.
Medii Ævi*, t. 2, p. 881.

[*Saggamores.*]

"FOR their governors," says HIGGESSON, "they
have Kings, which they call Saggamores, some
greater and some lesser, according to the num-
ber of their subjects. The greatest Saggamores
about us cannot make above three hundred men
(that is fighting men) and other Saggamores have
not above fifteen subjects, and others near about
us but two."—*Mass. Hist. Coll.*, vol. 1, p. 122.

[*Madame Genlis' Account of Madame Elizabeth.*]

IN the last volume of her *Memoires*, MADAME
GENLIS, speaking of Madame Elizabeth, says,
"*Elle ne put jamais obtenir la permission de se
faire religieuse—le Ciel la reservoit à la gloire
du martyre. Toutes les relations et tous les mé-
moires de ce temps s'accordent à dire, qu'à l'instant
où elle reçut le coup fatal, une odeur de rose se re-
pendit sur toute la place Louis 15me.*"

[*Brith—unde Britones.*]

"BRITONES quidem ita dicti sunt, quia veteri
linguâ eorum Brith coloratum conscriptumque sig-
nificat; unde etiam hodie writh Anglis litteras
pingere est. De Scotis vero scribit Isidorus (lib.
9, Etymolog., c. 20) '*propriâ linguâ nomen ha-
bere, eo quod aculeis ferreis cum atramento varia-
rum figurarum stigmata notentur.*' Scotha enim
Hibernis florem seu floridam variegationem coloris
significat."—*Acta SS.*, March, t. 2, p. 517.

If Isidorus then be right, Piot would merely
be a translation of Scot.

[*Accession of Henry VII.*]

"HENRY VII. obtained and enjoyed the king-
dom," says HALL, "as a thing by God elected

and provided, and by his especial favour and gracious aspect compassed and achieved. In so much that men commonly report that 797 years passed, it was by a heavenly voice revealed to Cadwalader, last King of Britons, that his stock and progeny should reign in this land, and bear dominion again. Whereupon most men were persuaded in their own opinion that by this heavenly voice he was provided and ordained long before to enjoy and obtain this kingdom."—P. 423.

It was probably in reference to this that he bore on one of his standards when he entered London, "a red fiery dragon beaten, upon white and green sarsenet."—*Ibid.*

[*Marriage between James of Scotland and the Lady Margaret.*]

OF this marriage between James of Scotland and the Lady Margaret, BACON says "that the joy of the city thereupon shewed by ringing of bells, and bonfires, and such other incense of the people, was more than could be expected, in a case of so great and fresh enmity between the nations, especially in London, which was far enough off from feeling any of the former calamities of the war: and therefore might be truly attributed to a secret instinct and inspiring (which many times runneth not only in the hearts of princes, but in the pulse and veins of people) touching the happiness thereby to ensue in time to come."—*Hist. of Henry VII.*, p. 207.

[*Why Henry VI. was not canonized.*]

HENRY VII. "was desirous to bring into the House of Lancaster celestial honour, and became suitor to Pope Julius to canonize King Henry VI. for a Saint; the rather in respect of that his famous prediction of the King's own assumption to the crown. Julius referred the matter, as the manner is, to certain cardinals to take the verification of his holy acts and miracles. But it died under the reference. The general opinion was, that Pope Julius was too dear, and that the King would not come to his rates. But it is more probable that that Pope (who was extremely jealous of the dignity of the see of Rome, and of the acts thereof), knowing that King Henry VI. was reputed in the world abroad but for a simple man, was afraid it would but diminish the estimation of that kind of honour, if there were not a distance kept between innocents and Saints."—*Ibid.*, p. 227.

[*English Manners in 1659.*]

In a satirical account of English manners written in the assumed character of a Frenchman, 1659 (*SCOTT'S Somers' Tracts*, vol. 7, p. 176), the writer says, "how new a thing it appeared to me to see my confident host set him down, cheek by jowl with me, belching and puffing tobacco in my face, you may easily imagine; and that the gentlemen who lodge at their inns

entertain themselves in their company, and are much pleased with their impertinences." This passage seems to prove that the writer was an Englishman, unacquainted with foreign customs.

[*Gold and Silver Crosses.*]

"GOLD and silver pendant crosses, an article of female dress disused since the latter end of Queen Anne's reign, are since the passing of the Quebec Bill, much worn by the ladies at Court."—*Gospel Magazine*, July, 1774.

[*English Politics that live only by the Day.*]

"I AM confident every man that thinks at all must think it were not amiss if his Majesty and his Ministers would once for all consider and agree upon a general draught of those ways and counsels, both at home and abroad, as they judge will best answer the great ends of the King and kingdom's safety, honour, and quiet. For when such a scheme is once agreed upon, all the parts of it may be pursued in their order, and with constant application, till they are brought to pass, at least such as fail not in the trial, and so are found to have been ill-conceived. But if it should prove (as I find some men think) that we live only by the day; and content ourselves to patch up things as they break out, and fly at the game as it rises; it is at the best but like birding or hawking; which may furnish a dish or two, but can never keep the house."—*SIR WILLIAM TEMPLE'S Works*, vol. 2, p. 206.

[*Cromwell's Dying Advice.*]

"WHEN Cromwell found death approaching, whether he dreamed, or conjectured,—or judged from some certain symptoms that his son Richard would prove but a very weak Governor of the Commonwealth, he is said to have expressed himself in broken words, as if it had been revealed to him by the Lord, with whom he is said to have been very conversant, that Charles Stuart would certainly be restored to his kingdom, and that he would utterly ruin the republican party, and that a dreadful storm was hanging over their heads. It is reported also, that he exhorted them as soon as the breath should be out of his body, to embark themselves on board as well-provided a fleet as ever England had fitted out, and to transport themselves to the Indies, where by preserving their lives abroad, they might be of much more service to their country, than by staying at home to be massacred by kings. But either the love of their native country, and the hopes of pardon, or the desire of ease, or a commendable affection for the royal family, restrained them from following that advice."—*CUNNINGHAM'S History*, vol. 1, p. 6.

[*Apostles' Spoons, &c.*]

AMONG the plate which Archbishop Parker presented to Benet College were "thirteen

Spoons gilt, with Knops of Christ and his twelve Apostles; for the use of the Master and twelve Fellows for the time being, weighing 26 ounces. Qr. di. qr.

Of Duties to God.

"1. FIRST, let no man presume to blaspheme the Holy and Blessed Trinity, God the Father, God the Son, and God the Holy Ghost; nor the known Articles of our Christian Faith, upon pain to have his tongue bored with a red-hot iron.

2. Unlawful oaths and execrations, and scandalous acts in derogation of God's honour, shall be punished with loss of pay, and other punishment at discretion.

3. All those who often and wilfully absent themselves from sermons and public prayer, shall be proceeded against at discretion: and all such who shall violate places of public worship shall undergo severe censure."

Laws and Ordinances of Warre, established for the better Conduct of the Army. London, printed for John Wright, at the King's-head in the Old Bailey.

[*Renewal by Charles I. of Henry VII.'s Statute against Depopulation.*]

"AMONG the means to which Charles I. resorted for raising money, during the years when he governed without a Parliament, one was the enforcement of Henry the Seventh's laws against depopulation, or the converting of arable lands into pasture. The Star-Chamber, in order to terrify others into composition, fined Sir Anthony Roper £4000 for this offence, and above £30,000 were levied by this expedient."—HUME, vol. 6, p. 302.

[*Archbishop Parker's Gift to Caius College.*]

ARCHBISHOP PARKER left to Caius College one nest of gilt bowls, with a cover, all weighing forty-two ounces, qr. di. qr. And to Trinity Hall, one other nest of bowls, silver and double gilt, with their cover, forty-two ounces, di.

Enrolment of Soldiers.

"No man that carrieth arms, and pretends to be a soldier, shall remain three days in the army without being enrolled in some company, upon pain of death."—*Laws and Ordinances of Warre*.

[*Former Moderation and Modesty of the House of Commons.*]

"SUCH was the moderation and modesty of the House of Commons in former times, that they declined the agitation and cognizance of high state affairs, specially foreign, humbly transferring them to their Sovereign and his Upper Council. A Parliament man then (I mean a member of the Commons House) thought to be the adequate object of his duty, to study the wel-

fare, to complain of the grievances, and have the defects supplied, of that place for which he served. The bourgeois of Linn studied to find out something that might have advanced the trade of fishing; he of Norwich what might have advantaged the making of stuffs; he of Rye what might preserve their harbour from being choked up with shelves of sand; he of Taverstom what might have furthered the manufacture of kersies; he of Suffolk what conduced to the benefit of clothing; the burgesses of Cornwall what belonged to their stannaries; and in doing this they thought to have complied with the obligation and discharged the conscience of honest men, without soaring to things above their reach, and roving at random to treat of universals, to pry into *arcana imperii*, and bring Religion to the bar,—the one belonging to the Chief Governor and his interior Council of State, the other to Divines, who, according to the etymology of the word, use to be conversant and employ their talent in the exercise and speculations of holy and heavenly things."—*Sober Inspections into the late Long Parliament*, p. 34.

[*The true Way to Peace is to put out the Seeds of Sedition and Rebellion.*]

HENRY VII. said by his Chancellor to Parliament, "that it is not the blood spilt in the field that will save the blood in the city; nor the marshal's sword that will set this kingdom in perfect peace. But the true way is, to stop the seeds of sedition and rebellion in their beginnings; and for that purpose to devise, confirm and quicken good and wholesome laws against riots and unlawful assemblies of people, and all combinations and confederacies of them, by liveries, tokens and other badges of factious dependence; that the peace of the land may by these ordinances, as by bars of iron, be soundly bound in and strengthened, and all force both in court, country and private houses be suppress."—BACON's *Henry VII.*, p. 59.

[*Henry VII.'s Use of secret Spials defended.*]

"As for his secret spials, which he did employ both at home and abroad, by them to discover what practises and conspiracies were against him, surely his case required it; he had such moles perpetually working and casting to undermine him. Neither can it be reprehended, for if spials be lawful against lawful enemies, much more against conspirators and traitors. There was this further good in his employing of these flies and familiars; that as the use of them was cause that many conspiracies were revealed, so the fame and suspicion of them kept, no doubt, many conspiracies from being attempted."—*Ibid.*, p. 246.

[*Bucula—Umbo clypei,—Boucle.*]

"BUCULA dicitur umbo clypei, istis ubi manus inserenda, convexioris. Francis nunc generice

boucle protuberantia est, a Teutonico *beuke*, *buyke*, *venter*, *concaritas*, derivato nomine: unde etiam rotunda parma, quæ tota orbiculariter convexa est lateri soli pectorive tegendo, cum clypeus quadratus atque oblongus majorem corporis partem protegeret, nomen accepit, ut *beukeler* Teutonibus, Francis *bouclier* dicatur. Nec admittendus est Kilianus, qui ab hædinis pellibus quasi *bouke-leer* dioi credit sicut Palladis ægeda finxere Græci."—*Acta SS.*, March, tom. 3, p. 339.

[*Tristis—sad;—their assimilated Use.*]

"TRISTIS, vulgato *Italicismo*, non tantum mæstum significat; sed etiam improbum et nequam. Idem apud Flandros nostros usu venit circa vocem *drouf*, quæ aliis Teutonibus mæstum significans, ab ipsis vix aliter sumitur quam in deteriorem partem."—PAPENHEIM, in *Act. SS.*, Apr., tom. 3, p. 506.

The word *sad* with us has obtained in colloquial language the same signification.

[*The Virtues of Ground Ivy.*]

"ALEHOOF, or ground-ivy, is in my opinion, of the most excellent and most general use and virtues of any plants we have among us. It is allowed to be most sovereign for the eyes, admirable in frenzies, either taken inwardly, or outwardly applied. Besides, if there be a specific remedy or prevention of the stone, I take it to be the constant use of alehoof ale, whereof I have known several experiences by others, and can, I thank God, allege my own, for about ten years past. This is the plant with which all our ancestors made their common drink, when the inhabitants of this island were esteemed the longest livers of any in the known world: and the stone is said to have first come among us after hops were introduced here, and the staleness of beer brought into custom by preserving it long. It is known enough how much this plant has been decayed, how generally soever it has been received in these maritime northern parts; and the chief reason which, I believe, gave it vogue at first, was the preserving beer upon long sea voyages. But for common health I am apt to think the use of heath or broom had been of much more advantage; though none yet invented of so great and general as that of alehoof, which is certainly the greatest cleanser of any plant known among us, and which in old English signified that which was necessary to the making of ale, the common or rather universal drink heretofore of our nation."—SIR WILLIAM TEMPLE, vol. 1, p. 285.

[*Poultry of the Guiana Tribes.*]

HARCOURT found poultry among the Guiana tribes. "Every house," he says, "hath cocks, hens and chickens, as in England."—P. 208.

[*Current of the Amazon.*]

HARCOURT says, in his *Voyage* to Guiana,

"we fell into the current of the great and famous river of Amazon, which putteth out into the sea such a violent and mighty stream of fresh water, that, being thirty leagues from land, we drunk thereof and found it as fresh and good as in a spring or pool."—*Harleian Misc.*, 8vo., vol. 3, p. 177.

[*Malocas, or, Slave Expeditions.*]

THESE expeditions for the purpose of making slaves were called *Malocas* in Paraguay, and the persons employed in them *Maloqueros*.—LOZANO, vol. 6, p. 11.

[*Great Eared Caribbees, or, Marashewaccas.*]

HARCOURT heard from an old Indian, that "towards the high land upon the borders of Waapoco, there is a nation of Caribbees, having great ears of an extraordinary bigness, hard to be believed, whom he called *Marashewaccas*."—*Harl. Misc.*, vol. 3, p. 195.

[*Serro, and Cochilhas,—What?*]

CAZAL defines *Serro* to be a bare, sharp, circular summit. "*Chamam-se Serros as porções mais elloadas das serras, e cochilhas de forma circular, pontuadas, e destituidas de vegeta es, de cujas sumidades se descobre grande extensam de terrens.*" In the province of Rio Grande do Sul they have been used as beacons during war: from some of these points Cazal says others are visible at a distance of twenty leagues,—four-score miles.

Cochilhas are extensive chains of hills, with pasture, but without trees—precisely our downs. Vol. 1, p. 129, 130.

[*The Pinto Tree.*]

FLÉCKNO (p. 70) mentions "a tree called the *Pinto*, which though no fruit tree yields them (the Portuguese at Rio Janeiro) more profit than all the rest; growing most commonly in moist places like our willow, the body growing canewise, distinguished by several knots, out of whose poorly (?) sides the branches issue forth in round, with their several falls rendering it so many stories high; of a delightful green, body and all; whose leaves being thick and filmy, they use to sleeve and spin to what fineness they please, the grosser serving for hemp, the middle sort for flax, and the finer for silk."

[*Coffee House.*]

"THOUGH their grosser wares are at home in their storehouses, they have many things of value to truck for which they always carry about 'em, as *Justice*—for fat capons to be delivered before dinner; a *reprieve* from the whipping post for a dozen bottles of claret to drink after it; *licenses* to sell ale, for a hogshead of stout to his Worship, and leave to keep a Coffee House for a

cup of cold tea to his lady."—T. BROWNE'S *Works*, vol. 3, p. 31.

[*Language of Flowers.*]

"THESE from richer banks
Culling out flowers, which in a learned order
Do become characters whence they disclose
Their mutual meaning, garlands there and nose-
gays

Being framed into epistles."

CARTWRIGHT. *Love's Consent.*

[*Mortality of London in Fuller's Days.*]

"In the most healthful times 200 and upwards were the constant weekly tribute paid to mortality in London."—FULLER'S *Good Thoughts in Worse Times*.

[*Ship with two Keels, and two Foremasts,—a Mistake.*]

"I HEARD them," says SORBIERE (speaking of the Royal Society), "discourse of a ship with two keels, that carried two foremasts, and having two sails, drew more wind, but less water, and consequently must sail faster than others."—Sorbiere seems to have been mistaken about the two foremasts—"every sculler on the Thames," says SPRAAT, "knows it has but one."

[*Why the English admire their own Language.*]

SORBIERE says the English are great admirers of their own language, "and it suits their effeminacy very well, for it spares them the labour of moving their lips."

[*Early Lighting of London.*]

THE Duc de Lewis thinks that London was lighted before any other town in Europe, and that the custom originated there in 1416.

[*The English Soldier when well fed fearless of Death and Danger.*]

SIR WM. TEMPLE says it is the known and general character of the English nation "to be more fearless of death and dangers than any other, and more impatient of labour or of hardships, either in suffering the want, or making the provision of such food and clothes as they find or esteem necessary for the sustentation of their lives, or for the health and strength and vigour of their bodies. This appears among all our troops that serve abroad, as indeed their only weak side; which makes the care of the

belly the most necessary piece of conduct in the commander of an English army, who will never fail of fighting well, if they are well fed."—MIRCEANOUS, part 3, p. 266.

[*Rare Use of Forks and Ewers by the English.*]

"THE English," says SORBIERE (writing about the year 1663), "scarce ever make use of forks or ewers, for they wash their hands by dipping them into a basin of water."

[*The Sagamore and his Notch Cane.*]

"A SAGAMORE, or petty king in Virginia, gressing the greatness of other kings by his own, sent a native hither who understood English, commanding him to score upon a long cane (given him of purpose to be his register) the number of Englishmen, that thereby his master might know the strength of this our nation. Landing at Plymouth, a populous place (and which he mistook for all England), he had no leisure to eat for notching up the men he met. At Exeter the difficulty of his task was increased; coming at last to London (that forest of people) he broke his cane in pieces, perceiving the impossibility of his employment."—FULLER'S *Good Thoughts in Bad Times*.

[*Venner's Remark upon his Trial.*]

VENNER upon his trial "began an extravagant and bottomless discourse about the fifth monarchy, and its having had a testimony above twenty years in New England." Upon this the relator adds in a parenthesis, "We'll never deny his New England testimony, which has made old England smart, having been the nursery and receptacle of sedition too long: though Hugh Peters be dead, Gough and Whaley are there alive."

[*Aaron Hill on Allegoric Gardening.*]

AARON HILL, a very active and very amiable man, to whom nothing in the shape of a project came amiss, from the establishment of a colony to the making rock-work in a garden, has left upon paper, where too many of his projects were fated to end, a curious specimen of allegoric gardening. It is thus described in a letter to Lady Walpole.—Vol. 1, p. 256. HILL'S *Works*.

[*Increase of Diamonds.*]

In the Dictionary of ANTONIO DE MORAES SILVA, BARRETO is quoted as saying, "Que os diamantes se unem, amam, e procream."

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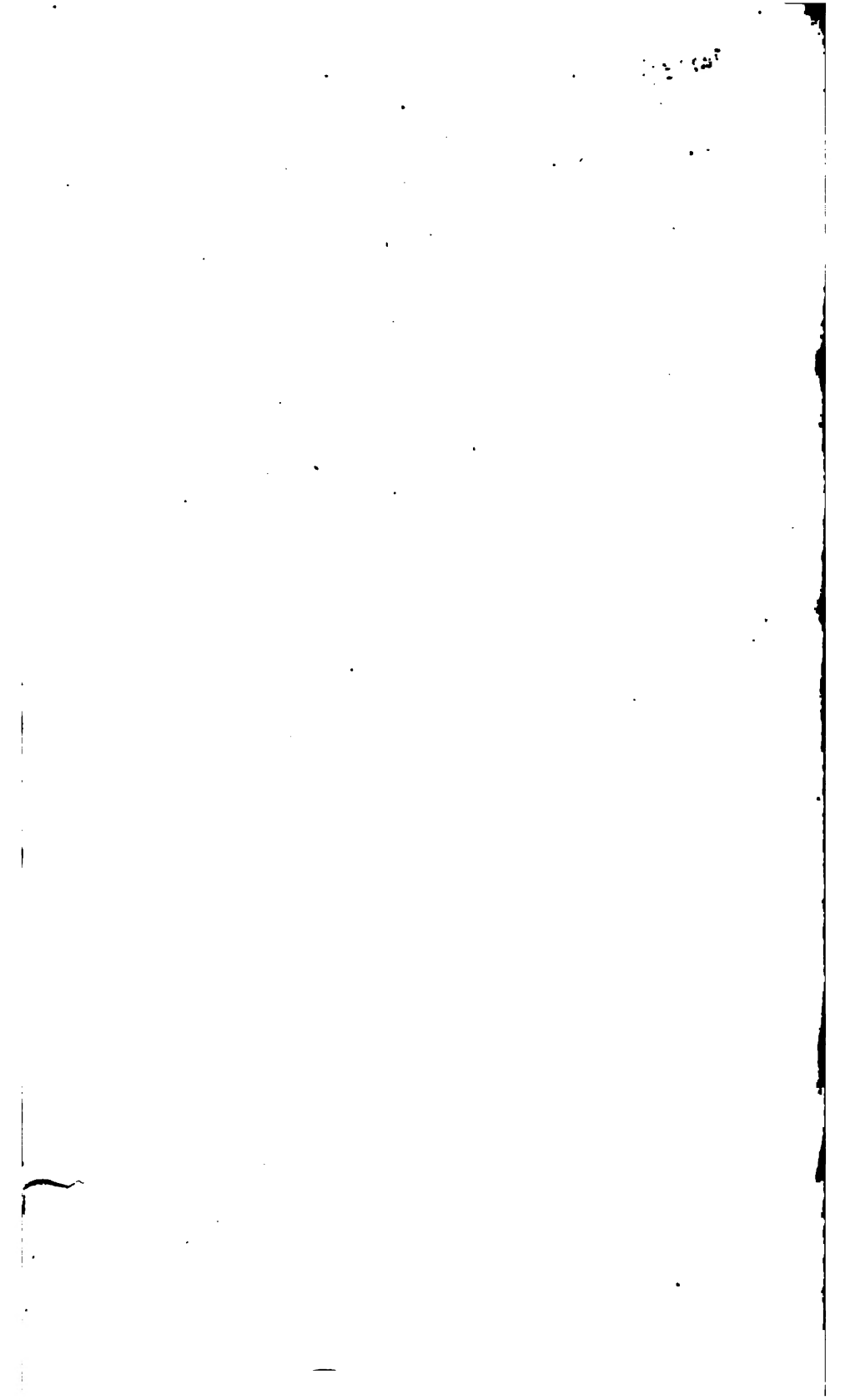
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